

INFLUENCES
OF THE
Life of Grace.

OR, A
PRACTICAL TREATISE
CONCERNING

The way, manner, and means of ha-
ving and improving of Spiritual
Dispositions, and quickning In-
fluences from Christ the Resur-
rection and the Life.

BY
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John 3. 8. *The wind bloweth where it listeth.*
Cant. 4. 16. *Awake, O North-wind, and come thou South,
blow upon my garden, that the Spices thereof may flow
out: Let my Beloved come into his garden, and eat his
pleasant fruits.* *Marshall*

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TO THE GODLY READER.



His Subject of Divine Influences (Christian Reader) is most obvious to dayly practise, but a path untrodden (I conceive) to the travels of the pens of the godly and experienced Divines who have written practical Divinity, That is called the pillar of pre-determination, which is indeed new and wilde Divinity to some; But it's no other way new, then the new trust which the Lord hath put upon the Mediator Christ, whose it is to lose none, to bring many Children to Glory, to cast none away who comes to him, for grant an efficacious and strong, but sweet and none compelling, yet a mighty drawing and love-forcing violence and dominion to Christ Jesus over the proudest piece of the six days works of creation, to wit, over mans free-will, so as insuperably, and without a miss, he must drive his flock to their eternal green pastours, and overdrive none. And modest spirits, and such as are in love with truth, need not contend; for me, I shall desire none to be farther in love with the Lords strong flection, bowing and turning of mans will whithersoever God will, then we may save the holy and strong dominion of the sovereign Lords, that he may have a more powerful mastery over the entrance of the free and contingent acts of the will of men and Angels then the creatures themselves have. And reason would say that soveraigne and independent former of all, of whom, through whom, for whom are all things, Rom.11. should be above the clay. Hence these introductory considerations by way of preface.

1. There cannot be a knocking without but there must be hearing within, Cant.5.1. for the Lords knocking internal, whether at first or renewed conversion, hath something peculiar,

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cular, as hearing and learning of the Father, John 5. 45. hath something of which a natural man is not capable, and so hath instructing with a strong hand, Isa 8. 11. If Christ had spoken to the graves and corps neer to Lazarus corps, Come forth, as he speaks indefinitely to all in the Gospel, Come to me, believe in Christ; and rebuke such as will not come, John 5. 40. yet all should not be raised out of the grave, as Lazarus.

2. It's the same letter and sound of gracious word that comes to all the hearers, Acts 16. and to Lydia, but the same heart opening of the spirit goes not along; as many externally hear the noise of the report of Gospel-tidings, to whom the arm of the Lord is not revealed, Acts 16. 13, 14. it's better experiencedly to feel, then literally to search how the word is the chariot, the Spirit the driver of the chariot.

2. Such as receive the ingrafted word, or the word and Spirit, shall not much dispute how or by what clift *quá rimà* the Lord came in, here he is now, the word is the instrument: the blind mans word, John 9. 25. one thing I know, that whereas I was blind, now I see: is enough, though some cannot write a chronicle, or tell the history, or aim, how place, manner of their conversion.

3. Some are troubled how Sovereignty of quickning influences in the gracious Lord, who quickens hic & nunc, in every duty, and withdraws his sovereign concurrence as he best pleaseth, can consist with our debt of duty. It's safest to look to duty and the commanding will to rise up and be doing, and not to dazle the wit with disputing the sovereignty of God, nor to enquire into his latent decreeing will.

4. A gracious heart is so taken up with care to pay the rent of commanded duties, as he hath no leasure to argue why? and if the Lord had decreed to give me quickning influences I should not thus decline. The thesis of an heart of unbelief is a more edifying them to dispute against, and to weep over, then to quarrel with, and agitate the question concerning the Lords withdrawing of his congruous applying of the word to the heart, or his prescience and permissive decrees: duty is mine, Sovereignty is his.

5. Faith

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5. Faith supposeth this truth, though saving influences be wanting, and holy Sovereignty withdraw them for reasons far above the reach of Angels and mens capacities, yet it is my sin that I lay under unresisted deadness. It may be asserted that it is a sinful inclination in us to make the high decree of God our Bible, and to be unwilling to be ruled by the revealed will of God. So Evah was lesse willing to believe the revealed threatning (in the day thou eatest thou shalt die) and most bent to climb up to a knowing state with God; which the Lord in his latent purpose and decree did deny to man. So the devils quarrel is not with their own apostasie, but with the holy Lords dispensation; art thou come *Barviciari nuás* to torment us? and (which is another fault) before the time? Matth. 8. 29. nor can we move questions concerning the decrees and deep dispensations of God, but we must fall upon the Almighty to defend our own sin; the damned in hell eternally rail against the decrees of holy and spotless justice, and his decrees of giving to them life and being, and denying to them the benefit of death, Rev. 6. 15, 16. but as they blaspheme the God of heaven because of their pains, so they never repent of their deeds, Rev. 16. 11.

6. It's safe sailing in declining of rocks; when we adore the Lords withdrawing of influences, and justifie him, and bewail our own sinful choice, and condemn our selves: in the Psal. 51. David, and in the confession Daniel, c. 9. Ezra 9. the humbled people of God do not hint at any heart wrestling with the decree of God, but only bewail their own rebellion, and not hearkening to the voice of the prophets, and desire to sit patiently and in silence in their lot of suffering, and reproach and shame. It is true, they complain, Lam. 3. 13. He hath caused the arrow of his quiver to enter into my reins; but yet they believe, 24. the Lord is my portion, faith my soul, therefore will I hope in him. And 2. they check unbelieving complaining, 39. Wherefore doth a living man complain, a man for the punishment of his sinne.

7. It cannot be conceived how a soul in guiltiness must be in a case of invincibly necessitated despair, if he conceive and believe

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believe the Lord gave me a power to will or not to will free from all divine determination, and before any act of his foreknowledge or decree, I was finally and wilfully to reject the Physician Christ, and this the Lord did foreknow, but could not efficaciously hinder; what place can be left for consolation in God, or submission to the holy will of God, for this was inevitably to come to pass, before any act of his will or prescience.

8. Nor can I pray in faith, Lord, incline my heart unto thy testimonies: if the voluntary determination of my own heart to his holy testimonies, or the wicked vital refusing to yield unto, or to be led by his testimonies, go before the act of the Lords knowledge or will, or before any efficacious, congruous, internal and victorious drawing of me to Jesus Christ.

9. It cannot be denied but this very way which the Lord hath taken in denying of his influences to the eternal standing of Adam, and to law-doing and law-keeping is the most excellent course, and that flesh and blood dare not to appear to countermand herein either infinite wisdom, or admirable sovereignty.

For 1. The Law-heaven the Garland, the crown and reward of Law-merit should have been a paradise where there is no tree of life, as Rev. 2. 7. no river of water of life, no Lamb which is in the midst of the throne, to feed and to lead them to the fountain of living waters, as Rev. 7. 17. yea, it should be darker and a less glorious heaven than the Gospel-heaven.

For 2. There should have been there no new heaven nor new earth, no chair of estate, no high lifted up throne for the power of the Kings of the earth, who hath loved us, and washed in his blood.

Nor 3. Should there have been any new song, nor any such redeemed Musicians, who sing with a loud voice, as Rev. 5. 12. Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing: and what an heaven should that be that wants the fairest rose in that garden? it should be only the heaven of God Creator, which though glorious, yet
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not so kindly nor so desirable to us, wanting the savour and delicious smell of the man Christ, head of men and Angels.

4. Nor can there be more lovely Christians then that great and fair mystical body of the ransomed of the Lord; the lovely company that are before the throne, clothed in white with palms in their hands, in sign of eternal victory; who have come out of great tribulation, and have washed their garments, and made them white in the blood of the Lamb, and with them their glorious head, so that here shall be compleated and perfected Christ mystical.

It is boldness to weave a web of carnal difficulties against the Lords holy providence; he hated the first sin as he doth all sin, but to say he was weak and impatient about its entrance in the world, blames his omnipotency, to say the watchman of Israel was; as to all care and vigilance of holy providence, sleeping or slumbering, and was thoughtless and drowsie, not valuing whether his noble Sons of Creation, Angels and men, should fall, and irrecoverably and eternally be broken, and become fuel for everlasting fire, or stand and be eternally happy, is injurious to infinite wisdom, and the perfection of his holy will, to say that the Lord loved such a guest as sin, must blame his spotless holiness: but if any
Joy,

Obj. But did man by any necessity of a divine decree sin?

Ans. A compelling necessity overting the creatures liberty there was none, but a necessity by which the man was determined to one distinctively to stand or fall, not copulatively both to stand and not to stand, to obey and disobey, there was in created free-will, if we suppose there had been no decree. Now the holy decree brought us necessity, 1. Compelling, such as is of a man bound hand and foot. 2. No natural necessity, such as that of the Sun to give light, the fire to cast out heat. Nor 3. No brutish necessity void of a discoursing faculty, such as that of the swallow building her nest, the Bee making honey; but we must say there was some eminent, holy and spotless necessity of decree in Christs thrice rather then seven times praying: why King Joash smites the ground thrice and stays, and smites it not six times,
Kings

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2 Kings 13. 19. why the Lord writes in his booke, Psal. 139. 16. such a number of drops of rain, such a number of drops of snow to make up such a treasure; and God determined, Job 38. 22. such a number of pound weights of mountains, Isa. 40. 12. and it was necessary the Lord should determine the names and number of the Stars, Psal. 147. 4. and why ten acres of a vineyard should yield one bath, not two; why every mans number of his months should be determined by the statute of a divine decree, Job 14. 4, 5.

2. Nor wrong we the Lord, or free-will either, to say God decreed that Joseph should be sold by his brethren: David cursed and reproached by Shimei: Judah carried away captive by the Babylonians: Israel oppressed by the rod of God, the Assyrians: Job spoiled by the Caldeans and Sabeans: Christ Jesus crucified by Herod, Pilate, and the Jews. Otherwise the Lord could yield no comfort in his word to the godly, when oppressed by the wicked, but the like, Comfort not your selves, my dear people, under persecutions from the wicked, for I permitted these evils, but these calamities befall you before I knew them, contrary to my will and holy determination, I cannot without forcing of wicked will hinder them, or safely and indeclinably secure and save you; therefore stay your prayers to me, and believe not that I can avert these evils. Here is a

most cursed necessity which our adversaries lay on God, while as they would eschew an holy, harmless, and most wise necessity of providence.

Ob. 2. But by the adversaries way it follows that there is a foregoing reason why the will of Adam made choice of that sinful act because God predetermined the will thereunto, and the reason of the first omission, or not consideration in Adam, or his sleepiness, is ob defectum prædeterminationis divina, because of the defect of divine prædetermination. Therefore because (2.) God withdrew his actual influence of prædetermination, it was no more in the dependent power of Adam to obey that, Eat not, then the Sun can move when God draws away his actual influence, so must the original of sin be reduced on God.

Joan. Strangius de voluntate & actionibus dei circa peccatum, l. 2. c. 9. p. 211. Sequitur dari priorem actionem cur voluntas (Adam) elegerit primum alium vitiosum quecumque ille sit; nempe quia deus cum præmouit ac prædeterminavit ad istam electionem aut Actionem, &c.

So strange.

Ans. 1.

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Ans. 1. A reason ratio why any man sins, is, in good Grammer, a moral motive inducing a man to sin, and that works by way of persuasion. Let not the Reader be persuaded that we teach that the real influence of God, or that his holy concurrence any way is a moral motive of obedience, or of sin, as if Adam had been persuaded to sin because he saw and felt the Lord did first withdraw his concurrence or influence whether it prædeterminate or move by prædetermination, or collateral joyning, therefore Adam was morally induced to sin; this is a goodly dream.

2. Ratio, a reason here must be taken for a physical and a real, not a morall cause; now the adversary abstained from the word cause.

And 1. we say Adam not through defect or want of the Lords holy prædetermination, as if therefore, ideo, for that cause he sinned, because the Lord did withdraw his influences; but the adequate, culpable moral cause of Adams sinning, and of his choosing of a vitious action (for Adam in sinning is only and properly a moral cause under a law) is his own free-will, freely declining from the rule; there is no defect or moral want of Gods prædetermination, because the sovereign Lord, who is above a law, was not obliged to joyn his prædeterminating influence to Adam, but rather obliged to withdraw his prædetermination from the man, who in the same moment of time was willing to want that prædetermination; for God out of holy sovereignty withdraws in the same moment his influence, in which Adam sinfully rejects the same influence.

3. This Adversary, if he would turne the word ratio, reason, into the word cause, or concurrence, would see himself at a loss; it will follow that the cause why Adam sinned, is because God denied his causative concurrence, and so the Argument shall hurt his cause; for the concurrence of God is causative, then must the Lords withdrawing of his concurring influence be the collateral cause of Adams sinning, except he say that man hath in his power the concurrence of God, and if so, Adam and all mens free-will must be Lord of omnipotency and omnipotent concurrences, and then why but God must rather make prayers and requests to our free-will to incline and move his omnipotency to concur

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to acts of obedience, then free-will should make prayers to God that he should by his grace incline our hearts to his testimonies. 2. Must not the created free-will of man by this be placed in the royal seat and throne of divine providence, to domineer over and dispose of all free acts of obedience and disobedience as it seems good to the Creature? And (3.) so must the sovereign King be Lord of all free acts at the second hand, with the good leave of created free-will. And (4.) the number of all free actings of final obedience and disobedience, and of the saved and damned, must be in the hand of created free-will, and that primarily, and so in the creatures power must be the Book of Life; first by way of free determination, and with the Lord and the Lamb the Book of Life is but as a second copy, and a conditional roll, containing so many as the creature first determines. (5.) And so must our Immanuel, God manifested in the flesh, ere he can get entrance in the world, have a pass subscribed by free-will, and God shall come in the flesh and be Mediator and King absolutely, as man will, it's not then eternal love who fore-ordained the medicine, and the Physitian before ever the man was sick; and if free-will had so pleased, Christ God man should have been holden out of the world, and the gates for ever closed on him, so as knock as he pleaseth, free-will might have refused to open and let him in. (6.) Experimental grace and pardoning mercy might have stood afar off, and lost man never have tasted thereof, yea such riches of grace should never have been in the world. (7.) Mans free-will, if it be the only determiner of it self and his own free acts; and if the strong dominion of grace, for fear of strangling of liberty created, had no determining power, might well have sent that saving Redeemer back to heaven again to his Father, and none of mankind should ever have received Christ, tasted of his precious love, his sweet promises, and the offered salvation; for created free-will is such as may will, will, refuse, let God decree and allure, draw, move, determine as he can or will, yet omnipotency of grace cannot ravish free-will. (8.) Yea, such is free-wills nature that by its independent self-determination, the holy Ghost in all his sweetest attractions, in the emanations and flowings of love, which

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is stronger then death, his strong and powerful breathings, and mighty drawings, by a power not inferiour to that which raised Christ from the dead, may be frustrate and broken, for free-will may stand out as a rock of iron and adamant against the strong actings of omnipotent grace, and be not a whit moved at the perfume and sweet smelling ointments of Christ, his beauty, the refreshments of the house of wine, his tenderest consolations. (9.) For if free-will say not Amen, though Christ work compleatly his work, make his soul an offering for sin, yet shall not Christ see his seed, nor be satisfied with his wages; for free-will may refuse to yield the redeemed over to God, as captives overcome by his soul delighting, and powerful drawings. (10.) Nor shall it be in the power of the Almighty to be faithful and true in fulfilling his promise of giving a new heart to the elect, Jer. 31. 31. Ezech. 36. 26. Heb. 8. 8, 9, 10. for though the Lord of free grace give, wicked free-will may refuse to receive the new heart. (11.) The faithfulness and power of God, interposed in the promise of perseverance, 1 Joh. 4. 4. Joh. 10. 27, 28. 1 Pet. 1. 5. Jude v. 24. Eph. 5. 25, 26, 27. Isa. 54. 10. Isa. 59. 20, 21. Jer. 32. 39, 40. must be broken, if free-will may resist from God, and disdain and resist all the actings of God in bringing many sons to glory. 12. There can be no place to infinite wisdom, free grace, pardoning mercy; to the merits of Christ in dying to bring us to God, 1 Pet. 3. 18. in delivering and redeeming us from a present evil world, Gal. 1. 4. from all iniquity, Tit. 2. 14. from our vain conversation, 1 Pet. 1. 18. that we should live unto righteousness, 1 Pet. 2. 24. as wisdom, grace, mercy, are effectually experienced in sinners, if it be in free-wills independent power to admit or reject the saving actings of God in these, let any teach and shew a midst betwixt the Lords granting of effectual grace to any one rather then to another, from his absolute dominion, will, and differencing grace and predeterminating grace.

4. Since the Adversaries grant that the concurrence of God to the entitative act of sinning is causative, they are obliged to roll away the stone, and to clear to us how the Lord is not as well by their way the joynt and collateral cause of sin (hallowed be his Name) as he is the predeterminating cause (as

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See Riveta. in Cath. ortho- doxo tom. 2. Q. 6. tract. 4. n. 23. Meratius tom. 1. tract. de bonitate & mal. hum. act. 1. dispu. 11. sc. 7. n. 4. Strangius.

is pretended) by our way; for Francis Silevius, Lo. Meratius, Schoolmen not to be despised, with reason say, If he be the cause of theft who concurs, and consents, and helps a man to climb in at a window to steal, no less then he who pre-eter- mines the man to steal by either command or counsel, or these by reall efficiency, then must the holy Lord be judged the cause of Adam's first act of sinning, as it is an act, both the one way and the other.

5. Neither does the concurrence or non-concurrence either way hurt the natural way of free-wills working, though the Author make out-cryes, O here be three necessities; what if there be four or ten? the Author well knows the learned of both ways teach there be divers necessities that hurt not free-will.

6. Neither is it to be forgotten that the Lords saving concurrence to bring the Electi to glory, is of an higher and more excellent nature then the influence of God to Adam: For that influence to Adam was 1. connatural, and not the fruit of Christi merits, as are saving influences in Christi. 2. That influence to Adam, was not given to Adam as predestinated to obtain the Law-reward of life. I judge Adam was not pre-destinate to any such Law-life, but to obtain life and pardon in the satisfactory death of Christi. Nor 3. was that influence given to Adam in order to perseverance, for perseverance was commanded indeed to Adam, but it was neither promised of God to him, nor was it ever in the purpose or decree of God to bestow it on him; therefore Gods influence to Adam's obedience must be a far lower and weaker causality then the saving influences of Christi. It was said by me, that God withdrew his influence from Adam, who in the same moment was willing to want it; not that Adam formally refused it, but that materially, interpretatively, and in his actual consenting to sin he refused it. The Adversary cryes out, but soft words and strong and hard Arguments were best. It is questioned (saith he) whether Adam's will to eat was before the Lords denial of his influence, or posterior and later then the denial, or at once (it is of no moment whether they were at once in time) they dare not say before, because then Adam had sinned before he sinned; if his will to eat be posterior to the want of God's influence, there

Strangius: ibi

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there is manifestly an antecedent necessity: therefore Dr. Tuiss. saith they were coexistent in the same moment of nature; and so the necessity yet stands.

Ans. Armini. in his collation with Junius could have made this Argument stronger. But 1. The Lord by order of nature withdraws his influence, and in the same moment of time (which is of great moment) Adam sins and refuses the influence: And it follows not that Adam sins before he sins, nor follows it that Adam sins by any necessity destructive to the liberty of the will; yea, it is a necessity helping and aiding freedom, because the Lord withdraws no influence from Adam against his will, but in the same moment of time that the Lord withdraws his influence from Adam to the act, Adam withdraws his consent to the act, & virtually subscribes to the wanting of the influence of God. The Adversary is most angry at the distinction, as dark and not intelligible, and says it cannot be taught the people: why? The want of the influence of God by order of nature is before the virtual and interpretative merit of wanting that influence; if the virtual merit be an evil merit, malum meritum, or a sin, so it must be posterior, and later then the want of Gods influence, and not before it; but it is like a fiction, that there be two demerits in Adams sin, one culpable, another unculpable. Ans. 1. It is still said by me, that the want of divine influence, by order of nature is before Adam's sin. 2. It is not theologically spoken, that the merit of sin reatris penæ is sin or evil; it's a fiction that the merit of sin is either culpable or unculpable, it's rather good, and an obligation to wrath, and a consequent of sin, and is not sin. No merit of reward is either formally obedience, but posterior to obedience; nor is a merit or demerit of punishment is formally sin, but posterior to sin. Christi is liable to punishment for our sins, and as an ingaged surety debet puniri ought to be punished for our sins that were laid on him, Isa. 53. 6. 2 Cor. 5. 21. Gal. 3. 13. but there was formally and inherently no sin in Christi, nor any evil, or any thing culpable in Christi. 3. Adam's virtual consenting to want the influence of God was his very first sin formally; he who refuses to stand, and wilfully falls, he virtually refuses a staff or a pillar to lean upon; he who formally wanders, he virtually hates his guide

Strangius de vol. & Act. dei circa p. 1. 2.

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and leader; he who formally loves darkness, and practically walks therein, he virtually hates light, and desires virtually that the light should not have shined on him; and so he who willingly falls, and willingly shuts his eyes, virtually deserved the staff should have been taken from him, and that the Sun should not have shined on him; he who willingly wanders out of the way, doth virtually deserve to be deprived of his guide, and who so wanders are said to despise the word of the Lord their guide and rule. So here is no fiction, but evident truth, Adam in the very act of sinning deserved, because he sinned, that God should have withdrawn his influence, but it was a virtual deserving, and formally a sin.

Ob. If for this reason Adam interpretatively put away divine influence, so that the fault is imputed to him, not to God; it would seem by that same reason Adam should interpretatively will and desire the predeterminating influence of God to a godly act of obedience; and so a godly and pious work should be ascribed to man and not to God.

Ans. 1. The virtual demerit is not the adequate cause why the sin is ascribed to Adam, but the actual crooking and deviating of the mind, will and affections from God, is the true nearest cause, especially since Adam is under a Law not to sin, nor to refuse virtually the Lords influence; and because the Lord is under no Law to give influences, his free withdrawing can never make the sin to be imputed to God, for God doth nothing contra debitum in withdrawing his influence, but Adam against a law virtually rejects the influence, and formally sins. So there is no reason why the good work should not be ascribed to God for power to act, to wit, the image of God, and actual acting are his free gift; but a power of sin and actual sin are wholly from us, only not from God at all; I speak of the power formal to sins, which is a crookedness of power, such as is a power to blindness.

Ob. Whereas they say that Adam materially and interpretatively in the effect wants the predeterminating influence of God. I ask whether they understand the effect and material and interpretative consent or the formal and direct actual consent, if the former be said, it is a ridiculous claverings, for they say that Adam desired interpretatively

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and materially to want the influence of God *quatenus in se*, as he desired to want the influence of God, if the latter be said, the necessity of sinning stands, for if God deny his influence to one of the opposites, and giveth it to the other, it is a necessity the strength of our argument is that, that is not to be imputed to Adam as sin, which was both necessary and inevitable.

Ans. 1. The argument is weak, for one and the same voluntary act of consenting to eat in Adam is referred to, 1. Directly to the Law, thou shalt not eat, Gen. 2. 17. and it is formally a sinful act contrary to the commandment.

2. Adam in this sinful act of consenting to eat did also interpretatively and virtually, and indirectly, not in an other formal and distinct act, will and desire to want the influence of God, now no precept or law is laid upon Adam, or upon any man, to have or to want the influence of God, whether it be predeterminative or collateral; only in acts of obedience, which cannot be performed without that influence; in sinful acts we are to want the influence of God requisite to the entitative act.

2. No necessity is or can be inferred from Gods determining, either in his decree or in his actual bowing and predetermining of the will to one of the opposites, but such whereby the holy predetermination of God insinuates it self sweetly and connaturally in the bosome of the elective power, without any straining or forcing of the light of the mind, and its indifferency, or compelling the will to be carried to any other of the opposites then the will it self doth connaturally embrace.

3. The way of Adversaries destroys all eternal decrees in God, under pretence of eschewing a necessity; for by this from eternity the will of God was loose, lubrick, potential, disjunctive, and fixed neither upon the breaking or not breaking the legs of Christ, that was left to the free-will and decree of the Soldiers. So God from eternity neither decreed nor determined the selling of Joseph, or the not selling of him; nor the crucifying of Christ, or the not crucifying of him; nor the believing of Jews and Gentiles, or the free not believing, for had he put a necessity of a decree on one of the opposites, on believing rather then on none-believing, he should (say the Adversaries) have fixed all free action, under a fatal and Adamantine Law of

eternal

To the READER.

eternal and inexorable necessity, and so destroyed free-will; but so God should determine and order nothing in free and contingent events, but commit all to free-will, and to contingently working causes. 2. All Gods wise decrees of free and contingent events in every page almost of the Scriptures, must be utterly destroyed. 3. He could foretel nothing by free agents; prophetes and predictions must perill, for God could not say from eternity, I shall afflict my people Judah by the Babylonians; I shall impoverish Job, and spoil him by the Sabeans; I will deliver to death my Son, to the death of the Cross by Herod, Pilate and the Jews: for that necessity should destroy all contingency of second causes, for God cannot (saith Strangius) deny his influence to one of the opposites and give it to the other but he must destroy freedom, then must he decree to give his influences to both opposites, and so should nothing be determined from eternity which comes to pass in time, ah, providence, or fortune rather. 4. God should will and decree one of the opposites in time de novo, and every day, and he should will and do in time many things which he decreed not to do from eternity, because (say they) his will and decree was from eternity fixed upon no contingent acts. 5. No wise man governs so his family, no General his Army, no Prince his Subjects, if he be wise, and knowing (as the holy Lord is alknowing) he taketh no counsel in Arena, but he forecaith and decreeth things within the compass of power to do, before he doth things, for to will all of hand and of new, without eternal fore-fixing of the will, casts all the contingent acts of men and Angels upon loose uncertainties. 2. Make the only wise God rash and dubious. 3. Puts him to learn by experience new things to day, and to will and decree them fixedly in time, concerning which yesterday and before the world was, he was not fixed in his will to do determinatly any thing, for fear of fatal necessity. For 4. God had either fixed a decree concerning all things, as written in a book, before they were, as it is Psal. 139. 16. and of certain persons loved to salvation and healed, Rom. 9. 11. 12. and written in the book of life, Ex. 32. 32. Psal. 69. 23. Rev. 3. 5. Rev. 13. 8. Rev. 17. 8. Rev. 20. 15. Luke 10. 20. and by head and name predestinate to glory, or then the will and decree of God was tottering, dubious and indifferent toward

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ward things and persons; if the former be said, the Lord wrote and ordained fixedly all single contingent things and actions to their ends, and he must have foreordained persons to glory, and to free acts of faith and holiness, and to the habit of free actions, for if God fixedly ordained persons to free acts, he must have fixedly ordained these free acts, and so there must be chains of necessity laid on free will and free acts as the Adversaries argue; if the latter be said, the decrees of election and reprobation must be fast and loose, as the free-will of men best pleases: and indeed this Author makes this a third necessity that overturns freedom, for if reprobation (saith he) and the decree of declaring the Lords justice be before him, then is there a strong and unwarrantable necessity of sinning laid on men and Angels. But Protestant Divines, the soundest of Papists, Augustine, Prosper, Hilarius, Fulgenius, and the foremost Fathers, maintain a decree of passing by of non-election, a purpose of denying such grace to multitudes; as if it had been granted Esau, Ismael, Pharaoh, Cain, should have believed and been saved as well as David and Peter; but this grace the Lord decreed to deny, because the Potter doth and may dispose of the clay as pleaseth him; Because it is not in him that wills and runs, but in God that shews mercy. Because he hath mercy on whom he will, and hardens whom he will, and yet he is just, and justly is angry at sin; and that stands as the objection of the carnal Pelagian in Paul's time, Rom. 9. 19. Thou wilt say, why doth he yet find fault? who hath resisted his will? this is the very objection of this Author; if the Lord decreed to deny effectually renewing grace to the masses of reprobates clay, before they did good or ill, and before they could run and will, that is, ante & citra peccati provitione, before any consideration of sin in them, and decreed to give it to others because he will: why should God complain? for who hath, who can resist his will? for his will and decree must be necessarily fulfilled and executed, and without the sin of men and Angels there could be no execution nor fulfilling of such a decree. Our Divines with the Fathers say, 1. The judgement and dispensation is hid and deep, but not unjust. 2. Paul and they say none have resisted his will, and the counsel of the Lord shall stand. 3. The decree of God

Strangium de voluntate & actio. dei circa peccata, l. 2. c. 9. p. 214. 2. 2. creditur (necessitas) ex eorum sententia, qui dicunt, prius ratione nam Deus decreverit condere, ante & citra peccati eorum pravitate non aut considerationem, Deum ad manifestandum gloriam justitiae & misericordiae condidit in se angelis & hominibus, alios ad aeternam alios autem improbasse aeternis poenis adjudicandos; non potuit fieri ut hoc decretum ex equeetur enim Deus, quicquid decreverit. Non potuit autem exequi, si nullum fuisset peccatum hominum aut Angelorum omnino enim decreta

compels

dei in libera, compels no man to sin, nor lays on men any necessity destructive
 sed ex hypo- ro liberty of sinning or obeying freely. 4. Gods decree is
 thesi unius de- the cause of no mans falling or sinning. 5. The eternal ruine
 creti fit ut ali- and jural sinning of Angels and men fell out by order of na-
 ud necessario ture and time, before the decree and will of God, how could he
 ponendum sit then help it? here is a strong and a fatal necessity that God
 ex vi ergo hu- could not break, but since a sparrow falls not to the earth, and
 jus decreti ne- is snared without the will of the Father of Christ, how can men
 cesse erat ut and Angels fall eternally without his will? O there is an
 homo & ange- absolute will of God, and a conditional will, without which sin
 li aliqui pec- fell nor out (say they) but the conditional will is a name no
 carent. more, for God so should have decreed such things good and
 evil should be, after they were and had being, not to say that
 it might be as unjust that God should will sins existence after it
 falls out as before it falls out, as to the Lords loving or any
 commanding or approving thereof, or as to the point of strain-
 ing of the will to act sin; yea, the holy Lord no more strains
 by decree and actual influence the will in acts of holy and
 supernatural obedience, then in acts of sin; and there is a
 door opened to fatal necessity in neither, for the Lord trails
 violently no children to glory, and compels by decree or pre-
 determination none to the entitative acts in sin, nor violently
 drives he either divels or reprobate men to everlasting fire;
 it is safer to believe holy providence for the want of the faith
 of an all-governing Lord must bring perpetual trepidation
 and anxiety of conscience, trembling and fainting of heart,
 and destroy and subvert all solid consolation, lively hope,
 conquering patience. O that we could pray and believe
 more, and curiously dispute less, and sinfully fret not at all;
 but say, O the depth! and pray, thy Kingdome come:
 even to come Lord Jesus.

OF



OF
INFLUENCES
 OF
DIVINE GRACE.

CANTIC. I. 4.

Draw me; we will run.

Ch. 1. *Mans dubious and tottering estate under the first, his safer estate under the second Adam. 2 True liberty. 3 Grace loves to be restrained from doing of evil. Adam was not to believe or pray for perseverance.*



Here being in the Covenant of works no influences, by which we may will and doe to the end, promised to Adam; and no pre-terminating influences, and no Gospel-fear of God, by which we shall persevere, and not depart from the Lord, being promised in the new and everlasting covenant, Jer. 32. 39. 4. This principall difference between the covenants remains to be discussed.

There must be in this point, considerable differences between the Covenants; as 1. God intended that no man should be saved by the Law: for grace, mercy, forbearance, and the patience of God towards sinners should for eternity, have been hid from sinfull man, if righteousness and life had been by the Law. But God intended that all men to

God intended that no man should be saved by the law.

B

be

be saved, should be saved by the Covenant of grace, 1 Cor. 1.21. Rom. 3.21,22. as Rom. 10.5,6,7. compared with Rom. 3.9,10, & 20. Gal. 3.8,9,10. as both the Scripture and the issue of two dispensations, of Law and Gospel, do evidence.

2. Man in the covenant of works was under no tutor but *Adams* free will; but now man as an interdicted heir, for former waisteries, is disinherited, so that he hath not the mastery of his own estate, is put under another Lord, even *Jesus Christ*, as his tutor; and since it is so, the less our own, the better; the more we are under the law, the less we are under grace, as Rom. 7. the less freedom (or rather physical licence) to sin, the more true liberty, *Psal. 119.45. I will walk at liberty, for I seek thy precepts.* Christ by his covenant layeth the aw of grace upon us; whether grace be taken *physically*, for an inward principle of grace; or *morally*, for a gracious fear to sin, its all one; *the more under Christ any is, the less is he free to sin*; as the better and stronger the keeper is, who is put upon a broken man and a prisoner, who is a bankrupt, the less can he take on new debt, Rom. 6.20,22. the less can he make a sinfull escape; ungracious are they, who say, Ah if I had my will, I would doe otherwise; grace loves to be restrained from doing evil, 1. Sam. 22.23. Satan seeks leave, or rather cursed licence, if it were but to destroy the Gadarens swine, and he reputes it his torment not to dwell with his Legions, in the distracted man to torment him, *Matth. 8.* Such cannot complain, Would God breath on me with his influences of grace, I would be as holy as *David*; nay, there is in the man a tormenting sorrow, that he cannot have more power, and stronger influences of hell to doe more evil; and so he hates these influences of grace of which he speaks.

It may be doubted (ere we speak of other differences) whether perseverance was promised to *Adam* in a law-state, or not; for if prayer was a worship enjoined to *Adam* before the fall, no less then publick worship of praising for the workmanship of creation, *Gen. 2.2,3.* it may be said, if *Adam* was to suit any thing in prayer to God, then especially was he to pray that he might not sin, and might not be led into temptation, but might stand in obedience, and so might have influences to determine his will to stand and continue

True liberty.
Grace loves to
be restrained
from doing
evil.

continue therein, and this the law of nature seems to say.

2. If he was to trust in God for acts of providence, for his standing in obedience, then especially, for acts of the Lords free predetermination to cause him to stand; and so both praying and believing must relate to a promise; and if so, then must the Lord have promised in the first covenant of works, perseverance and influences to persevere.

Ans. It may be probably said, *Adam* was to pray, but the particulars he was to suit in prayer are as unknown to us as any thing; he was to sanctifie a Sabbath, and to praise, and to exalt God in his works of creation; but for praying for perseverance and predeterminating influences by which he might persevere, while Scripture speaks, we must doubt; he was to desire, to intend and purpose to persevere, as he was obliged by the law of God to persevere; but for instituted praying or believing that God should give to *Adam* perseverance, either absolutely or upon condition, that he should pray for perseverance; and so upon condition that he should persevere in praying for, or in believing of influences to persevere, the Scripture is silent; and we can say nothing, where Scripture-light doth not lead the way: its like that the onely means moral of persevering must be here a law without, the image of God within, and *Adams* free will in obeying; but God having a purpose that the covenant of works should not be the fixed standing way of justification and life; and that the elect Angels should be confirmed, that they should not fall, nor be able to fall; yet have we no warrant to say, that they came to that State either by praying or meriting, or law obedience, but of free grace: or that *Adam's* first sin was neglect of praying for perseverance. As to the other, there is no doubt but the first command did engage *Adam* to rely upon God for strength and divine influence, as promised by any covenant; of works or grace, is another thing. Yea its unwritten that either Law or Gospel (which then was not) promised any such thing.

What a blessed condition are we in, above that of *Adam*! grace was given to *Adam* immediately from God, but in a separated way from God, the stream being as it were cut off from the fountain, and was in *Adam* as a Winter well

That the first
Adam was to
pray for per-
severance, is
not clear.

Adam was to
rely on God
for perseve-
rance, but as
promised by
the covenant
of works.

Our grace in
the second *A-
dam* choicer
then that in
the first.

well that in Summer may goe dry; but grace is now given first to the second *Adam* as the head and fountain, and to the Elect in a way of unseparable union of the stream with the fountain, as he partakes of grace in Christ, and mediately. And the neerer the streams run to the fountain, the stronger and the more unfailling is the emanation, as may appear in the man *Jesus* united personally to God, in the Angels now confirmed in Christ their head, *Col. 2. 10.* in the glorified who act by an immediate influence from God in Christ immediately, and at the well head enjoyed; any distance from God may be neer some fall.

CHAP. II.

Gods acting influences. 2 His influences are in all creatures. 3 The sweet safety of believers in possible calamities. 4 Our atheism in reading the Book of providence, &c.

1. **T**hat there are strong influences upon all causes from the Lord, may be evinced. 1 From the holy tongue; the Hebrews use the verb in *hiphil* noting a double action; when one causeth another to act, to note influences, *Dent. 32. 39. I cause to die, and I cause to live. Hannah* so sings, *1 Sam. 2. 6. Jehovah causeth to die, and causeth to live; he causeth to goe down to the grave, and to come up again; the Lord maketh poor, and he maketh rich; he maketh low, and he maketh high;* so the passive verb is used. Which perfection, in short, is in that language above others, and when such actions are ascribed to God, they shew that God hath an influence and impulsion, as the first cause in all actions; the Scripture herein abounds. The Greek language comes short of this, *Job. 5. 17. My Father, & I work, & I work.* And though he work all works in all creatures, yet in believers this is made true in *Pauls* sense, *Philipp. 2. Work out your salvation in fear and trembling.* How? but we may miscarry and fail. True, saith he, if you, you alone, without the influences of grace did the work;

work.

The Lords, influences in all.

work out, *vers. 13. For its God who is the worker in you to will and work;* alluding to the Hebrew word, he saith, *וְהוּא הוֹשִׁיעַ אֶת יְהוּדָה וְאֶת יִשְׂרָאֵל מִיַּד כָּל מְצַדִּיקִים.* how the connection is between our working and the effectual pre-determining influences of God, is to us dark, but this argument of *Paul* saith they well agree, and he infers this thesis, they both physically and morally are to work out their salvation, in whom God both by the habit and actual influence of grace worketh to will and to doe, then must influences of grace so be at hand when the believers are to act, as they are no less under a precept, and a command to act, believe, pray, then the husband-man is under a command to plow in Summer, and to sow, lest he be poor; But the question is *de modo,* how they are at hand, whither so as the free will of man may command, and have in its power the influences of God's grace, or the Lord by the dominion of his strong influence, sweetly and connaturally commands and hath in his power our free will, according to his good pleasure; Sure its safer that nature be under grace and the dominion thereof, then grace be under nature, as it must be better Divinity that God reign, then man reign; more of this after; And that *Jehovah* be Lord of mans actings, then man be lord of *Jehovah's* sovereignty.

2. Beside that, every being must be from the being of beings, and so every action natural or supernatural must be attended with suitable influences from God; so the Scripture is clear,

That 1. God can serve a sort of law-inhibition upon all creatures, that they act not; and what he takes from them, except the withdrawing of his own influences, we know not; *Job 9. 7. He commandeth the Sun and it riseth not, and sealeth up the Stars. Psal. 106. 9. He rebuked the red Sea also, and it was dried up. God,* by the interposition of the faith of his own, will not have strong walls to stand, *Heb. 11. 30.* but they must fall; nor Lions to eat the prey, *Verse 33.* nor a violent fire to burn, nor the sword to devour, *34.*

As 2. They act at his command, *Psal. 78. 26. He caused the East wind to blow in the Heavens, and by his power he brought in the South wind;* whether this be by a strong prede-

Divers write, and assert, there is not such a thing imaginable as the Lord's invincible pre-termination of second causes; but its but a simple denial of the conclusion. Let any man show me how the Lord's sovereign dominion in procuring all the actings of Angels, and Men, and of natural causes to be, or not to be as pleaseth the Sovereign Lord, who doth what he will in Heaven and Earth, can stand unhurt, (and stand it must) if ye remove the Lords insuperable pre-terminating thereof, or some act like this by which all must come to passe or not come to passe, as holy Sovereignty will, and I shall be silent; the arguments for his Dominion being answered according to Scripture and sound reason *disp. Scholas. de providentia. Exercit. apolo. pro gratia divian.* Christs dying and drawing.

terminating influence, which displeaseth adversaries of grace and providence, or some other way, we contend nor for words; but if the Scripture hold forth, as it doth, that the Lord by his strong and invincible dominion doth indeclinably, and without any possible failing bring forth his decreed effect, some impulsion of God immanent, transient, or mixed, which is terminate upon all second causes there must be; for as he can and doth hinder naturall causes to work, as the Sunne to move towards his down-going, *Josh. 12. 13. Isa. 38. 8.* the Lyon to eat the man, whereas he did fear the ass, *1 Kings 13. 28.* so he is the father and cause of all things that fall out, *Job 38. 28. Hath the rain a father, or who hath begotten the drops of dew? 29. Out of whose womb came the yce? and the hoary-frost of Heaven, who hath gendered it? 31. Canst thou bind the sweet influences of the Pleiades? or loose the bands of Orion? This teacheth that Job cannot, nor can any creature at his nod; but the Lord can, and he onely binds up or lets out the influences of Pleiades, the starres which rise in the Spring, and bring forth flowers and hearbs; and orders the course of Orion which bringeth Winter; and order the starres that rise in the South, and in the North. 34. Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? See his actings.*

3. His influences are in things small, as in the falling of a Sparrow to the earth; not one hair of the head but it is numbred by him, *Luke 21. 18. Matth. 10. 29, 30, 31.* Not a gourd groweth, nor a worm eats it, but at his command. *Jonah. 4. 6, 7. Amos 4. 7, 8, 9. Joel 1. 1, 2, 3, 4. Psal. 105. 29, 30, 31, 32, 33. &c.* he hath an hand in the bird-nests building. *Psal. 104. 17, 18.* And

4. The actings of the Lord are in great things, as the translation of Kingdoms, Dominions, and Thrones, *Dan. 4. 32. Jer. 27. 5, 6, 7.* In all the rises and fallings of Princes, the Starres of whatever magnitud, *Isa. 40. 21. 1 Sam. 2. 7, 8. Psal. 76. 12.*

5. His actings are in matter of lots that seem to be ruled and I shall be silent; the arguments for his Dominion being answered according to Scripture and sound reason *disp. Scholas. de providentia. Exercit. apolo. pro gratia divian.* Christs dying and drawing.

by

by fortune and chance. *Prov. 16. 33. Genes. 49. Deut. 33. compared with Josh. 14. 1, 2, 3.*

6. Especially in bowing the free will, and determining all the actions of evil angels. *1 Kings 22. 21, 22, 23. Job 1. 6, 7, 8. Job 2. 1, 2, 3. Gen. 3. 1, 2, 3, 4, 5. Matth. 8. 29, 30, 31.* and good, *Luke 2. 9, 13. Matth. 23. 1, 2, 3. Acts 1. 20. 2 Thes. 1. 7.* leading and determining the free will of all men, the King, *Prov. 21. 1. the Prince, Gen. 43. 13. Esther 4. 16, 17.* compared with Chap. 5. & 2. c. 7. 2, 3. he graciously enclines the will and hearts of men, *Deut. 30. 6. Jer. 32. 39, 40. Ezek. 36. 27.* as the Saints pray, *Psal. 119. 33, 34, 36, 38. Psal. 86. 11. Cant. 1. & 4.*

He hardneth the heart, and blinds the mind, as in his judgement he pleaseth, *Job 12. 16. Ezek. 14. 9. Exod. 14. 8. Deut. 2. 30. 2 Sam. 12. 11, 12. Esay 6. 9, 10. Matth. 13. 14, 15. John 12. 37, 38, 39, 40. Rom. 1. 24, 25, 26, 27, 28. Rom. 11. 8.* And many such things are with him, the more spiritually minded any is, the more bent is the heart to follow and eye God in all his actings; and he shall see how wise in heart the steersman is, who watcheth at the helm; and it shall appeare what precious thoughts take up the believer, who sees such millions and numberless numbers of influences with all the drops of rain, hail, dew falling between the creation and the dissolving of the world: all which he binds in his garment, *Prov. 30. 2.* and what numbers of influences he joyns to all the blasts of winds and storms, which he gathers in is fifts, *ibid.* what influences of the Almighty must there be at all the actings, stirrings, and motions of Angels in Heaven, of damned spirits, of men, elect and reprobate, of birds, beasts, creeping things, fishes, in the wise connection of all these with the Lords intended end?

And if this be observed, suppose the body of the Heavens, which in its wide bosome contains all, were broken and fell down in many thousand pieces, Faith in the infinite wildome, goodnesse and power of God will bid the believer be silent, and sleep and hope within his own garment. God excellently rules all; the best of created things next to that precious thing Christ man, is the Church, and the Lord will specially care for that, and for me among the rest.

Infinite almost influences of God.

3. No

We look not
spiritually on
influences.

3. No doubt we are brutish and look to all the stirrings with much Atheisme and little faith, as if all stirrings in Nature, Societies and Kingdoms, were set on work by the sway of Nature, and blind Fortune, without God, as a wheel rolling about with the mighty violence of a strong arm, moves a long time, after the arm of the mover is removed: Or suppose a pair of Charet-wheels were letten loose in the top of a huge Mountain, and should move down some hundred thousands of Millions of miles for hundreds of years after the man who set them first a work, were dead; So we fools believe that God gave a mighty strong shake or some Omnipotent impulsion to all causes natural, free and contingent, to Heaven and Earth, Sea and Land, to all Creatures in them, Angels and Men, and did bid them be a going; for he must sleep, and could not actually stir them any more. Nor can we see God in all, and that he contrived this, that one should rise early and eat the bread of sorrow, and yet be poor: another should be wise admirably, and want bread; another fight valiantly and be foiled, and a man run swiftly, and lose the race. *Psal. 127. 1, 2, 3. Eccles. 9. 11.* and that much sowing, hath little reaping, *Hag. 1. 6.* for *Hab. 2. 13.* *Behold is it not of the Lord of hosts that the people should labour in the very fire, and the people shall weary themselves for very vanity? Chaldea doth sweat and pine her self for the very wind and nothing: We see not that nature miscarries and parts with child, when his good providence who rules all is not Mid-wife; and a barren-womb brings forth many births, and she that is no Mother hath a rich issue, when sovereignty pleases; this is my faith and comfort.*

CHAP.

CHAP. III.

Hence to descend more particularly to enquire

1. *What influences are.* 2. *Whence they come.* 3. *The necessity of influences.* 4. *How they are above us, and of the Sovereignty of him who bestows them.* 5. *What we may doe to fetch them.*

Influences are acts of God concurring with created causes under him, and a sort of continued Creation; as God What influences are. of nothing makes all things, so in his providence he gives a day to all borrowed beings, in their being preserved by him, and they are the Lords debtors, in being acted by him, or then they could not stir nor move.

2. The same free goodnesse (which is a sort of grace) which moved God to create the Sun and give it being, so also puts him to give influences to the motions and actings of the Sun; the end that moves the Man to make the Plough and the Cart, moves him to draw the Plough and drive the Cart by Beasts; so that in reference to the end, there is *debitum quoddam connaturale*, some connatural dueness, of influences: all Creatures are dead Cyphers which signifie nothing, except the influence of God add a figure to them; and they lie dead, if he stir them not; Influences of God are suitable to Gods end. Some Cows let not down their Milk but to their own Calves; and the Creatures are as Pictures and Idols who let out no Efficacy, no Vertue, except the Lord act upon them; Sometimes the Sea ebbs not, the Wind blows not, the Sun shines not, the Fire burns not, because this influence is (as it were) the Charm that is a wanting, and he hath a sort of a checklock upon all second causes.

3. Though God move and must act in all, in causes natural and free, so as, in some sense, he must concur in willing and nilling; yet he out of Sovereignty of grace, Influences of God for nilling and willing most rare and excellent stands more aloof in bestowing influences to gracious and supernatural nilling and willing, (for Predelination and free Election to glory here hath place;) for that he prepared in his eternal decree; so many outlettings and emanations

nations of free acts of grace to carry to glory so many selected Angels and Men, and denyed these outgoings of free love to others, he intending they should be to Angels and Men, both their grace and song of praise; he hath not given out such refined influences of free love to other Creatures, to the motions of Sun and Moon to the Seas eb- bing and flowing.

4. Q. What then is the fountain cause of gracious in- fluences and breathings of the Spirit?

How Christ and the promi- sed Spirit must be the causes of gracious in- fluences.

Ans. Sure, Jesus Christ must be the meritorious and fountain cause of such influences;

For 1. We suppose that Christ is the head of the elect Angels: God having purposed to save man of grace, he gave this mighty separating influence distinguishing the Standing and Elect Angels from the falling and repro- bate Angels, else it cannot be said they are Elect Angels, as 1 *Tim.* 5. 21. nor can their standing be of free grace (for they could not stand, except the Lord had chosen them to stand as the means; as he chose them to glory as to the end) except the Lord had joynd his predetermi- nating acting to cause them to stand, and reconciled them *Colos.* 1. 20. to himself, giving to them medicinal confirm- ing grace that they never should be sick. Now the Elect Angels are the special Messengers, and New Covenant Officers, ministering Spirits sent forth to minister for them who shall be heirs of salvation, *Heb.* 1. 14. And the Angels *Ezek.* 1. are acted in all their motions by that Jehovah, whose glory *Isaiab* saw, *Isa.* 6. 1, 2, 3. *John* 12. 37. of which Jehovah also *Ezekiel* 1. v. 28. as v. 12. And the four living creatures went, every one straight forward: whither the Spirit was to go they went, and they turned not when they went. And also *verse* 20. They are then rightly called the Angels of the Lord Jesus, 2 *Thes.* 1. 7. for they cover their faces (it is not blushing for sin) and their feet with wings, *Isa.* 6. while they stand before and see the face of their Sovereign and high Master; and so its clear that the actings of special and supernatural providence toward and about the redee- med Church come from Christ, as head of Angels, and as the heir of all things, who make; all things new, *Heb.* 1. 2, 3.

Rev.

Rev. 21. 5. and who works with the father, *Joh.* 5. 17. in a new- covenant providence to make new Heavens and new Earth, and to act all for the elects sake, *Colos.* 1. 16. 17. yea and this Spirit at whose direction, the living creatures move and rest, come and go, *Zech.* 1. 12, 20. is the same spirit promised and sent by Christ, *John* 16. 7, 13, 14. of which Christ, he shall receive of mine and give it to you: by the influences of this Spirit sent by Christ, are the Redeemed led, *Rom.* 8. 14. directed *Acts* 16. 6, 9, 10, 14. sealed and con- firmed *Eph.* 4. 30. having received the earnest of the Spirit, 2 *Cor.* 1. 22. taught, guided, & the Word made effectual, *John* 16. 13. convinced of sin, and throughly rebuked, *vers.* 7, 8, 9. comforted, *Joh.* 14. 16. and the memory sanctified and quick- ned to remember necessary truths, *Joh.* 14. 26. and the whole man made able by the anointing for all things, 1 *John* 2. 20, 27. Hence these influences of grace are from the spirit, not as from the third person of the blessed Trinity simply; for so the spirit is the power of God, sometimes as Judge sitting, and by a Judicial power, making tormenting con- victions dreadfully effectual upon the consciences of Devils, *Matth.* 8. 29. *Luke* 4. 34, 35. of which the chains of dark- nesse may be a part, 2 *Pet.* 2. 4. *Jude* v. 6. as also neither from the spirit, as the power of God Creator, *Joh* 26. 13. *Joh* 32. 8. in making and governing all, *Psal.* 104. 30. but from the Spirit, as the fruit and purchase of Christs death and merits; and as saving grace is from Christ the fountain, so also the saving influences of Christ as Mediator, and of stirring us up to will and do, *Phil.* 2. 13. and to stand and persevere in the state of grace, must be dispensed covenant ways, *Jerem.* 32. 3, 37, 38, 39, 40. *Isa.* 59. 20, 21. *Isa.* 54. 10, 11, 12. by his blood. So Christ speaketh to the spirit, *Cant.* 4. 16. Stir up thou North wind, come forth thou South, blow upon my garden, that the spice thereof may flow out. Where Christ commands influences of the spirit of the North and South wind, though of contrary qualities, of cold and heat, moist and dry; both in sharp rebukes, and sweet conso- lations, to fall upon his Church and garden; and it is his desire, as Spouse and Mediator, that the Spirit breath upon, and make efficacious the word, otherwise there is

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but deadnesse, *Ezech. 37. 9. Come from the four winds, O wind, blow upon these slain, that they may live. John 3. 8.* And the flowing of the spices, is the souls being quickned, revived, comforted, and the graces increased by the breathings of the spirit.

We are to believe that he who purchased by his merit the habit of grace, shall give suitable influences, and to fear also our propension to fall.

Hence 1. the fear that Christ shall be wanting in bestowing influences, (so do many weak ones) is a broken half faith, looking upon Christ as half a Saviour; what? he that died to purchase the spirit, shall he not carry on the work of redemption, by applying it, and carrying on of what he hath begun? Indeed among men, he who made the Ship by art, hath neither art nor power to command wind and tide for sailing, for they are done by diverse powers, the one by a created, the other by an uncreated power; but here the same merit of blood which purchased grace habitual, did also make due and conatural (in its own kind) actual influences of saving grace to carry on the work; hence a case of Christian and supernatural prudence, it is so to fear our own sinful weaknesse, and to be humbled and cast down for our propension to fall away, as to believe that constant and everlasting love shall work to will and to do to the end: Then 1. tormenting Popish fear, *Ah I shall, I may fall away.* (2.) And the weak practical doubting of this, it may be, *I shall perish, I cannot stand out.* And 3. the law, spirit of bondage, *I cannot be saved, who am so sinfully weak, and wicked,* have all three this, in commune; an undervaluing of the power of the free loye, and an overvaluing of the strength of corruption; as if wickednesse, and he that is in the world, were greater then he that is in these who are born of God, *1 John 4. 4.* and stronger then grace; for its natural to be of that opinion, that grace worketh not irresistibly, prevailingly, and with all might, according to his glorious power. *Col. 3. 1. 11.* and according to that *ὑπερβαίνοντες* exceeding great power, *ly which he raised Christ from the dead, Ephes. 1. 18, 19.* and so while legally we distrust and fear our own weaknesse, we do unbelievingly doubt of the mighty power of grace, though we see it not; for to see unbelief, (it is so spiritual a sin) is almost to overcome it; among

all

all sins it is most invincible, and best seen with the light of the Spirit; faith sees well unbelief, but unbelief can neither see faith nor it self. 2. There is required of believers the exercise of faith, in laying hold on the promises of actual influences from Christ the Mediator. *John 15. 2. Every branch that beareth fruit (in me, for that must be repeated) the Father purgeth it, that it may bring forth more fruit. He that abideth in me, and I in him, the same bringeth forth much fruit. Ephes. 1. 3. Blessed be God, who hath blessed us with all spiritual blessings in heavenly places, in Christ; but to cause us will, and do, is a spiritual blessing. Ephes. 2. 13. But now in Christ Jesus, ye who sometimes were far off, are made neer (not by Redemption only, but actual believing) in the blood of Christ.*

The promise of influences in Christ.

2. *Ephes. 6. 18. Praying always with all prayer and supplication in the spirit. By the influences of that spirit, whom Christ sent in his own name, John 14. 26.*

3. If the spirit glorifie Christ by receiving of Christ, and shewing it to Christs own Disciples, *John 16. 14.* then all the influences of the spirit in acts gracious, when the spirit teacheth, and bringeth to remembrance all things, *John 14. 26.* convinceth of sin, *John 16. 8.* guideth and leadeth, *John 16. 13. Rom. 8. 14.* mortifieth, *Rom. 8. 13.* quickneth, *Rom. 8. 10, 11.* comforteth, and sealeth, and confirmeth. *John 14. 16. Ephes. 4. 30. 2 Cor. 1. 22.* must be done by influences of the spirit, received from Christ. For (saith Christ) *He shall receive of mine. Heb. 13. 13. By Christ therefore let us offer to God the sacrifice of praise continually.*

4. Also what we suit from God in the name of Christ, that we suit from Christs merits and death. But we ask all which we ask in Christs name, *John 14. 14. John 15. 17.* And therefore do obtain from God, for Christs sake and the merits of his death, the inclining of the heart to his testimonies, to be led in his way, not to be led into temptations; to persevere to the end, to be taught his way, and if there were any graces; such as all gracious influences are, which comes not from Christ, in whom it is, and from whose fulnesse it is, it must be referred to another cause then to Christ.

5. All

5. All the promises are yea and amen in Christ, 2 Cor. 1. and so must the promise of perseverance be, Jer. 31. 39, 40. Isa. 54. 10. Isa. 59. 21. and so the promise of influences of grace to persevere.

6. Christs undertaking as High Priest, Advocate, and Intercessor, is to carry on, and perfect as Mediator, all that are given to him of the Father, and to lose none, but to raise them up at the last day, and to give them life eternal, John 17. 1, 2. & 11. 12. John 6. 37, 38, 39, 40. 1 Cor. 1. 7, 8. 1 John 2. 1, 2. Heb. 7. 22, 23, 24, 25. Heb. 9. 13, 14, 15, 16, 17, 24, 25, 26, 27, 28. Heb. 10. 10. John 14. 16. Luke 22. 31, 32. Rev. 8. 3, 4, 5.

7. Christ as head by the influence of life and saving grace, acts upon all the members, by quickening them to will and to doe, Ephes. 4. 16. Eph. 2. 21, 22. Eph. 1. 21. & 22. Eph. 2. 1, 2, 3, 4, 5.

8. Christ as King gives repentance and remission, Acts 5. 31, 32. Then must he by that power royal give influences to acts of repentance and of faith.

9. As Prophet he opens the heart to understand the Scriptures, Luke 24. 45. Act. 9. 17. and so must give influences for that effect.

Hence are we to look for the watering of the garden of red wine every moment, from Christ the fountain of life, and to know that we should wither from the root, if Christ, withdraw his influence; and so grace puts us under a necessity of grace, to carry on the work of salvation. 2. Yea it is to believe Christ is but an imperfect and half a Saviour, and wanting in his Office, if we doubt he shall give influences to perfect to the end what he hath begun; then branches out of Christ, and cut off from him, must wither. 1. Make sure union with the Vine-tree, if you would be sure of growing to the end. 2. Know the way to the well of life, be much with Christ, and lie, and be near to the well, if you would have influences every moment. 3. The most glorious and shining Professors that are not in Christ, shall turn Apostates; a plant above the earth, with borrowed earth on the top of an house, may grow for a short space, but shall wither. 4. Heathen influences from a Creator without

without Christ shall not bear you out; the virtues of Tully, of Seneca, Regulus, are of that nature that they may dry up. 5. Yea, weak Believers, doubting that Christ shall give influences to work in you to will and to doe, is 1. To question whether Christ shall faithfully acquit himself in the duty of his Office; for by office he confers influences. 2. Its question his nature, whether the Head shall inlive its members.

CHAP. IV.

The necessity of influences of Grace. Of the Sovereignty of God in dispensing influences.

IT is easie to determine that there is a sort of necessity of the Lords bestowing influences upon all natural causes, of this before.

In so far as willing and nilling are acts of second causes in the same sphere with natural causes; there seems to be no more reason for denying influences to nilling and willing simply, yea or for literal hearing and praying, then for plowing and sowing, except that here God acts in a dreadful way of Justice, toward Pharaoh and other reprobates, in leaving them to the actings of their own heart; only it may be said, that God finding his child under deadness, and acting in a dead and literal way, as he hath bowels of compassion toward his chosen, under the evil of sin, that are ready to be drowned, he joynes his help of influences, seeing his own goe about duties with wrestling and pain, since he knows some one way or other they must be over the water, and helped, otherwise they cannot stir.

2. As there are some saving graces from the Mediator, so must there be some mediatory influences bestowed covenant wayes upon the chosen of God. But 1. Free goodness, and not natural necessity, made the world; and that same freedom intervenes, in continuing, being and acting in crea-

tures,

Reasons of renewed influences.

tures, which act by nature. Fire casteth heat, the Sun light and influences, the Sea ebeth and floweth by nature; yet there must also be a free new commision sealed from eternity, to every acting of nature; he commandeth the Sun, and it riseth not; forbideth the fire to cast out heat, and it obeyeth, *Job 9.7. Heb. 11.34. Dan. 3.27.* and it is an obliging and an indearing of the heart to God, to come daily under new debt, and multiplied free gifts, and it renews acts of love in us, as fresh actings of salvation flow: whether it be new deliverances, *Psal. 18.1,2,6,7. Psal. 116.1,2,3,4.* or new acts of keeping faith from drying up in the fire, *1 Pet. 1. 3, 4.* so as you being tried as gold, *verse 8. ye love having not seen him.* 2. It extracts acts of praying, sense of spiritual slownesse seems to pray, *Cant. 1.4. Draw me, we will run;* and sense of spiritual dulnesse, *Psal. 119.33. Teach me, O Lord, the way of thy statutes.* 3. Hence comes humble relying upon God, when faith is put to believe that at every stirring of the members, and at every lifting of the foot, for a new step, the head must stir in heaven, and let down new influences of life; and the bottles of Heaven, and well of life, must let down new flowings of rain, every moment, upon the withered garden; if as much rain fell in one day, as would suffice the earth for seven years, and a man might eat so much at one meal, as he should neither be hungry nor thirsty for five years, there should not be such daily dependance upon new influences for rain and dew daily, and for our daily bread this day. We can but (4.) hence, but believe the infinite wisdom of the Lord, who well knows how to husband and steward his showres; for in the man Christ they are continual. *John 8. 29. He that sent me is with me, the Father hath not left me alone, but ἀκούει μου nor dismissed me, for I do always παύωμαι the thing that please him:* When ever we do what is displeasing to God, the Father of Christ leaves us, out of the depth of his sovereignty of dispensing influences. Christ was never to morally deserted.

The first Adam might want influences, the second cannot.

1. As the Lord would have a falling law-Adam, to whom he denied influences, that nature might be nature; so he also would have a standing and never sinning-Adam, that grace

grace might appear to be grace. 2. Upon supposition that the second Adam is God man, it was impossible but the man Christ, in all his actions moral should want influences, or ever sin, or be left alone of the Father, but he must always do the thing that pleaseth the Father; nor is there any murmuring to be against the dispensation of deepest wisdom, why we have not at our pleasure influences of grace, that we should never sin, as the man Christ never sinned. 3. Say we could see no reason, the thing is notie; the Lord acts in the (first) elect Angels, that they never sin; he denied in the first fall influences to the reprobate Angels; and since the Lord hath condemned them, and tied them with chains of darknesse, that their whole actions, except the acts of intellectual being and living, and the acts of knowing, believing, desiring, fearing, &c. in the substance of the act, should be only moral, and only sin in all the substantial circumstances, *John 8. 44. Satan was a man-slayer ἀπὸ ἀρχῆς and stood not in the truth,* being created in the first truth, adhering to God, *1 John 3.8.* the Devil sinned from the beginning: hence he is called *1 Peter 5. ὁ ἀντιπίστος* the contrary party in law; and *περιπατεῖσαντες* goes about like a roaring Lion, seeking whom he may drink over. So that though there be in men actions of the phansie, as to claw the head, rub the beard, actions of the vegetative life, to grow to age, to decline in old age; *senescere, pubescere, adolescere,* that are under no Law, and so no sins; yet all Satans actions are moral, these excepted of which we spoke, and influences to moral actions, granted to reprobate men, as to gives alms, to go and hear the word, visit the sick, and imprisoned, are denied to Satan. Some men are also 2. Reprobate to good works, *Tit. 1.16.* and cannot believe: and here is sovereignty that God works in some vessels of mercy to will and to do, not in others. 3. As touching the measure of grace, and the degrees of saving influences, the Lord walketh in a latitude of freedome, all men have not alike measure of saving grace and faith. 4. His freedome shines in the work of conversion: *John Baptist* is filled with the holy Ghost from the womb, *Luke 1. 15.* but (2.) the woman of Samaria, *Matthew, Zachens, Magdalen, Abraham,*

Satans actions always destitute of influences.

How God withdraws influences in particular acts *hic & nunc*, and yet hath promised to bestow influences on the regenerate by promise.

The Lord acts on us by his influences, but we act not on him.

Saul, go on in a wretched state of nature, for some considerable tract of years, and then are visited with influences of life; and (3.) the Thief that was crucified with *Christ* upon the Cross, in his outgoing is converted, and not till then; except the sovereign liberty of God silence us, no other reason can occur of these things to mans understanding. (4.) In the Saints this liberty is clear; fewer falls in *Joseph* then in *David*; and so he must be nearer to dayly influences to the one, then the other. So the Lord left *Hezekiah* to try him, that he might know all that was in his heart, 2 Chron. 32. 31. Thus much *Noah* his drunkenness, *Lot* his incest, *David* his adultery and murdering of *Uriah*, *Peter* his denying of *Christ* and his Judaizing, Gal. 2. proclame to us, that though Saints are to believe perseverance, and so that in *Christ*, there shall be furnished to them out-lettings of life from the fountain to bring them to glory, as touching the habitual tract of their journey to Heaven; yet hath the Lord reserved a liberty *hic & nunc*, to let out and withdraw influences; and the faith of believers is to rest upon the promise upon this condition, that they fret not at his dispensation, who by sad falls on Ice and slippery way must correct our sinful rashness, and teach children godly wariness; nor is there any thing in our folly to be seen but his wisdom. (5.) And sinful slips in us, and freedom of withdrawing in the Lord, bring us to be the engaged debtors of grace; and this sets the higher price upon our Advocate's intercession; when we sin 1 *Job*. 2. 1, 2. his withdrawals usher the way to his own out-lettings of grace; he knows how to dry us up, that we may, being withered, come under the debt of new watering; more of this hereafter.

There is here no creating of clouds or rain, by King or Husbandman, or Hosts of men; the Husbandmans faith and prayer in extreme drought may fetch rain: but we have, in these actings in which God must joyn his gracious influence, no real influence upon the Lord's influences; the Rose acts not upon the Sun by influences, but the Sun acts upon the Rose, though we may pray for influences of grace.

Nor

Nor can tears and wrestling extort influences, when the Lord is upon an act of declaring his sovereignty in trying us, there is praying, and yet heaviness and dropping away of soul, bids on, and the Petitioner remains like a bottle on the smock; the Glass set must run out so many hours; ere the Sea flow again, the Sea-man weeps and prays, but the storm continues and the wind hears him not, and he that creates the wind suspends his acting. God hath not said that the husband-man may pray away Winter, while the season be over; nor that the Traveller, when the Sun is set and darkness come, should pray away the night, while the hours be over; So here God hath fixed a time for a winter season of heaviness and trying deadness. The Lord's mind is to pray for the right melting of the metal, and not for the quenching and removing of the fire, he must do his work; its wisdom to know who orders our prayers, and to pray for something about his withdrawing, and not for the removal of the withdrawing it self; *Paul* three times prays 2 *Cor.* 12. for the removal of the Messenger of Satan: But prayer stirs not right then in all points; he should have prayed for sufficiency of grace: our gracious Lord laying aside the dross of our prayer, hears us not in granting what we suit, but what we ought to suit in prayer, and in granting what we suit not formally, but what the Spirit suits internally in us; The man in a Fever cries for a Drink, the Physician forbids to give him drink, and yet gives to quench the thirst some other thing then drink; so the sick mans suit is profitably heard. Yet my meaning is not, that the Lord cannot, or will not at all take off an arrestment of desertion, at the praying of his children, the Lord cannot repeal that, *Psal.* 50. 15. *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me*; therefore he repeals it not under withdrawals, which are amongst the greatest of such troubles as put us to call upon God.

2. *Christ* under the Lord's withdrawals, in point of comfort and enjoyment of the felt favour of God prayed and was heard, *Heb.* 5.7. *Matth.* 26. 38, 39. *Luke* 22. 42, 43. therefore by the like he doth hear us in such a case; I

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How we cannot pray away desertion and the trying withdrawals, & yet are we to pray submissively for the removal of desertion, and are to pray against withdrawals.

fetch the Argument *a proportion*; for Christ in whom Satan finds nothing, is not capable of the withdrawals of God in point of duty. If any say it was Christ's duty always to rejoyce in God,

I answer, It was an affirmative Precept which did not oblige the man Christ actually in every moment of time; and in *radice* it did, *habitu* it did, habitually it did oblige him; for that *rejoyce evermore*, obligeth not ever to actual rejoycing, but to a favory habit of rejoycing; nor did that (*pray continually*) oblige the man Christ to pray actually and to speak to God, when he was preaching and speaking to men, at one time; nor was actually rejoycing in God physically consistent with actual sorrow in suffering.

3. The praying to be led of God in his way, not to be led into temptation must include a suit that God would send influences, and not forsake us in the way of his obedience under our defections: therefore there is need of a special submission and a reserve of time to sail when his flowings set the soul a float. Hence may a child of God submit to his deep sovereignty in withdrawals, and stoop humbly to the Lord's holy decree, (his holy will be done upon clay) and yet also desire presently the removal of sinful deadness, and pray against our sinful omission which necessarily follows upon the Lord's withdrawing, and we are to nil and hate sinning, which results from the withdrawing; therefore both pray and forget that ye have prayed, and adore sovereignty. Pray under withdrawing for influences, yet trust not on the act of praying; and though he still withdraw, pray, but without fainting under, and fretting against sovereignty.

The habit being of the nature of a power cannot actuate it self, nor can we actuate and make use of the power of grace; now as the God of nature is he in whom we live, and move, and so we are acted by him in our natural stirrings; so in Christ Redeemer Emanuel in whom is the fulness and fountain of grace we live spiritually. Neither have we the use and exercise of our grace in our own hand, nor can we believe when we will, as a Musitian can sing when he will.

CHAP.

CHAP. V.

Whether or not the Lord's withdrawing of his influences and impressions of grace doth acquit and free us of guiltiness? objections removed.

WE are not a little slandered by Jesuits and Arminians, as such who by the device of forbowing and predeterminating influences of grace, do destroy the nature of Free-will and voluntary obedience to God in this Argument.

He who withdraws such an influence and impression of grace, without which the act of obedience is physically impossible, he is the cause of disobedience, and he renders the non-obeyer guiltless and excusable.

But God according to the way of Calvin and his, withdraws such an influence and impression of grace, because without his impression of grace, its impossible physically that the Will can be bowed to obey, it being essentially requisite in the act of obedience. Therefore God must be the cause of disobedience by this, and render the non-obeyer guiltless and excusable.

Ans. Though my dimness could not lose this Argument, the validity and power of the grace of God, should be no less, and the guiltiness of man as much as it is.

But 1. *He who withdraws such an influence and impression of grace, from the reasonable creature, constrained, compelled, and unwilling to want such an influence; he is the cause of the disobedience, and rendreth the non-obeyer guiltless and excusable.* The Proposition in that sense is true; But now the assumption is most false; For if the man should seek and desire the influence of God in that very act, and the Lord deny it and withdraw it violently from the Will, as if the Child a drowning should cry to the Father being obliged to help, that he would reach help, and the Father shall refuse, then is the Father the cause of the Child's drowning; and so should the holy Lord be the cause of

The Lord's withdrawing makes not the holy one the author of sin nor destroys liberty.

our

our disobedience, and render us guiltless and excusable if he were obliged not to withdraw.

But he who withdraws his influence from the creature, who in the same act of wanting, is most willing to want it, and gives in the same act of disobedience, his virtual consent to the same withdrawing, he is the cause of the disobedience of the act, and renders the non-obeyer guiltless and excusable. The Proposition in this sense is false; and the Assumption true. God so withdraws his influence that in the same act, the man is unexcusably willing to want it. He is deservedly cold, who joyfully and willingly yields to the pulling away of his coat; Here that is true, *an injury is not done to a man who receives it as a favour: Volenti non fit injuria*; as is clear in the Lord's active hardning of Pharaoh's heart, *Exod. 7. 3.* and Pharaoh's hardning of his own heart, *Exod. 8. 15.* both in a material act.

The cause why God is not chargeable with the act of disobedience, and man is chargeable.

2. He who withdraws his influence, in the same moment of time (though first by order of nature) from the creature, who (2.) is willing to want that influence; and (3.) is a withdrawer of his influence by no obligation at all to give it; he is the cause of disobedience. The Proposition so taken, is false; Only it follows, that the withdrawing of the influence is the physical cause of non-obedience, not the moral cause of disobedience.

For 1. The withdrawer of the influence is under no obligation by any binding law to bestow it.

2. The man that wants the influence is willing to want it.

3. The man is obliged, who so wants the influence by an expressly binding law of God to perform the act commanded, and to abstain from the contrary act forbidden; and these three are the grounds why the Lord is not chargeable with the act of disobedience; and man is guilty and chargeable therewith. Hence man is the culpable cause of disobedience; and he never wants the influence of God, but his own sin interpretatively is the cause. The withdrawing of Dew and Rain is the cause of barrenness or non-fertility; the Lord's withdrawing is the physical cause of non-obedience; but the will of man is the only formal, vital, subjective, moral, and (as it were) the material

material cause of sin; yea the only formal and efficient cause of sin.

Obj. He that casts away his coat, is deservedly cold; for he doth it against deliberate reason, except he be mad, or in an extreme distemper of body; But no man refuseth divine influences with deliberate reason and the law of nature. 2. The law of nature lays bands upon men not to cast away their cloaths; but to have, or to want the influences of God, falleth under no command of God laid upon man. 3. No man, by your way, hath the influences of grace in his own power to receive or reject them, as he that casteth away his garments in a cold day, hath undeniably such a power.

How we interpretatively yield to the want of influences of grace and sin formally in the same act.

Ans. Every comparison in some thing halteth; he who casts away his coat, is deservedly cold, true, and with deliberate reason and foolishly so doth; and that is false, that no man with deliberate reason refuseth divine influences; For willing or deliberate yielding to the sin, either of omission, or of commission, which is conjoynd with the Lord's withdrawing of his influences, is both our formal sinning against the obligation of a command, and a yielding virtual (which is enough to make up guiltiness) to the want of divine influences.

2. True it is, to have or to want the influence of God, falleth under no command of God laid upon man, as a man is by the law of nature forbidden to cast away his coat in a cold season; but in virtual yielding to have influences of God, conjoynd with doing evil, and in virtual yielding to want influences conjoynd with other sins of omission or commission, we sin, and so are under a command; as he who refuseth a Staff, or a stronger man to lean upon in going thorow a water, is guilty of drowning himself.

3. Thus far we are deliberately to desire influences that we are to pray for them; *Draw me*, Cant. 1. 4. *Lord teach me*, Psal. 119. 33. *Open mine eyes, that I may behold the wonders of thy Law*, ver. 18. *Incline mine heart to thy testimonies, and not to covetousness*, v. 36. As we are obliged to have a new heart, and to have the image of God, which we willingly lost in Adam, and to be renewed in the spirit of our mind, and to make to our selves a new heart, and are

commanded.

commanded so to doe, *Ezech. 18: 31. Ephes. 4. 23.* and yet the Lord's omnipotent creating of a new heart in us cannot fall under a Commandement formally obliging us to create in our selves a new heart, and so are we commanded consequently to have the breathings and influences of grace. 1. In the same act in the which we are commanded to obey. 2. In that we are to pray for, and to desire the breathings of God. 3. In that there is a promise, *to him that bath it shall be given, Matth. 25. 29. Matth. 13. 12.* but how far the promise extends is after to be discussed. (3.) As touching influences natural, they seem to be common to free and voluntary Agents, and also to natural causes; so the Lord commandeth the Sun to rise, and it riseth, *Psal. 104. 19.* and he commandeth the Sun, and it riseth not, *Job 9. 7.* it rains, because *the Lord lifteth up his voice unto the clouds, that abundance of rain may come; he sendeth out lightnings, Jerem. 14. 22. Psal. 107. 33, 34. God hunteth the prey for the Lyon, and gives food to the Raven. Job 38. 35. 36. v. 41.* In all these the natural cause acts, and yet hath not in its power the influences of God; and when God withdraws his influences so as natural causes act not, they find no positive violence offered to restrain them, or by-way of any positive impediment to hinder them, only there is a negative withdrawing of influences upon the Lord's part which they want with a sort of natural yielding to the want thereof; and yet they have and keep still their natural power to act, *actu primo*, as the first cause shall set them on work: And the very like may be said of moral Agents; God withdraws his influence, they in, but find no positive violence coming from the Lord's withdrawing, to restrain them or impose upon them, and they connaturally and with a virtual willingness yield to such withdrawals, and keep an inferiour dominion over their own actions.

Hence 1. Moral Agents are to set to work to doe duties, & not to wait upon God's acts of influences; but they are to act, as if the influences of God were in their power; for the influence from Heaven to the duty belongs to God, (he does not lay formal commands upon us to have, or to want his influences)

Our interpretative wanting of influences and our formal sinning in the same act, further cleared.

influences) and the duty is ours; but we love more to look to God, and judge anxiously his providence of withdrawing of influences, then upon our own duty. Its strange: I judge his holy withdrawals, and not my own sinful omissions.

2. No man is to complain of the Lord's withdrawing of influences; You are joyful and well content to want them. Men put out their own eyes and yet complain God hath made them blind: Of this, more hereafter.

But this Argument may be retorted, and impossible it is to defend the Dominion and Sovereignty of God by these Principles; so if it be not in the dominion and sovereignty of God to procure or hinder the acts of final obedience or disobedience, he cannot be Master of salvation, and of the certain number of the saved; but the free-will of man must be absolute ever here, and the salvation of any must be physically impossible to the sovereign Lord.

But by the Adversaries way; its not in the dominion and sovereignty of God to procure, or to hinder the acts of final obedience or disobedience of any; but it must be absolutely in the power of created free-will, all things needful to be done, both upon the part of the Lord's Decree, and of the Lord's Influences, being done, to nill or will, obey or disobey. And 2. its in the power of created free-will to doe, or obey, and to refuse, or disobey. And 3. to have the strongest influences of God in its dominion and created power, or to want them. 4. Created freewill first stirs and concurs, by order of nature, before the sovereign Lord joyn his influence; all these be the Principles of Pelagians, Jesuits, Arminians; so shall created free-will have the dominion above and before the sovereign Lord of all the acts of obedience, of all the chosen of God, as to their number, who shall be saved, who not, how many, how few.

The sovereignty of God is destroyed by Pelagians to the end they may exalt mans Free-will.

CHAP. VI.

Q. Whether or no are we to believe, pray, praise, read, confer only then when the Spirit actually moves us to believe, pray, praise, &c. and not otherwise?

1. Duties are to be done under spiritual withdrawings.
2. The precept and the influence differ. 3. We are and may pray at fixed hours.

Of our acts and spiritual duties under the spiritual withdrawings of God. Something of the state of the question.

THe Question is the same of elicite acts, of love, fear, hope, faith, and of imperate acts of praying, hearing, praising; only the difference is, hardly can we set a time to believing; the object sometime wakens us, *Psal. 56. 3. What time I am afraid, Ile trust in thee;* otherwise that binds ever, which is, *Psal. 62. 8. Trust in him at all times.* The Lord hath more fixed a time for praying continually, and for praising the Lord always, *1 Thes. 5. Psal. 146. 1.*

2. The question is alike in all actions, and in spiritual and supernatural actions; as whether the Husbandman may Plow and Sow at fit seasons, or only when the Lord the cause of causes joyns his influence; for these and the like are no less impossible without the connatural influences of God, then the acts of praying, believing without the supernatural influences of grace. Now we would think it ridiculous, should the Husbandman never plow but only when he is disposed to plow; suppose he sleep longer in the morning then he should.

3. The actual Influence cannot be a Rule; for we cannot know or feel the actual influence of God, Creator, or of Grace, but only when we are aworking.

4. The question of the obligation is one thing, and the question of ability to pray is another; for *Magus* yet in the Gall of bitterness, is under the obligation of a Commandment, *Acts 8. 22. Repent therefore of this thy wickedness, and pray God, if perhaps the thoughts of thine heart may be forgiven thee;* And in a state of nature, he is most unable and so far more indisposed to pray and repent; And the believing

Our inability to do duties, when the Spirit withdraws, looseth us not from a moral obligation to perform the duties.

believing *Thessalonians* are under a command to pray continually, *1 Thes. 5. 17. to praise, to rejoyce, ver. 16. 18.* what ever their indisposition be. Now though the man fall'n in *Adam* be unable to keep and do the Law, and natural men living in the visible Church, be unable & indisposed to believe in Christ and to pray, yet except we say that such are under neither Law nor Gospel, we cannot say that men, because of their wretched estate, are not obliged to pray, believe, love Christ, walk with God. Libertines say its unlawful and a taking of the Name of God in vain, to aym at praying, when the Spirit withdraws. Suppose we could not reconcile our inability and our indisposition to pray, nor the acting of strong grace and of weak will; yet when God hath undeniably commanded duties and promised in the new Covenant grace, and gives the new heart, and the habit of grace, no man hath warrant upon the account of the Lord's denying influence to abstain from duties; for upon the same account one might cast himself in the Fire, and another in the Water; why, it may be the Lord shall deny his influence to the fire and water, to burn or consume us, and so the water shall not overwhelm me, nor the fire consume me, though I wickedly cast my self in fire and water.

Now what Familists and Libertines may object on the contrary should be heard.

Obj. 1. We are never to take the Name of God in vain, but to pray without the acting of the Spirit is to take the Name of God in vain.

Ans. The Antecedent is true; we are never to take the Name of God in vain, nor obliged to any sin: but the Consequence is naught; therefore we are not to pray, nor obliged to pray, except the Spirit either by disposition facilitate us, or actually move us; For the disposition or actual motion of the Spirit, is neither our Rule, nor a part of our rule. For 1. The command to pray is the common obliging Rule to both Elect and Reprobate, and obligeth all equally; but neither the spiritual disposition, nor the saving acting of the Spirit so equal to all is our Rule. 2. The command is exposed to every one to make use of it as he

Aug. Epist. 89. *Jubet Deus continentiam & dat continentia: Jubet per Legem, dat per Gratiam; jubet per Litte-ram, dat per Spiritum.* Differences betwixt the command and the influences of the Spirit clear that it is not formally sin to pray under withdrawings of influences of grace.

Under the ceasing of actual breathing we are to stir the remainders of the Seed of God.

pleaseth; but the saving acting of the Spirit is not in every mans power. 3. The command is a Rule and Object of our Faith, and gives me not strength to obey; but the heavenly disposition and saving acting are not the object, but the efficient cause which addeth strength to obey: the command craves the debt; its true, its impossible to pray in faith without the acting of the Spirit; it follows only that its so impossible that we are also guilty and unexcusable in our virtual desiring that it may be so. We are wounded but we love to shed our own blood. As also in the Regenerate there is never an utter withdrawing; the habit of grace keeps the heart warm, and loves to be blown upon and stirred, even under actual ceasing of breathings.

Obj. 2. *When there is an utter ceasing of the spirit, it would appear that the spirit forbids us to list at his work, until the Spirit the only Master of work be there himself.*

Ans. One of the three is ever a work, either the Father is waiting till the Son pray, John 14. or the Son is commanding the breathings of the Spirit. It is some casual work that the sinner is the passive object of the Spirit; there is never an utter ceasing of the Spirit. There are some habitual stirrings of the Seed of God under the ceasing of actual influence, as the ripe Apple enclines to fall off the Tree when there is no shaking of it; the Ship is a mending in the Shore when the sails not: and if it were no more, but one of the three is a working about a Child of God; its not to be despised; For who knows the thoughts of Christ and his pleading in Heaven for such as suffer the evil of affliction for Christ? And if a believer wrestle under deadnesse, Christ much more is a work to help a more spiritual sufferer, to wit, one that is as it were a patient under sin and flesh, and the withdrawing of God.

Obj. 3. *There is no Commandment in the New Testament for the doing of half a Duty, to wit, to pray and not to pray in Faith, and Fervour; therefore we cannot be commanded to pray, when the Spirit withdraws his influence, without which, the Duty, of necessity, must be lame and broken.*

Ans. It follows not, for there is less of the Gospel in the command as a command; for, in either Law-command or in Gospel-

Gospel-precept, the Lord commands whole and unbroken obedience; and in it God seeks somewhat, which he lost in Adam, which we are obliged to doe, and he is under no Law to give us grace to obey; And as is said, we are willing to want his help, where the command should put us to a humble missing and mourning for our wants, and a distrusting of our own strength, and a weeping over our broken condition, and a high prizing of our surety and his strength. 2. Its a part of command that we go about the bulk or body of the duty, and gather together the dry bones and wait humbly until he command the Wind and Spirit to blow on them, and we sin in omitting of half a command.

Obj. 4. *His yoaik is easie, and his Commandments are not grievous; but if it be not in our power to pray, when he withdraws, his Commandments shall be impossible and his yoaik heavy.*

Ans. His command is easie by the grace of God and love of Christ; the Wheels move sweetly, when Grace and Love oyls the Soul; and yet it no more hinders that we cannot pray, when he withdraws, then the burning of the Fire, and the rising of the Sun, which are works of Nature most easie and sweet, are possible; when the Lord forbids the Fire to burn, and the Sun to rise, his Gospel commands actu primo, of themselves are sweet, but under withdrawings hard and legal.

Obj. 5. *Praying and seeking of God at set and fixed hours were not lawful; For if we cannot pray, but when the Spirit moves us, we cannot say, we shall pray at any hour: for we cannot tie the Spirit's joyning to our hours; and again, if we are to pray at any hour we please, we use the habit of grace and supplication, when, and as we will; as a Musitian may sing when he will, or not sing.*

Ans. 1. We have not any question now about religious set hours, such as the morning and evening Sacrifice, or the three hours of prayer used by David, Morning, Evening, and at Noon, Psal. 55. 17. and Daniel chap. 6. 10, 11. Acts 3. 1. Acts 10. 3, 9, 10. and the godly Jews; for by no divine Precept are we tied to such hours. *Papists abuse*
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We are to doe our part in duties under withdrawings.

Grace sweetens duties.

the Scripture to Canonick hours ; But in Christian prudence we may fix a time to reading, praying, conferring on the Word, and to other sacred duties ; yet do we not tie the Spirit's joyning to our hour ; the man Christ set a night apart for praying ; and so did *Jacob* for wrestling by tears with the great Angel, *Genes. 32. 24. Hof. 12. 3, 4.* without limiting the Spirit in his influences to any time ; nor yet will it follow that we use the habit or spirit of grace and supplication, when we will ; for sanctified will is to set the time, and to actuate it self by the habit of grace ; And the same Argument shall conclude, that the Husbandman who sets a time for plowing and sowing, must limit the Lord to joyn his influences : *For except the Lord build the house, they labour in vain, who build it ;* though they set days to the hired Masons. Except the Lord keep the City, the Watch-man watcheth but in vain ; though times be set to the hired Watchers. Its in vain to rise up early, *Psal. 127. 1, 2.* and its as impossible to plow, build, watch, rise early, without the common influence of God the first cause, as it is to pray in Faith without the special breathing of the Spirit of grace. Yet *Libertines* and *Antinomians* will not say that they sin in setting a time for building, plowing, watching ; these seem considerable about hours of praying.

1. Though we fix an hour, it becomes Faith to await the Angels moving of the water, and when the Lord adds his influences to step in and joyn our strength cheerfully and with humble praises to him who draws.

2. When there is a bentness of heart such a day or such a fixed hour to pray, build not too much upon the appointment and promises of our own heart, to say to morrow, He do wonders by prayer, & remove mountains. Its good here, as in a purpose of going to a City to continue there a year, and buy and sell and get gain, to say in a trembling subordination to God, as *James* counselleth chap. 4. 13, 15. *If the Lord will, we shall live ;* so, to say if the holy sovereignty of grace breath fairly and strongly, He do well in praying ; yet not I, but his grace ; and if the wind of the Lord blow not, ah I cannot fail. 2. As in the case of *James* his Merchant, and

and of *Peter's* undertaking, *He die with thee, rather or I deny thee.* So here 1. The man sows broad hopes upon his own praying, and the harvest is thin and nothing. 2. Such a Preacher shall set the Ship a float, and all shall be well, if such an Instrument act, and then the Lord is away, and the Reed is broken, and the Sea flows not. 3. At the Death of such an Eminent Christian, O there must be strange manifestations ; and the poor man 'is taken away under a cloud, and in a huge deal of darkness. The faith of our reposing upon our selves and the creature, and our not reposing on the Lord's acting in us to will and to do, in these set times does disappoint us. A godly jealousy and despair of our selves, & a relying wholly upon the Lords actings is good ; and seldom can we difference between presumptuous confidence on our selves, with a godly trembling, and a pure and spiritual relying upon God in his breathings of grace. (3.) We stumble, that when the impetuous faird of resolving is on, and possibly the Lord effectually acting us ; yet when it comes to the time of praying, the whole spirit is a lump of deadness, and the Comforter is away ; and the flesh saith, *I covenanted a meeting with Christ, and he covenanted with me ; but I kept the appointed time, and he failed and came not according to his promise ;* And we do not remember, that there is a promise that he will work in us to will and to doe ; but for a Covenant that the Spirit shall keep your fixed hour, where is that ? for the Spirit, even the hour before blows sweetly and the hour after ; but he is absent at your fixed hour. In a word, we may limit a time for your Duty ; for the obligation (to pray continually) is perpetual ; but we cannot limit a time or an hour to his breathing. Its ever true, *John 3. 8. The Wind bloweth where it listeth.* (4.) The more Angel-like and the more spiritual pride is, such as is Angel-haughtiness in the damned spirits who were not content with their own station, and in *Evah*, the more sinful guiltiness is in it ; Pride resulting from acts common to men, as that of the King of *Assyria*, *Isa. 37.* and that of the King of *Babylon*, *Hab. 2. Isa. 14. 13, 14.* is nothing so damnable as the proud satehning of holiness and grace upon our vain nature ; and here

we think we can command the ebbing and flowing of the Sea, and have the breathings of the Spirit at our will; and if we be humble, it should especially be in stooping to the most poor and holy actings of the Sovereign Lord, and presumptuous relying on self; here is the first samplar pride.

Neither do we consider that most of the Arguments, if we may act when, and where, we will, Salvation and Damnation, and all the high actings of gracious Sovereignty must be under our power; if we may, or can act without the habit and influence of grace, and must be here, as when one great higher Wheel moves and turns about many Wheels, and the first moves the second, and second the third, and the third the fourth, and so forth; so must the habits of Grace, and the influences of the Spirit, and all the outgoings of God be subject to mans Free-will as the first mover; if we can pray and praise under the withdrawals of God.

Hence the 6. Argument may be removed, that though we cannot pray, but when, and as the Spirit moves us; it follows, both that we are not loosed from our obligation to pray, nor can we pray more or less fervently, but as the grace of Christ, in whom is all fulness, qualifies us in the habit and actings, because the gracious acts depend not upon our Free-will simply, but upon our Free-will as instructed with the supernatural habit infused; nor do the more intense and stronger actings of love, of faith, of prayer, depend upon our Free-will, but as instructed with the stronger habit and actual influences of God; But more hereafter of this.

C H A P.

C H A P. VII.

Of the Sovereignty of God in his actings, and especially in influences. And 1. what Sovereignty is.

BEcause the influence of the Lord's grace depends most upon the Sovereignty of God, so far above us, as is spoken in the fourth Article; its needful we speak of these.

1. *What Sovereignty is.*
2. *In how many particulars the sovereignty of God doth appear.*
3. *What submission we owe, and how we are to stoop thereunto.*
4. *Such as are most active in doing God's will, are most submissively patient in suffering his will, & contra.*
5. *We are to give submission of pain to God.*
6. *Providence of the Gospel is above Law-providence.*
7. *The righteousness of God is incomparably above our righteousness.*
8. *Our Justification is not negative only.*
9. *The Law requires sinless suffering.*
10. *Inherent righteousness is not the adequate end of the Gospel.*

1. To know what Sovereignty is. 1. Let us see what it is not. 1. Omnipotency and Sovereignty thus differ; Omnipotency looks simply to effects physically, what the Lord can doe: he can of stons make sons to *Abraham*; he can create millions of Worlds; his Sovereignty is not only his holy Nature what he can doe and so supposeth his Omnipotency, but also what he doth freely, or doth not freely, and doth by no natural necessity, and so it includes his holy supreme Liberty, and also what the Lord may doe, as it were *fare* he may doe all things, and (as *Elibu* saith) gives not an account of his matters to any, Job 33. 13. by his holy soveraign Will as above all Laws that bind the rational Creatures, he does as he pleaseth, and what he pleaseth; and none can say *What dost thou?* Hence 1. Its graciousness

What Sovereignty is, and how it differs from omnipotency.

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ousness of holy Sovereignty, that because he is Sovereign, he does not crush us; the flesh speaks that in *Job* 10. 3. to the Lord; *Is it good to thee that thou shouldst oppress?* and because he is sovereign upon the account of his sovereignty, he crusheth not under his feet all the prisoners of the earth: to turn aside the right of a man before the face of the most High, *Lam.* 3. 33, 34. whereas, to sinful sovereigns, power is a Law many take by violence, fields and houses, because its in the power of their hands to do it, *Micah* 2. the Law of the Lion and the great Fish, to devour the Lamb and swallow the lesser Fish, is only power and strength. Satan and his never stays in this side of their power, but doth all the evil they can; *Jerem.* 3. 5. *Behold, thou hast spoken, and done evil as thou could;* the sovereignty of God saith he may withdraw influences of grace from Angels and Men as pleaseth him best; he may let this Ground wither and dry up as a Rock, and make the other Plot of Ground near by, like a fruitful Paradise; and why may not Sovereignty dispose of hearts to harden them? but his outgoings of sovereignty are not always to destroy.

2. Our great ones are so far above the bloud, the cries and sufferings of the needy; let the poor die in the pit, they have an higher employment then to lend their heart to lodge thoughts of compassion toward the afflicted, *Amos* 6. 1, 2, 3, 4. greatness despises the desolation of the poor; but *Job* 36. 5. *Behold, God is mighty and despiseth not any;* saith *Elihu*, *Psal.* 69. 33. *The Lord despiseth not his prisoners;* why? and is he not above their tears? yea, 34. let Heaven and Earth praise him; then must he be great and high above the mourners, yet he owns their tears, *Psal.* 102. 19, 20.

3. And the Lord's Sovereignty hinders him not to give a sort of reckoning of his doings, *Isa.* 5. *Judge between me and my vineyard,* *Mich.* 6. 3. *O my people, what have I done to thee?* often pride hindereth sinful sovereigns to ease the heart of the oppressed with a reason of their deeds.

2. What is Sovereignty? its his superexcellent Highness by which his holy Will essentially wise and just, is a Law and Rule to himself to do what he pleaseth, holily, wisely, most

Sovereignty is to be adored in the hardest conditions.

most freely. But why doth the Lord drive Cart-wheels over the bones of his people? let alone: he will not do it always, and say it were so, *This cometh forth from the Lord of hosts, which is wonderful in counsel and excellent in working,* *Isa.* 28. 29. a godly heart is smitten with the wisdom and authority of holy sovereignty; why is *Jerusalem* spoiled? and why are the Nations at ease? holy Sovereignty should meeken and silence all men, *Zech.* 2. 13. *Be silent, O all flesh before the Lord:* supreme Sovereignty cannot erre; and the faith of this quiets the heart under all sufferings; *Hezekiah*, *Isa.* 38. 15. *What shall I say? he hath spoken to me, and himself hath done it.* Devils and Men are to be looked on as passive rods (there is no principle of life in the Rod, in the Sword to lift up themselves against us) they are Wheels rolled about by holy Sovereignty. *Ab the Physician slew my child, the wicked enemy slew the father and the son, the malicious rail against me;* but not any of these dumb Rods did move themselves: the Lord bids *Skimei* curse *David*; the Lord sends the *Assyrians* against the Nation of his fury. Consider the Copy, holy *Jesus*, *Matth.* 26. puts three Seals, three Subscriptions to one blanck and sad bill of Wrath; *Nevertheless not my will, but thy will be done.* How was he the formost in the journey to *Jerusalem*? to suffer, as willing that his Bloud be Ink, and his Soul and Body sheets of Paper; on which might be written (as it were) to be read by Men and Angels, for all Eternity, the Glory and Justice of spotless Sovereignty; and he who said *Anren* to the Curse, teacheth us, if God should say, *I have no delight in thee,* to consent, *2 Sam.* 15. 26. and say, *here am I, let him doe to me as seemeth good to him.* The wishes of *Moses* and *Paul*, who desire their parts in the Book of Life, and of *Christ* to be laid in pawn for the shining of the glory of the Lord in saving of many; and that expression of *David* saith, that a gracious submission to Sovereignty will bring the man to this, *Let him doe to me what seems good in his eyes; if he say, he hath no delight in me: well, let Angels and Men Read and Sing the Glory of the Lord, in the flaming of the holy Sovereignty and spotless Justice of God in my torment; and it becomes me consentingly to lay my soul*

as a threshing floor under his eternal smitings, and to judge I owe a spirit to be eternal oyl and fire-wood, to eternally revenging wrath. The Children of God know how hardly Faith can command Sense to come up to the obligation of receiving in the bosome, with kissing and adoring the fire indignation of the Lord. Yet are we to drink with Christ, the Cup of sad absence, and his holy withdrawings. Heman hath come near this, and David and Jonah; *all thy waves have gone over me, thy wrath lies hard upon me*; and yet hear favourable prayers speaking the rejoicing, and kissing of sovereignty, and prayers coming out of the furnace of Hell, Psal. 88. 1. *O Lord God of my salvation, I cry day and night before thee: What? cries of Faith out of the bowels of a Sea of wrath!* Jonah 2. 2. *Out of the belly of Hell I cryed, saith Jonah*; and waves of wrath, all the waves, all the waves of thy wrath are gone over me, saith David, Psal. 45. 8. *Yet the Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.* O how sweet are these; tormenting pain and godly patience; pining pain and sweet praises and psalms of Sovereignty; The tormented man sings his own Hell in a Psalm sounding up to Heaven; Psal. 6. Psal. 42. Psal. 38. God smites me, and I love God, Psal. 42. 7. *All thy waves and thy billows are gone over me*; yet this Sea and all the waves of this Hell cannot quench heavenly love and the fire of thirsting after God, v. 1. *As the Hart panteth after the water brooks, so panteth my soul after thee, O God.* When fiery wrath is in its outgoing, the Lord sends out wrath and Arrows that stick fast in the soul; but David prays to an angry God, he roars and burns in wrath; I pray, Psal. 38. he casts on me waves of Hell; I send up tears and cries to him, Psal. 6, 1, 6. he breaks me with breach upon breach, and sore vexes my soul; I believe and trust in his salvation, Psal. 18. 4, 5, 6. Thus its possible, for a Saint to love his own fiery hell, and receive the coals of flaming wrath in his arms, for his holy Sovereign and glorious Name, who is pleased so to deal with him, and upon the Consideration that *so it seem good to the only wise and sovereign Lord.* But oh how unlike are we to a people in the furnace adoring the

the Lord in the outgoings of sovereign Justice! when the Lord smites, some murmur, others swear, lie, whore, oppress, many mock godliness and hate it, all go on to break the marriage-faith of a Land once betrothed to God; and ah! if the watchmen had not been guides to these who highly wronged Jesus Christ.

From the former, follows patient silence, and an use of our submission to his Sovereignty who withdraws his influences from us, so as sinning follows thereupon: Hence there is a great abuse of repentance, which is bastard-repentance. We grieve at the fair work of the Lord's holy permissive providence, and are not humbled at our foul sinning, resulting by our own fault, from such a providence. See a Copy of a Law-sorrow (repentance I call it not) in Adam, before any Gospel was heard of, Gen. 3. 12. *that, or, the woman whom thou gave (to be) with me, she gave me of the tree:* There is an Emphasis in the Woman; *The, or that Woman.* 2. An Emphasis in the Lord's liberality; *Thou gave her,* by way of goodness and liberality; but I with the Lord never had been good nor liberal in that kind. 3. *To be with me* (as an helper, who now is a tempter.) 4. *She* (as the chief cause) *gave me of the fruit, and I did eat.* I repent (says he in sense) *that thou was that graciously Good as to give me a tempter, but I am not grieved for my own sin in eating.* So the common excuse; woe to the Providence that God sent such an unhappy counsellor to me; oh what had I to do there? So does Job repent in some respect in his weakness, not that he came in the world an heir of wrath, and a sinner, but ah the fatal and wrathful Decree of God, that ever I was born to such misery, Job 3. 3. *Let the day perish, wherein I was born,* Jerem. 20. 14. But the Lord willet the Crucifiers of Christ to mourn that they *did crucify him with wicked hands* crucified and slew Christ: and yet Peter counsels them, Acts 2. 23. to submit humbly to the determinate Counsel and Fore-knowledge of God. Our deceitful hearts are readier to repent for the holy Events and Facts of divine Providence, then for our own sins, as if the holy Lord did erre in his permissive providence, and we doe not amisse in transgressing of an holy Law;

We storm more at permissive providences then at our own permitted sins.

האשה אשר נתתה עמי היא נתתה לי

They are most graciously active to doe the will of God, who are most graciously passive to suffer his will, and on the contrary.

Law; But such as are most active to doe the will of God, and esteem it their meat and drink to obey his will, as Jesus Christ, *Job.* 4. 34. and go about doing good, *Acts* 10. 38, 39. are most passively favoury and graciously submissive to suffer the will of God, as he was, *Matth.* 26. *Nevertheless not my will, but thy will be done*; *Isa.* 53. 7. *He was oppressed, and he was afflicted, yet he opened not his mouth; he as a Lamb to the slaughter, and as a Sheep before her shearers is dumb, so he opened not his mouth.* *1 Pet.* 2. 23. *Who when he was reviled, reviled not again: when he suffered, he threatned not, but committed himself to him that judgeth righteously.* And *Jeremiah* who mourned so, for sin as he desired his head were waters, and his eyes a fountain of tears, that he might both be humbled for the judgements and the sins of the people, *Jer.* 9. 1, 2. hath said much in the book of the *Lamentations* for justifying God, *Lam.* 1. 18. *Lam.* 3. 38, 40, 41, 42. *Lam.* 4. 10, 11, 12, 13. *Lam.* 5. 19, 20. and was willing himself to be carried captive; So was *Daniel* who mourns and confesseth and fasteth three full weeks, *Dan.* 4. *Dan.* 10. 2, 3. and ascribeth righteousness to God; The more submission there is in *Job*, there is the more spiritual frame of a gracious spirit in him, *Job.* 1. 21, 22. *2 Sam.* 16. 10. and they who fret most at suffering; as *Cain*, *Gen.* 4. 13. and *Jehoram*, *2 Kings* 6. 23. *Shall I wait any longer upon the Lord?* are most froward and unwilling to doe or act the will of God. And on the contrary, such are most impatient and blasphemous in suffering as damned reprobates, who are less active in doing God's will and denying it. 2. The Lord requires unto holy Sovereignty a submission to that permissive providence of his; he suspends his gracious influences, and *what can we doe but sin?* Say a millstone were tied with Chains in the Air, if the Chain break, the stone must fall. Remove the Sun and it must be dark night. The Lord knowingly and of purpose withdraws his influences, and Angels or Men in their strength cannot stand. Convene and summon the wittiest thoughts of Men and Angels, who acknowledge a providence, and answer to this; suppose a matter of a house, excellent in goodness and of a deep reach of wisdom to let fall, out of his hand two precious

The unsearchableness of the Lord's dispensation into the eternal standing and falling of Angels and Men.

cious stones of incomparable worth, Jewels of the price of the half of the Earth, and he only can keep them safe, yet he suffers them knowingly and purposeily to fall and be broken: The Lord who hangeth the Earth upon nothing, and its not moved, might and could have kept Men and Angels in their integrity, but of purpose he suffers them to fall and be broken upon a mighty rock.

2. A husbandman hath a huge broad and vast plat of ground most fertile for wheat, olive trees, the most delicious and excellent vines in great abundance, its a wide land of honey, of Milk, of many gardens of incomparably fragrant herbs, with meadows and gras for millions of flocks, he sees a great River shall overflow all this land, this husbandman only can fence off the river with a strong bank, yet he knowingly suffers the Flood to overflow and drown all, that nothing can more grow in it, then the bottome of the Sea.

3. A Governour of Ten rich and populous Cities, knows of a train of fire, which by degrees shall at length consume, in one flame, men, women, sucking children, gold, silver, houses, gardens, he can quench the train, if he please, yet he suffers a strong wind to blow upon it, withdraws not water from it, which is a sort of fomenting thereof, until all be consumed. What can here be said to him who gives not account of any of his matters? this is the free dispensation of the only wise God to standing and to falling Angels and Men, and who can judge God or find him out in this? It may seem needless curiosity to determine, which of the two Providences, and which of the two Wills in the holy Lord must be first or choicest; Whether that by which *Adam* should have stood happy in perfect obedience without fall or sin given to the Covenant of works, or that Providence and Will by which the Lord designed, to bring in the wonder of mercy and grace, *Emanuel*, God manifest in the flesh, the delight of Men and Angels? it seems to say that the Lord's will is more set upon *Adam's* final dutie, which never had being, and which the Lord immutably from Eternity, decreed should never be, then his holy Will is fixed upon that wonder of the World, of Heaven and Earth; the riches of the glory of his grace and other attributes in that precious and

Its vain to determine that the providence of never sinning is choicer, then the providence of the inbringing of Christ God-man to die for sinners.

As Mr. Baxter.

and incomparable mystery *God manifested in the flesh*. Its true, *God wills us rather to obey, and not to wound our selves by sin, then put him to pardon our disobedience, or to seek a Mediator or remedy for sin*. But the Lord by his commanding will, in his Law chargeth us under the pain of condemnation to obey; but the Lord by no commanding will in his Law chargeth himself to provide and seek a Satisfier and Mediator: he provides a Redeemer by his will of purpose and holy decree, nor willed he ever fallen *Adam* to sollicit his author commanding or decreeing will to provide a Physician for sick sinners.

But except we seek a knot in a Rush. 1. Its *Adam's* duty and all mankind in him to stand, obey and never sin: and God wills this obligation to lie upon man as an eternally obliging duty; And this is true even now and eternally [*Adam* ought never to have sinned.]

The righteousness of God through faith is incomparably above our inherent righteousness.

2. God never willed *Adam*, nor commanded him in Law or Gospel, either absolutely or comparatively to put the Lord to seek a remedy or a Saviour to satisfy for us, or to pardon sin; we read of no such will.

3. Nor is it fit to say, *that the Lord had rather David committed adultery and murder, by God's permission, and be pardoned for it, then not to commit it; for if this be meant of the commanding will of God, no man can justly charge us with putting such contradictory wills upon God; as also its impossible that God can will the adultery of David to be, by any other will, then his will of purpose and holy decree.*

And then 4. The righteous Lord loves righteousness, yet the Lord absolutely and simply willed rather the holy, free submissive obedience of the second *Adam* to be, then he wills the final obedience of the first *Adam*; and he wills more the manifestation of the glory of his free grace, pardoning mercy, revenging justice in that excellent of the most excellent our *Emanuel*, then the legislative glory of *Adam* and all his possible final obedience; and the Lord wills no end rather than his own glory; but the Lord never commands us to will but what he approveth, and its needless

Isa. 42. 1, 2.
Isa. 53. 11.
Matth. 3. 17.
Matth. 17. 5.

needless to enquire whether a more eminent declarative glory could be, then that which is the *delight of the Lord's soul, the pleasure of the Lord, love greater then any man hath, the rejoycing of the Lord, loved and desired to be read, looked unto with wondring and adoring by the holy Angels; nor can any inherent righteousness of man please the Lord, in any imaginable measure and manner, as the obedience of Christ in offering himself to God through the eternal Spirit, Heb. 4. 14.* And if it be true, that lost man gains more in the second *Adam*, Christ Jesus, then he lost in the first *Adam*, clear it is that there is no comparison between the declarative glory of the Gospel, to wit, the glory of the humble, willing, and eminently and admirably excellent obedience of Christ God-man in dying *tali modo* and the declarative glory of the Law, 2 Cor. 3. or between the glory of the righteousness of God through faith, and the glory of the inherent righteousness through the grace of God; for the righteousness of God through faith, must be more excellent then the righteousness of man, or then all the acts of man by grace, believing, hoping, loveing, repenting, praying, praising eternally in Heaven, suffering of martyrdom; and therefore it cannot be said that God would rather in an antecedent, and principal intention have us to forbear sin and *Adam* to stand in Law-obedience, then to put him to remedy sin, and out of the greatest love of God to man to send his Son in the World to save sinners, as if the intention and heart-purpose of God had been principally that the first *Adam* should stand, and all in him and the Court of the Law of Works should be forever; and that the Lord in a second intention and (as if it were) compelled by a cross wind must sail into a next best and second harbour, which yet undoubtedly is the excellentest and highest declarative glory of the Lord which the conceptions of Angels or Men can reach, and was (if I may so speak) the eternal delight of the Lord, while as yet, he had not made the earth, or the fields, Pro. 8. 23, 24, 25, 26, 27, 28, 29, 30, 31. though I am far from thinking that any thing without God, doth conclude his holy Sovereignty; yet the Lord's soul delighting in the holy obedience of Christ and

John 3. 16.
John 15. 13.
Tit. 3. 45.
Isa. 62. 2, 3.
Eph. 3. 10.
1 Pet. 1. 12.

Its a more eminently declarative glory which is brought forth in the second Adam, nor possibly could have been in the full and final obedience of the first Adam.

the eternal declarative glory thereof, shall be highest to me, and in the hearts (I conceive) of the godly, the most eminent revealed end, and to Scripture.

Not to sin by no
Scripture is
cooicer then to
seek pardon in
Christ's blood.

4. Neither is it better pleasing to God, not to sin, then when the man hath sinned, to seek pardon for sin in the blood of Christ. I know not what Scripture so speaks or so teacheth both the one and the other is the approving and commanding will of God; and if the Gospel be more glorious and excellent then the Law, 2 Cor. 3. as it must be; the seeking of a pardon is a duty commanded in the Gospel and Covenant of grace, and not sinning, is as such an act commanded in the poor and simple Covenant of works given to Adam. I shall heartily yield to sin upon hope of pardon (if any intelligent pure and only Antinomians so teach) is utterly unlawful; but upon supposition that the person is a sinner, it is a more gracious act of obedience (yea more glorious if I may so speak) to fly to our Sanctuary and Citie of refuge Jesus Christ upon Gospel-principles, then upon Law-principles not to sin; And thus must the comparison of betterness and excellency be made. But the arguing seems to infer, that it is our mind, that God willeth us to desire and practically to will rather that Christ the Physician should appear in the declarative glory of grace, mercy, pardoning, punishing, justice, then that we should practically will our own Law-oddedience; but this is forced on us and is not our mind, but a wicked Principle of Libertines; for we ought rather to obey the Law and practically to will final obedience to the Law of works and eschew sinning as Hell, rather then desire and with a more intense and a stronger practical will seek the incarnation of God; for that practical will can never be in us without sinning.

Yea 4. It is a shame to compare together the righteousness of God (and we are in Christ made this righteousness of God, 2 Cor. 5. 21.) and the inherent, mixt, imperfect righteousness of a renewed man; for the one needs no pardon, and the other is sinful, and as menstruous cloaths without a pardon, Isa. 64. 6. I mean not that the believing, praying, &c. of the regenerate are formally and in the sub-

stance

stance of the act sins, but by accident they are sinful and polluted; but even in the substance of the act, they are nothing comparable to the acts of obedience in Christ, which are every way complete and perfect according to the strictest rule of the Law of works.

Yea 5. Its a false ground to say that by justification or remission of sins (as some say, but they are not every way the same) only the guilt of sin is removed, or only deliverance from eternal punishment; for Christ's dying and satisfying is ours, he dying in our stead and place, and we dying in him legally (not physically) and so are we not only by his satisfaction which is made ours, and by faith applied to us, negatively freed from Hell, but positively righteous; (I say not inherently or personally) for Christ's satisfaction is not a meer dying, nor meer suffering; for beasts may die and suffer much. But such a dying and such a suffering, for 1. Christ's dying and satisfying hath an excellency from the subject God-man who dyed, Act. 20. 28. 2. It hath an excellent qualification from the patience, submission, willingness of God-man, the like wherof could be in no simple Man, in no Angel, in no Creature; for the personal influence of God was in him & his obedience. As for the damned in Hell, their satisfaction is of another nature different from Christ's, & is only satisfaction and pure torment, not holy, willing, suffering as the Law requires sinless sufferings as contradistinguished from active obedience. How be it the Law moral doth require patient and submissive suffering without despairing or blaspheming, in any reasonable Creature; for the holy Law cannot but condemn sin and blasphemy, adhering either to our acting or suffering.

Nor 6. Let it be said to the undervaluing of the righteousness of God through faith, that inherent righteousness is the full end of Christ's blood; when in the state of glory, there shall be no more pardoning of sin, but perfect inherent holiness.

For 1. that inherent holiness in the estate of glory is not perfect legal holiness, nor the formal cause of our justification in glory; because all the glorified once sinned, and so for eternity are such as have violated the Law.

2. Our righteousness from the time forward shall not only

By justification
we are not only
negatively
freed from
guilt by wrath
but also posi-
tively righte-
ous.

Inherent righteousness in glory is not the compleat and adequate end of Gospel justification; or of the Lord's Gospel-dispensation in commanding us to believe and be holy.

be inherent; for the righteousness of God is an everlasting righteousness, *Dan. 9. 24.* and how that robe of Christ's surety-righteousness shall in the state of glory, be laid by as an old useless garment, and the robe of inherent righteousness in lieu of it put on for ever. The Scripture does not speak; What men without Scripture, speak, we care not.

3. Nor is our inherent righteousness only either the adequate end of Christ's blood, or of faith and labours, as if God intended as his only end to make us eternally Law-righteous; whereas he shall eternally delight in us, and lead us in glory as those that are freely redeemed in the blood of the Lamb; for the Lamb shall be the everlasting righteousness of all crowned with glory, *Rev. 4. 8, 9, 10. Rev. 5. 11, 12, 13. Rev. 7. 14, 15, 16.*

3. Sovereignty challengeth submission to the will of God in doing and in suffering, because it is his obliging will; we fail not a little in the former, when we pray, because the Mast of the Ship is broken, and death is at the bedside; and we hear the Word, because it is the fashion, and abstain from fornication, and from other works of darkness, and put on a sort of holiness, not because it is the will of God, even our sanctification; as for eating, drinking, sleeping, waking, they are spiritually minded who do not these things for nature and lust, but as well-pleasing to the Lord, and find a convincing and perswading reason in the holy commanding will of the Sovereign Lord why they ought to be done upon a spiritual account; and the other is no less spiritual; for many are sick and die, many are poor, and persecuted for weldoing, because they cannot chuse, but so it must be, not because as *Peter* saith, *1 Pet. 3. 17. So is the will of God* in a spiritual account to them; for when holy Sovereignty hath laid on the necessity of dying, of sickness and pain, and a gracious spirit shall close with that; this is spiritual patience.

4. Because the Lord hath a dominion over second causes, and as it were, a strong lock upon all Creatures to open and shut at his pleasure, and he puts a seal upon Sun and Stars, *Job 9. 7, 8, 9.* that they cease and shine, or shine not, or go down; we are to put our Amen and Seal to Sovereignty.

How spiritual service to doe all because of the holy will of the Lord.

veraignties decrees. I rise early, and there is no bread; ah Lord: I lay in a soft bed, and there is no sleep in the night, but pain. Say, Amen, Lord: the Fig-tree blossoms not this year, yet I will rejoyce in the Lord, *Hab. 3. 16, 17.* Sovereignty hath so appointed, there is nothing but rolling of garments in blood, and captivity and spoils; yet pray, *thy will be done in the Earth, as it is done in the Heaven.*

CHAP. VIII.

Divers Particulars in which Sovereignty appears.

1. Sovereignty and the glorious liberty of God appears in
1. His Decrees.
 2. The Works of God, especialy
 1. Of Creation.
 2. Of common Providence.
 3. Works of more special Providence.
 1. Works of Justice.
 2. Works of Free-grace.

The Sovereignty of his Decrees, is 1. In these two solemn and celebrious Decrees of Election and Reprobation. He loved *Jacob* and hated *Esau* before ever the children had done good or evil, *Rom. 9.* this is a humbling thought to clay graciously disposed which dare not contradict the Sovereign potter. The Lord might have appointed my chair before the Throne, and my eternal crown to *Judas* and to *Pharaoh*; and the same Lord might so have ordered, as the furnace of the traitor *Judas* in Hell should have been my furnace in Hell. 2. O what depth of love, did the King chuse me, or did he once name my name, and write me for life eternal?

This is a hardning thought in the fallen Angels and reprobate men, that they strive against and hate the providence permitting their fall and sin; but doe neither strive against, nor hate their permitted fall and sin. *τις εναντιον αυτου αντισταται? why doth he yet,* (notwithstanding of his irresistible Decree, find fault with our sin? why doth he not blame his own Decree?)

We are not to struggle with permissive providence, its not our Rule; but to be low, because of the deep results of that providence, our own permitted sins.

The soul-bum-
bling thoughts
that should
flow from holy
Sovereignty.

Decree?) who hath resisted his will? a graceless soul will flee upon eternal Decrees and Events that belong to God, but is never humbled for sin and remission of duties; The gracious soul is much upon these thoughts, O the freedome of the eternal emanations of free grace, and the depth of the outgoings of Sovereign justice, and does mournfully complain of its own sinful actings, *Psal. 51. 1, 2, 3, 4, 5.* we are to say Amen to his way. Sovereignty is not our Rule, clay is not to watch over the Lord's acts of holy Sovereignty, but in point of submitting to the opened and revealed Decrees, but is to eye the rule, watch over the heart in point of duties.

The number of
things possible,
and impossible,
that are to fall
out, or exist, is
under holy So-
verainty.

2. All things to be, and never to be, are written in his book, *Psal. 139. 16.* the number of *David's* members; all the hairs of the head are numbred, *Matth. 10. 30.* all the piles of dust and sand, all the drops of dew, rain, hail, snow, all the drops of the sea, rivers, lakes, fountains of the Earth, *Isa. 40. 12. Pro. 30. 4.* all the ounces and dram weights of the hills and mountains are exactly weighed as in ballances, and numbred by holy Sovereignty, all the blasts of wind gathered in his fists, *Prov. 30. 4.* he knows how many inches and spans are in the Earth from East to West, and in the compass and circle of the body of the World or great All and the highest Heaven round about, *Isa. 40. 12, 17.* the number of Angels good and evil, of men, of beasts, birds, fishes, creeping things, he tells the number of the Stars (whether odd or even) and calleth them by their names, *Psal. 147. 4.* and Sovereignty could have made their number greater by seventy seven Millions; so he knows the number of trees, herbs, flowers, leaves of trees, piles or threds of grafs, the number of actions, motions, intentions, purposes of Men and Angels, actual and only possible and impossible, but never to fall out; all the stirrings in Heaven and Earth, *Great is our Lord, and of great power: his understanding is infinite, Psal. 147. 5.*

2. He decreed twelve thousand of every Tribe to be sealed, a certain number for an uncertain; he wrote so many, not one more nor fewer; Why are many called and few chosen? the blessed number of Persons, by Country, House,

House, Head, Name to be bought by the ranfome of Christ's blood is agreed upon between the Father and the Son not one more paid for and ranfomed, not one fewer, the number of the Citizens were agreed upon; they are not moveable Tenants, the Lord loves not to put out, or to put in, none can take your chair and Crown in Heaven; its a deep to consider how millions of millions of influences and stirrings the Sovereign Lord laid up beside himself from eternity to let out upon his hosts of Creatures, and especially Men and Angels, and a treasure of influences of grace are with him; would we bring our witheredness under these eternal dewings, we should have more of the anointing.

3. The Lord's Sovereignty decreed not things only, but the connexion of things, as between Bread and Wine used according to the Lord's Institution, and the broken Body and shed blood of Christ: they suit not together of their own Nature and Essentially; therefore by the intervening will of God.

2. In things of remote nature, this is seen, *2 Kings 13. 19.* If thou had smitten the ground five or six times, then hadst thou smitten Syria, till thou had consumed it: where as now thou shalt smite Syria but thrice. The connexion of the Kings smiting of the ground and of smiting of the Syrians, is not from the nature of the things themselves, but from the free appointment of God: if Christ talk with the woman of Samaria and ask of her a Drink of water, he shall convert her, and the Samaritans before he leave her. If Job be spoiled, he shall humbly submit himself to God, and blefs him. There may be more or less conveniency between the things, but all the connexion of things in this kind might in their contraries have been as true, if so holy Sovereignty had appointed.

3. He who decrees the existence of things in time and place, he decrees the co-existence of the same things. Now that Joseph should be the subject matter of killing or selling when the Ishmalites came by, and that Abasuerus cannot sleep in the night, when that very passage of the Persian Chronicle must be read in the which is the story of Mordecai's

The connexion
of things of
which the ex-
tremes never
shall come to
pass, as also
the existence
and co-exi-
stence of things
must be under
the holy So-
verainty of God.

decai's loyal revealing the treason was from him, and they were tied together by no nature of things, by no influences of Planets and Stars, but by the Sovereign will of God: now the co-existence of things is a real event of providence as is clear. Its from the Lord that *Peter* and *Paul* lived together in the same age and time, and *Abraham* and *David* lived not together, and from the holy decree of God that *Jezebel's* body be cast out, when there is none willing to bury her; and from the holy decree of God, that the Souldiers came with Spears to break the Legs of *Christ*, and that they find him dead and so break not one bone of him: yea the existence and living and acting of all things, and the co-existence, living and working together of them are from the same providence of God, or then from nature, or from the blind fortune, neither of which we can say; and who appoints the meeting of two Seas, or the meeting of two Rivers, or of two Men at the same place? or that the new Star should be in *Cassiopeia* rather then in another part of the Firmament? doth not *David* bless the Lord who sent *Abigail* to meet him with a counsel of peace? then must these confluences and co-existences of things be written in the Lord's book, and so decreed, *Psal.* 139. 16. and from the Creator God, as the efficient, and for God and his glory, as the end, *Rom.* 11. 36. *Rev.* 4. 11. *Prov.* 16. 4.

5. The wisdom of God so appoints, as means for his end, that black and white should be in the same body, for beauty, the poor and the rich, the full and the hungry to try the charity of the rich and patience of the poor; that some should weep, some sing and joyce at the laying of the foundation of the second Temple, *Ezra* 3, 6. Some of these are acts of mercy, *Jesus* cometh by the way and two blind men sit by the way; *Matthew*, *Zachew* are in such places and *Christ* comes by and saves both the one, and the other.

7. Some are acts of justice, as the falling of a piece of a millstone by a womans hand, and *Abimelech's* near approaching to the Tower, that a woman might kill him, who might, twenty other ways have died, if the Lord did not rule all the going of *Achab* to the war.

2. The

Sovereignty shines in means and end, things of rare providence and justice, in administration of means of salvation to some, not to others.

2. The arrow at a venture shot at *Achab* and passing by hundreds.

3. The arrow directed to the one only naked part of his body.

4. The washing of the wounds in such a Pool in the field of *Jezreel*.

5. The Dogs licking of the bloud of *Achab* are all so linked together, by the Lord's holy and just Decree, as this is clear, if *Achab* go to the War against the *Syrians*, the Dogs shall lick his bloud, and he shall die in the battel.

8. The administration of the means of salvation to *Capernaum*, not to *Tyrus* and *Sidon* which would rather have repented then *Capernaum*, does prove this is from the Lord; if *Peter* hear, the Lord shall effectually perswade him to believe; if *Cain*, *Pharaoh*, *Judas*, hear, the Lord shall not effectually perswade them to believe. The Lord commands reprobates to repent and believe, if they would be saved; yet did he never decree the belief, repentance or salvation of any of them: does not Sovereignty here shine? who decrees the non-salvation of *Judas*, and the non-effectual drawing of *Judas* to *Christ*? which saith there be no property so called, and bands of conditions lying upon the Lord; if *Judas* repent he shall be saved, as if a father promise to his son an hundreth Acres of land upon condition that the son pay him one hundreth shillings; if the father only can and must furnish to the son the hundreth shillings, and in the mean time deny the purpose in his heart, to deny to furnish the hundreth shillings; it cannot be so strictly said that there is the tie and band of a proper condition lying upon the father, though it doth lie upon the son. And however the ways of the holy Lord be equal, yet are they far above our ways, and we are to be silenced at the bottomless depth of holy Sovereignty; he lays obligations to duties upon us, and is free from the debt of paying or bestowing the sum of gracious influences (without which we willingly cannot perform these duties) upon us: and he may justly crave what we cannot pay, when our impotency to pay is both our own, and also goes along with our elective, free chusing and hearty willingness, and joycing not to pay,

H

and

and to want the sim, which only the Lord can of free grace give us: *O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgements, and his ways past finding out,* Rom. 11. 33. To this head also I refer.

4. That Sovereignty which hath place in chusing and calling Nations, as *Israel* because he freely loves, *Deut* 7. 7. *Israel*, and their seed, not other Nations, *Deut*. 10. 7. he saith, preach to *Macedonia*, not to *Bithynia*, and though afterward the Gospel came to *Bithynia*, many deservedly perished, old and young, ere it came.

Sovereignty is eminent in holding of possible evils, and in determining the measure of sufferings.

5. It is admirable Sovereignty, how many thousand possible plagues and evils he holds off, such as millions of pelts, and diseases of *Egypt* and evil beasts, *Deut*. 7. 15. *Lev*. 26. 6. why the Bones of *Christ* are not broken; why a Dog stirs not a tongue against *Israel*; why one only World, not a thousand worlds were created: he appoints how long, what number of minutes, hours, or years, his own shall be in the Furnace; the Lord stands beside as Master of the work, & eyes the melting, what quantity of Honey, or of Gall shall be in the Cup, how many hours ye shall weep, how many days or hours the Candle of the Almighty shall shine on your Tabernacle. Then be humble, when he shines, and submissive at the time and measure of sufferings; the evils that are holden off us before in their causes they be prepared, when we know not, should reach us to adore Sovereignty. A friend that takes our defence when we are absent, and an Advocate who answers for the sick and far distant client, and not knowing that his cause is called and debated; yea for an heir sucking the Breasts, does call for much love and esteem. *Christ's* care shines for *Peter* and the winnowed believers, when he prays and intercedes that their faith fail not, when they know not any such thing; for a hid love moves much. The Lord fences us, we not knowing any such thing, from drowning and our children in floods, deep wells, from burning quick, from a Hell of torment in every tooth, finger, bone, sinew, artery, lith, member of the body, of our selves, of father, mother, son, daughter; and from spoiling, captivity, imprisonment, gravels, guts, botches, convulsions, pallies, possesi-

possessions by Divels, madness, terror, and agony of mind, as many children drowned, be not quick, killed in the womb, and perished in the first world, and hundreds and millions of the like possible destructions, are decreed to pass by me and you, and do fall upon others by holy Sovereignities appointment.

6. The due timing of the worlds Creation, and of all things of time is from admirable Sovereignty, why the world had not being, ten thousand millions of imaginary ages sooner, or so many ages later; and from whence came this, *In the beginning God created the Heaven and the Earth*; is a depth of Sovereignty; its wonderful, Angels and souls of Men are created eternal, time cannot wast them: the body of man, though a creature drawn out of the same nothing, is not so. There is a Plant that grows a year only, there is a Flower that smiles a moneth, another three moneths, some Roses are green in *March*, some in *May*, some in *June* only, and there is a Tree that grows an hundred years; The like disparity there is of the life of Beasts and Birds; He hath appointed a time for every purpose under Heaven, a time to be born, a time to die; and accordingly are there several outgoings and influences of the Lord.

The due timing of things is from Sovereignty.

As 1. He will not have all the four Monarchies flourish at once in there rose and bloom, but one to be greater, another lesser, as all Rivers are not alike, nor can all Conquerors be victors at one time.

2. The Lord lands some children after three moneths, sucking, laughing, weeping; others live some days in the Womb, and the Womb is their grave; yet often eternity is a recompence for want of time, and that is Gold for Iron and Copper; others sail fourscore and a hundred years, and never find a gracious harbour: We fret, because the wicked live long and prosper; because we forget that Sovereignty hath determined how many hours wicked men shall laugh, how many talents or stone weights of the Earth they shall have; and because the Bride weeps, when shall the night be gone? and the day dawn? and the King come? there is a sort of account rendred of this by *John*,

who had been prophesying of all the Vials of wrath to be poured on the Earth, especially under the Anti-Christ's reign, Behold he comes quickly, *Rev. 1.7.* Καὶ ἰδοὺ ἔρχεται ταχὺ.

3. We complain of circumstances which are well timed by infinite wisdom: should sickness and botches come upon *Job*, when poverty had gone before? Doth the Lord give an account of the substance, or of the circumstances of his actions? *Job 33. 11.* this ounce of Gall must be in, or nothing, the Child must be drowned in a Fountain and River, when there are none to help. *Job* was absent when God laid the corner stone of the Earth.

4. The Lord times his actions of deliverance well, when our strength is gone, *Deut. 32. 36. Gal. 4. 4. Exod. 12. 42. Jer. 29. 10.* but we do badly time our sins. *They tempted him, and provoked him; but, when? at the red Sea, and in the Wilderness, Psal. 78. 17. Exod. 14. Psal. 106. 7.* It was untimous sinning in such straits, when their very moneth was come, so as they could not fly from his hand.

CHAP. IX.

Of the Sovereignty of God in the works of Creation and Providence, in other considerations.

1. **I**N regard of the Lord's manner of working. 2. And of his end of working. 3. And of his omnipotent arm. 4. Of his holiness, he could not in greater wisdom have created things (for nothing can be added to infinite wisdom and goodness) so infiniteness was at the creating of a worm, as at the creating of the Angel *Gabriel*: but in regard of things created, he could have made a more perfect world, then this and the Angel-nature, mans nature, the Sun, Birds, Beasts of more excellency, as touching perfection both of nature and accidents, then these that now are; But here Sovereignty hath place.

2. The

Q. Whether, and in what sense God can create things in better or worse case,

2. The foot should not complain, why made he not me the head? and the least of Stars, why made he me not the Sun? nor the Earth say out of the lump of poor Nothing out of the which I came, he might have made me the Globe of the Heaven of Heavens, or an Angel, but he would not.

3. Why made not God the first *Adam* as perfect as the second *Adam*? a house that can stand alone, is better then an old house that needs a prop. O quarrel not, the Vine tree is a more noble plant then the thorn, and the one must be propped else it grows not. 2. The man *Christ* needs influences of graces as well, as another man. 3. The Angels and glorified Spirits need the like; Man a house of clay needs a pillar of excellent matter of the gold of free-grace to hold him up in his actions.

4. Why made he me not as holy as the man *Christ*? why was this man born blind? O cease, he who gives not an account of any of his matters, when he made you a man might have made you a snake or a stone; he is debtor, of two eyes, or of half an eye, of the lowest gift or grace imaginable to no man; close with all he does. That is an evil wit that disputes with God; Submission, silent submission to the hardest dispensation makes the child of God victorious; we are above all things in conquering, when we are below all things, in submitting for the Lord.

2. *Job* or any answer, *Job 38. 8.* Who shut up the Sea with doors, as if it had issued out of the womb? *Ver. 9.* When I made the cloud the garments thereof, and thick darkness a swaddling band for it. *Job 26. 7.* He stretcheth out the North over the empty place, and hangeth the Earth upon nothing; give a reason of East and West.

3. The Lord puts forth Sovereignty on *Jeroboam's* arm to dry it up, on *Mephibosheth's* feet, upon the mans eye-holes, *Job. 9.* that they should be empty of eyes, on *Judas* his bowels, on *Job's* body smitten with boils, his outgoings of Sovereignty appear on the Fig-tree which he curseth, on the Gourd of *Jonah*, for he blasts it, on the Fig-tree and Vine-tree, for he marring them, *Joel 1.4.* As it pleaseth him he setteth one piece of clay on the Throne, to glister, *1 Sam. 2. 7. Psal. 75. 6.* another bit of clay behind the mill, where he sweats and

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is hungry; Zeph. 3. 12. *I will leave in the midst thereof an afflicted and a poor people, or sick; yea dried up, as Fishponds and Brooks use to be when the rest are swept away. Joseph is rich and all the Corn of Egypt is his, and his brethren want bread, and are low like Carriers, driving horses with loads on them.*

5. *Job gets no leave to swallow his spittle, Job 7. 19. Precious Israel is plowed, Psal. 129. 1. and her back made a field of blood; like two legs and a piece of an ear of a devoured sheep, plucked out of the mouth of a Lion, Amos 3. 12. the man Christ a man of sorrows and acquainted with grief, a worm and not a man; and all the Earth sitteth still and is at rest, Zech. 1. 11. the wicked shine, are fat, their breasts are full of milk; and you stumble at this, Shall any teach the Almighty knowledge, Job 21. 22, 23, 24. Amos 6. 1, 2, 3. Psal. 73. 1, 2, 3, 4, 5, 6, &c.*

6. Except Sovereignty, what can silence the mind of one who stumbles and doubts, and weeps, because so many Infants are burnt in *Sodom* with fire, so many in the old World are drowned with waters in the mothers womb and the cradle, the young sucking children of the *Amalekites*, & of *Babylon*, who never drew a sword against the people of God, could never bow their knee to the Idol *God Pels*, nor stretch out their hands to him, perish by the sword, and their heads dash against stones? O they were guilty of sin original, yea and so were *Moses*, *David*, *Samuel*, *Noah*, *Job*, and *Daniel* when they were in the womb and weeping on the breasts.

7. Sovereignty determines what is just; righteous *Abel* dies in blood, godly *Josiah* in war, many bloody men smile out their soul in peace; *I took Sodom away* (saith the Lord, *Ezech. 16. 50.*) *as I saw good*; a wall falls upon twenty seven thousand and kills them, *1 Kings 20.* the Lord shoots an arrow of the Pestilence at the camp of the *Assyrians*, and without a misse takes away, in one night, an hundred and fourscore and five thousand chosen men, *Isa. 37. 36. 2 Chro. 13, 18.* there fell of *Israel* at once five hundred thousand; how many graves must be there? *Pharaoh* and his Princes are drowned in the Sea, *Herod* killed with worms; then
simple

simple judgements as divided from sin, prove nothing; but how are we to stoop and tremble at holy Sovereignty?

8. As touching gifts and graces much is to be seen of Sovereignty. *Elihu* saith, *Job 32. 9. Great men are not always wise, neither do the aged understand judgement.* Beauty is a debt that God owes not to pay to *Absalom*; nor wisdom to *Achitophel* more then to a stark fool, or to any man who is born as a wild Ass colt. This Sovereignty gives faith to *Abraham*, to *Moses* meekness, to *David* sincerity, to *Josiah* zeal, to *Job* patience, to the man *Christ* the fulness of the Spirit above measure; there is more grace of godly painfulness given to *Paul* then to the dayly eye-witnesses of *Christ*; *I laboured more abundantly then they all*, *1 Cor. 15.* you might have had wisdom and used it, as *Achitophel*; and yet saith one, *God hath given me no more grace, therefore let God blame God that I doe as I doe*; if he had given me more grace, I would have done better: and if I had a heart according to the heart of God, I would have been as holy, sincere, and zealous as *David*; but he denied it to me, out of his absolute Sovereignty, which is far above my will and my strength, influences of grace both for the obtaining of the habits and the acts of Sovereign grace.

Ans. These practical Propositions are to be considered, *The shift of complaining of want of influences is refused.*

1. *Prop. 1.* It is proud nature which saith, God is to be blamed; for whether the Lord give, or withhold more grace; holiness and spotlesness doth essentially convey his Sovereignty. *Matth. 20. 15. Is it not lawful for me to doe, what I will, with mine own; saith he who is Almighty; For he who is in an unsearchable way, above all law that binds the Creature, can be subject to no blame.* Suppose the evil servant say, *Matth. 25. 24. Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strowed; That is, thou seekest much obedience, and a large harvest, and sowest upon my heart little grace, and gave me but one talent; if thou hadst given me five talents, or two talents, I should have done as well as the servant who received five or two: but thou*

thou didst not any such thing, therefore blame thy self: and so it is the very complaint of the very malignant servant; as also the rich Gluttons divinity reflects upon the gracious dispensation of God, Luke 16. 30. *Nay father Abraham, but if one went unto them from the dead, they will repent*; Which is, as much, as God is to be blamed, that his five brethren repent not; for he bestows not sufficient helps of salvation on them.

Q. 1. What is the book of *Moses* and the Prophets but a paper roll of letters and syllables; would he send a Preacher from Hell, and a Messenger from Heaven to give them sufficient warning and instruction of a Heaven and a Hell, it were good, but that he does not, he then is to be blamed; not my five brethren. 2. He who shews mercy on whom he will, and hardneth whom he will, and that by a strong mighty will which no man can resist, he can find fault with no man, though he sin and harden his own heart; *For his absolute Sovereign will is far above me and my strength*; but so doth the Lord, saith the carnal man, Rom. 4. 18. 19. and the holy Ghost saith, such an Objection is unworthy to be moved or answered; nor becomes it base clay and the clay pot so to argue with the great potter and former of all things.

2. Influences for getting of the habits or performing the acts of saving grace, are the Lord's own; therefore Sovereignty is his Law, he may bestow them, or withhold them, as he pleaseth; especially if the Creature be willing to want these influences, and if the Sun rejoyce with all his heart at the influences and concurring providences of God to the contrary sinful actings, as he doth; *Exod. 5. 2, 8, 16, 17, 18. Psal. 14. 4. Psal. 10. 6, 7, 8. 4. 10, 11. Psal. 36. 3, 4. Psal. 84. 5, 6, 7, 8. Prov. 1. 11, 12. Prov. 2. 14. Prov. 4. 16. 17. Prov. 10. 23. Prov. 14. 9. Prov. 7. 18. Prov. 9. 17. Psal. 49. 11. Luke 11. 39. Psal. 5. 9. Psal. 64. 6.*

3. Though we could not conceal the Lord's concluding of all under unbelief, and their guiltiness, who are so concluded, and the mystery of the Lord's rejecting the Jews and calling the Gentiles, with the free obedience of the one and free disobedience of the other, and the Lord's having mercy

mercy on whom he will, and hardning whom he will, with their willing running in ways of disobedience and rebellion, and say as *Paul, Rom. 11. 33. O the depth, &c.* yet adversaries have no cause of objecting this to us more then to the Scriptures of God.

4. *Prop.* Gracefulness is satisfied with gracefulness, and is no more desirous and thirsty for grace nor darkness after the Sun light, or coldness desireth the fires heat; yea as *Satan* cannot destroy *Satan*, the body of sin cannot love to be subdued by grace; and the man hating both Christ and his Father, *John 15. 24.* and pleasing himself in that way, who yet complains that God doth withdraw his grace, and so cannot command us, or exhort us to repentance, is like to him who lies still in the furnace, and loves to be burnt, and complains that he is scorched and tormented, and the Lord will not lift him out of the furnace.

5. What a proud Pelagian nature is this, for any to say had he the habit of grace which was in *David*, he could act as *David*, and could secure himself from adultery and murder; but how did *David*, who had *David's* heart, fall in these horrid crimes? can any interpose himself surety, and put grace which he hath not, or nature which he cannot command, to undertake to obey God in all things; were it not safer to be pained with the bondage of sin, and be sick for Christ and his grace, and never to interpose self to be surety for self, but to be strong in free grace only, *Ephes. 6. 10.*

Who ever flatteringly complain of the want of influences of grace, hate these influences.

CHAP. X.

1. Sovereignty in actings of grace. 2. We are not to seek influences, but such as are suitable to the Word. 3. Of divers influences. 4. How we complain of want of influences, and how we may suit them. 5. We are to act under indispositions. 6. How we are to pray continually. 7. Not to act duties while we feel breathings of the Spirit is an unsafe Rule. 8. Preparations before Duties. 9. To wait on breathings before we act Duties, how lawful, how not.

LET it be further considered in these Particulars, how unjust we are, and how free the Lord is.

1. Who ever complains of the want of grace and yet remains in the state of nature, doth close with his want of grace.

For 1. The renewed mans complaining of the want of grace, is neither in sense or godly feeling, nor in faith and humble believing. Nature can no more complain of the want of grace with any spiritual and godly sense, then a sucking child can weep, because he is not an understanding man of thirty years old; for darkness cannot seek after the Sun light, for so it should desire its own destruction; nor can cold desire heat, nor Satan be divided against Satan, and therefore these are but feigned and counterfeited bemonings; For the actings of sinful nature with delight say, that the man hates grace, which he professeth, he so much desires; for only grace can thirst after, and long for grace. Joh. 15. 24. *If I had not done among them the works which no other man did, they had not had sin: but now they have both seen and hated both me and my Father.* Such a hatred of the fulness of grace, *Jesus Christ*, cannot consist with a lively desire of grace.

Prop. 2. It is a right Rule, not to separate Sovereignty from the Word, or the Omnipotency of grace from the Promise,

Nature cannot complain of the want of gracious influences.

Promise, otherwise we make a sort of Idol of Omnipotency; seek we them and pray for influences of grace not peremptorily *hic & nunc* to every single acting, Psal. 119. 2. *My soul cleaveth to the dust: quicken thou me according to thy word.* Ver. 28. *My soul melteth for heaviness: strengthen thou me according to thy word.* Ver. 107. *I am afflicted very much, quicken thou me according to thy word,* v. 154.

We are not to seek Influences of life separated from the word.

For 1. A gracious heart seeks no other out-lettings of grace to this or that duty, but according to the promise; Now the promise is not contrary to the Sovereign dispensation; and there is no such Sovereignty, but that there are many withdrawals of God, whence follows deadness and the souls melting for heaviness; Nor is there either promise or dispensation, that the believer shall, in every moment of time, be lively and vigorous, and have the heart lifted up in the ways of God; except we would say, Earth is Heaven, and we are not for a time in heaviness, if need be.

2. There is a bastard literal heat and vigor of going about duties that comes not from the Word; no bastard-heat comes from the Word, but by accident; for the Spirit that speaks in the Word, speaks his own spiritual and lively comforts and actings; not that which may flow from a letter, which is common to *Seneca* and other humane Writers, and the Prophets, though even the style, liveliness, majesty and divinity that may be seen in the letter of the Scripture are eminently above the like in other Writers; The Spirit immediately inspiring, and the Spirit quickning in the Word, are both the same Spirit that Christ promised to send, *Joh. 16.* of which Christ, ver. 14. *He shall glorify me, he shall receive of mine (a word most mysterious) and shall shew it unto you;* and believers are afraid that their hearts receive some other quickning between the sound of the Word, and the actings of the Lord upon their hearts, which causeth them to pray for no quickning, but according to the Word.

The like may 3. be said of the salvation of the Lord, Psal. 91. 16. *I will shew him my salvation.* Isa. 12. 2. *For the Lord Jehovah is my strength and my song, he also is become my salvation.* Psal. 119. 170. *Let my supplication come before thee,*

thee, deliver me according to thy word; for we are apt to seek strange and whorish influences; the like whereof the Lord bestows not upon his people, Psal. 119. 132. *Look thou upon me and be merciful unto me, as thou uses to doe to those that love thy name.* Psal. 106. 4. *Remember me, O Lord, with the favour that thou bearest to thy people: O visit me with thy salvation: V. 5. That I may see the good of thy chosen, that I may rejoyce in the gladness of thy Nation: that I may glory with thine inheritance.* Its cold comfort we reap without the word; its true, his omnipotency was eternal before there was a Word or Promise made to us, but now the Lord will have the Word or Promise to be the officina the work-house of his Spirit and of the quickning influences thereof.

5. As also there is a salvation and escape out of prison by keys of our own making, and by putting out the hand to iniquity, Psal. 125. and the heart is much for the bulk of a deliverance from Hell: and for the body and lump of a mercy, were it Heaven, and Baalam's paradise, or the end of the righteous, whether it be purchased by the ranfome of Christ's blood, or no, and faith laying hold thereon, or no.

6. And we love to have the remission and the righteousness of Christ in his blood, the separated from holiness and sanctification: but the Scripture conjoyneth them: 1 Cor. 1. 30. Gal. 1. 4. 1 Cor. 6. 11. Heb. 10. 10. Heb. 13. 12, 13. 1 Pet. 2. 24. yea is a holy justification (to speak so) is the cleanly, kindly, sure absolution of the sinner; for Christ loves not and washes not in his blood, but such as he makes Kings and Priests unto God, Rev. 1. 5. in so saying, I honour good works more then Mr. Baxter doth, who makes them as good as Christ's blood, even the price of pardon, Ephes. 1. 7. Col. 1. 14.

Yea and 7. We could be satisfied with dumb and scrupulous influences and inspirations contrary unto, and separated from the Word, as *Evah*, Gen. 3. 4, 5, 6. 1 Kings 13. 18. Matth. 4. 3, 6, 8, 9.

8. What could the powerful influences of God Creator separated from Christ the treasure-house of love and mercy doe to us? and if Omnipotency were separated from the promises

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promises of the Gospel, could it save us, in the Lord's way? through the blood of Christ; for power in God cannot (to speak so) save men, but by the Name of Jesus Christ, the only saving Name under Heaven, Acts 4. 12. nor can Omnipotency work a redemption now in this Gospel-dispensation, but that which is by blood, Ephes. 1. 7. Col. 1. 13. *And that which is to declare the righteousness of God for the remission of sins.* Power acts by way of compleat satisfaction, as the exceeding greatness of God's power to us-ward who believe, is of the same size with the mighty power which raised Christ from the dead, and set him on the right-hand of God in heavenly places, Ephes. 1. 14, 20. The power of translating a sinner from Satans Kingdome to the Kingdom of the Son of his love works as acted (as it were) and set on work to act righteously to translate no man, but the person for whom a ranfome of blood is given to justice, as the Princes right power is only for the good of free and legal subjects, Col. 1. 11, 12, 13. and that all power in Heaven and Earth to save, Matth. 28. 18. John 17. 2. Matth. 11. 27. and that Kingly and Royal power to give repentance to Israel and forgiveness of sins, Acts 5. 31. to forgive sins, Matth. 9. 6. to raise and quicken the dead, John 5. 26, 28, 29. is a power (in a way) purchased by the blood of atonement, Rom. 14. 9. *For to this end Christ both dyed and rose, that he might be Lord both of the dead and living.* And by the way, its a righteous power over all flesh and in Heaven and Earth, though he died not for all flesh, and for all the Angels in Heaven, and all the men on Earth; it were strange to say Christ died for the reprobate, and not for their sins and final unbelief and rejecting of Christ, to obtain a power to pardon some of their sins, and not all, and to give them repentance from some dead works, and not from all dead works; and to purge them from some, but not from all their sins.

3. Its most unjust to lay the blame of our sinful omiffions, upon holy Sovereignty, because he withdraws influences: For 1. That is to reproach God, this is like the malecontentedness of Satan and of Hell: for the damned complain that ever they were born, and that they cannot
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be annihilated, and that hills and mountains cover them not quick in soul and body; yea they storm and rage because God gives them a being capable of eternal woe. 2. The wakened consciences of men out of Christ often fall upon this recrimination; the gnawing of conscience of *Judas*, is, *I have sinned*; and of the young man, *Prov. 5. 12. How have I hated instruction? and my heart despised reproof?* Yet it is a more commendable complaining and more hopeful to complain of sinful neglect of means, then of divine permissive providence of sin upon the Lord's withdrawing of gracious influences, but conscience in its kindly acting is the tormenting worm that eats self. No Devil alleges this; its true, Satan bites at providence; God hedges about a hypocrite, *Job*. and God commends him (says he) Christ torments us before the time; Satan trembles and frets at the existence of God, and that God is above him, *Job 1. 9, 10. Matth. 8. 29. Jam. 2. 19.* and so all his words to Christ speak a barking at providence, *Matth. 4.* its wrong that the Son of God should want bread; it is an useless providence that the man Christ go down stairs; for God (saith he) should save him though he throw himself down headlong. Satan is a better Master, who gives all the Kingdoms of the World to his Worshipers, then God, who denies Bread to his own well-beloved Son; thus doth Satan, but in another kind, fret. So *Gen. 3.* its a bad providence that *Adam* and *Eve* are not as knowing as God, and *Luke 5. 34.* What have we to doe with *Christ*? But may not conscience accuse providence in the Lord's withdrawing of grace, especially being wakened?

Ans. The Conscience of Devils and the Damned is wakened either penally or sinfully; these may be distinguished here; the Conscience as *penalty* wakened by the Judge, primarily gnaws and torments it self for sin as punished; *I have sinned* saith *Judas*, and he casts down the seven pieces, feeling the worm; but as the Conscience is sinfully wakened by it self in blaspheming the God of Heaven, *Rev. 16. 9, 11.* because of pain, it also frets against providence, but is not pain'd for the want of saving grace and holy influences

ences which might have prevented sin; yea their blasphemings of God eternally, is a seal and a closing with the state of unrenewed nature which is never moved for sin, but wrestles against the providence which sometime did permit sin, which now hath such tormenting consequences though the conscience in the mean time being taken with the lustre and apparent good in sin, did also close with the opportunity of sin, and with providence opening the way to temptations, *Prov. 7. 15.* and seek such a providence, *Gen. 39. 11, 12.* and embrace it, *Mark 14. 10, 11.* yet is there saving good in a regulated spiritual complaining of the want of saving influences;

How we may lawfully complain of withdrawing of Influences of grace; and how we may lawfully desire Influences.

So as 1. They be not looked on as misdeeds of providence, and we say not the Lord might have lent me the influences to such a self-denying death as *Abraham's* journey in aiming to sacrifice his only son for God, but he would not.

2. Its good if there be a holy submissive complaining of the want of gracious influences, as terminated upon duties, *Isa. 63. 17. O Lord, why hast thou made us to erre from thy ways? and hardened our hearts from thy fear?* and not looked on, as withdrawals of meer providence. Though there be a holy claimbring to God, *ver. 19. we are thine*; yet we are so thine, as thy grace is Sovereign; *Thou never bearest rule over them, they were not called by thy name,* and yet no praise or thanks to *Israel* that they were called by his Name rather then the Heathen.

3. We may pray for, and so earnestly suit and desire influences, as *Draw me; quicken me, encline my heart, unto thy testimonies*; Therefore we may pray against withdrawals of influences, as sad privations of dreadful consequences; and so much is held forth in that Petition *lead us not unto temptation.*

4. Yet so, as there is no deserving in us of having eyes to see, and spiritual influences to see, to hear, to perceive with a new heart, *Deut. 29. 2, 3.* as its not the merit of one part of the Earth, the South, that it lie nearer the Sun then another Northern part; nor the good deserving of one Horse that he wear a golden Saddle and a silken Bridle, rather

rather than another: this would be minded; *What am I Lord?* as it was Christ's mind to cry down works in point of salvation, yet not to cry down all actings by way of duty in the New-covenant way. Therefore 5. since grace may be desired (and all gracious influences are grace;) so is there a conformity betwixt the believers will suiting influences, and the revealed and approving will of God (I say not his high decree and ordaining will;) for sure New-Testament or New-Covenant prayers, new oyl, and new supply of grace, do import a fresh supply and watering of influences, to be furnished to believers; & especially since we may pray, *Hallowed be thy Name in me, thy Kingdome come to me; thy will be done (by me) in the Earth, as it is in Heaven.*

5. We may and ought to suit of God what the Lord promisseth in the Covenant of grace; but the Lord promisseth to bestow predeterminating grace in this Covenant, as after shall be cleared. Now the faultiness of this, *I will not pray, untill the Spirit act upon me, and move me to pray,* is seen in that it importeth that the moral ground of praying is not, the command of God, *pray continually,* and that command (*call upon me in the day of trouble*) which is most false; for another warrant for all moral obedience, then precept, promise or practise, can no man give; yea it supposeth that the warrant of prayer is the influence of grace; Now the influence of grace is the efficient helping cause, not the rule, nor the objective cause of either our praying or any acts of our obedience. Yea it is the way of *Enthusiasts* to make divine impullions, and not the word of precept the Rule of our obedience.

2. This (*I will not pray untill the Spirit first act upon me*) must have either this sense, I will not pray untill the Lord first give a praying disposition, or, untill the Lord first actually breath upon me. This latter faith indeed, I will not pray untill I pray; for the Lord's actual influence includes praying. The former cannot be said; For there is no warrant to disobey the command (*pray continually*) untill I get a new disposition from Heaven; for then might all praying of the renewed be shifted, and the three Disci-

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The faultiness in not praying is not because the holy Spirit moves us not to pray, but because we stir not up our selves to pray.

This (*I will not pray untill the Lord first breath on me by his Spirit*) is a wide mistake.

ples in the garden might have said to Christ, our Master bids us pray, but *we are heavy with sleep and indisposed, and cannot pray, and so must we be excused.*

2. Upon the same account, *Magus*, Acts 8. 21. and other unrenewed men should shift the command of praying; for while we be translated, out of nature to the Kingdome of grace, we want the habit of grace and spirit of adoption by which only we can pray acceptably.

3. How unfavoury shall this be? a man falls over a Bridge and is a drowning, another is going to the place of Execution to die, another is sick to death, all of them may by this shift say, we must not pray lest we take the Name of God in vain, untill the Spirit breath upon us heavenly impressions, of speaking in the Spirit to God.

4. This shift cannot stand to suspend praying, untill the Spirit breath from on high; for we are to pray for the spirit's breathing, and for teaching, quickning, enlarging of heart that we may pray and praise, *Psal. 51. 15. Psal. 119. 36, 37, 40, 48.* Wind fetches wind here, and fire begets fire, as cold flint creates hot fire: so the Atheists, let them pray that can pray; I'me no Minister; But it hath this, *I am ready to pray,* but the blame of my not praying, is to be laid on the Spirit, for the wind blows not; but this is but witty laziness, as when the Sea-man will sleep and attempt no Sea-voyage, and lay the blame, which is his fall, upon the wind which blows not after his mind; it appears he is but a sleeper; not a Husband-man who forbears plowing and sowing upon the account only that he finds not a season so desirable as he craves, and that he is indisposed to plow spiritually as a Christian; *He who observes the wind shall not sow: and he that regardeth the clouds shall not reap,* Eccl. 11. 4. So are we to refer to his holy Sovereignty the flowings of the Spirit, and to set about holy duties, as if these flowings were in our power; We are to know that the command and precept of spiritual duties is laid on us, as we are reasonable creatures as hearers of the Gospel, not under the reduplication as spiritually or not spiritually disposed; as the Creditor and the Law charge men to pay their just debts, not as they are poor, or rich, but as they are deb-

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ters:

The precept chargeth us to obey as rational creatures not as disposed or indisposed.

ters: yea precepts from the Lord bind the creature as the creature, and moral precepts bind Men and Angels as capable to obey, though not fit and disposed. Therefore must we here distinguish betwixt nature capable or having at any time power to obey; and the real, or (as it were) the physical aptitude and idoneous disposition to obey. The latter takes not away the obligation to pray or believe. *David's* being overclouded with a temptation is not an excuse of adultery and murder; nor is he thereby freed from praying; *Lord, lead me not into temptation.*

As 1. Under indispositions moral we rejoyce, that sinful indispositions do befriend us, and smile upon us to promote sin; as some love them well who counsel them, and joyn with them in drunkennes, and are their brethren in iniquity: so do we foment indispositions, and welcome and fatten them, and do not violence to our corruption, and deadness, and heardness; and some expone false light, to be God's secret and virtual approving Will they should commit the sin; as *Evah saw the fruit that it was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise*, Gen. 3. 6. Here *Evah* substitutes the temptation in place of the precept, and false light fosters and cherisheth a sinful lust and a wicked disposition to sin. It is a sort of tempting of the tempting disposition, whereas is were good to complain under a sinful disposition as under the bondage of a part of the body of sin, as *Paul* doth, *Rom. 7.* for a sinful disposition is but a branch and bud of the body of sin which we are to wrestle against, as a most dangerous opposite to spiritual obedience. Indeed sometime a spiritual disposition to pray or praise, or hope, goes along with the command. Now the obligation of the command to praise is ever one, and its good when the man can say, *My heart is fixed, I will praise*, *Psal. 57.* and the command to wait on the Lord lies ever on; it is a rich mercy when the disposition goes along with the command; as *Psal. 25. 15. Mine eyes are ever (in the habit and holy disposition) toward the Lord;* and *Psal. 130. 6. My soul waiteth for the Lord, more then they that watch for the morning.* Farther not to pray till the Spirit move us, and simply

simply to abstain from praying or any other spiritual duty upon simple ignorance that we are not obliged to pray except the spirit move us, is weakness in some godly, who may be overtaken with that error, but in knowing and judicious men who are *Libertines*, it is wickedness, and somewhat more then weakness; for it is to abstain from spiritual duties though not considering or without religious weighing the Commandment, *pray continually*: and is a making of the Spirit's acting our Bible, and to confound the Scripture and the Spirit, as *Libertines* did; so *Calvin* saith of them, and so do others.

2. The sense of this, *pray continually*, cannot be *pray assiduously at all occasions, except the Spirit withdraw his influences*; for here three things are considerable.

If 1. *The providential call of God to pray, suppose that sickness, incursions of Devils, or extreme suffering be on.*

If 2. *A more special supernatural providence of a heavenly fervor and stirring of the Spirit be on.*

If 3. *Only the obligation of a command be on to pray upon all occasions, Christian prudence directing to obey affirmative Precepts.*

Now as to the First.

Ass. 1. Suppose there be some seeming contradiction betwixt extreme pain and absence or withdrawals; yet a seeming contradiction only and not real it is, and the man is called to an habitual praying disposition, because what commands obligeth us to be renewed in the spirit of our mind, *Epkes. 4. 23.* lays a tie on us to doe it without delay, *Isa. 55. 6. Psal. 55. 7, 8. Joel 2. 12.* and consequenter ever to be in a favourable disposition and to favour of the things of the Spirit, whether the spirit actually heat the soul with such favoriness; for otherwise our Saviour rebukes the disciples on no just ground when they were sleepy, for want of an actual heavenly disposition to pray; *Could ye not watch with me one hour.* The physical indisposition to pray does not take away the moral obligation to pray then. 2. Though pain and extreme soul-heaviness that the man cannot speak, *Psal. 77. 4.* and *Hezekiah* can but chatter as a crane or a swallow, *Isa. 38. 14.* and the Church can scarce

What a delusion there is in not praying till the Lord breath on us.

There is no contradiction betwixt our physical indisposition to pray, or to other duties and our moral obligation to perform these duties.

breath out a word of prayer, *Lam.* 3. 36. yet doth not the Lord in sending on a physical or judicial indisposition, contradict his own moral tie, which he hath laid on, by his command to pray at all times.

Both a spiritual disposition may be on, and a conscience of obedience to pray at one time.

Aff. 2. If a more spiritual heat of Spirit, enclining to pray, or prophecy, or preach, or praise be on *David*, *Psal.* 39. 1, 2, 3. on *Ezekiel*, chap. 3. 14. on *Paul*, *Acts* 17. 16, 17, 22, &c. on the same Royal Prophet, *Psal.* 57. 7, 8, 9, 10. *Psal.* 45. 1, 2. then two fires being stirred should flame more vehemently, when to this fire there is a command added; now though Oars be laid aside as uselesse, when the wind is fair, and favourable on the Sayls, and it be not possible that a man can both ride on a spirited nimble horse, and also walk the same time on foot; yet here by no means, must the word or conscience of the command of God be laid aside; For as the physical facility comes from the spirit's holy impulsion, and spiritual warmth that is on; so the favoury and gracious morality flows from the considered and believed precept, and the sanctified heart would close sweetly both with the one and the other; for specially the moral or obediencial part is from the command, and the most genuine and kindly obedience comes from the Word. It is the real and physical part that comes from the Spirit, and that is onely so far good and morally lawful, as the Spirit and Word goe along together.

Aff. 3. It must be holden that duty as duty is a moral motive we are to be led withal, and we to look with fear and trembling to the command, what ever withdrawing of the Spirit or of his influences there be; its true, what promises of a richer dispensation of grace are made in the Messiah, *Zech.* 12. 10. *Ezech.* 11. 19, 20. *Isa.* 55. 11, 12. *Isa.* 44. 1, 2, 3, 4, &c. are to be considered by us; but yet so, no Scripture saith, *Stand still and act no duties until the Spirit of grace first strongly breath upon the heart*; that is, to say no obeying of God is to be gone about, until feeling of the breathings of the Spirit go before faith, and praying, and all duties: and what is this but a tying of the spirit to our spiritual senses? men then cannot be accused nor con-

We are to all duties before we feel the actings of the Spirit.

condemned for not calling upon God, and not believing, because natural men truly can say, we could not walk before our Guide, nor say without our Steers-man the Spirit. Now the Spirit's drawings we never felt, and this were to render the Word of God useles; its enough to us, the command cries to the conscience, the voice of the Lord sounds in the Word, and none can alledge any contrary actings of the Spirit; As also how shall the feelings of the Spirit be known but by the Word? and the Spirit not simply, but the spirit with the word is the only Guide, since we are bidden, try the spirits whether they are of God, or not, *1 John* 4. 1. and as hard it were to put converted ones to such a method; it were to render Duties suspicious and dangerous, and to condemn Scripture-light, as guilty of darkness.

2. We are now after Scripture is closed, and the compleat Canon given to us, to follow no duty but what is warranted by the Word, and that the Spirit alone works not by the Word, it must then be wild-corn, and no part of the Lord's husbandry, and so not from the Lord: that we are not to pray, while first we feel the actings of the Spirit, for that position is both beside, and contrary to the Word. Something might be said for this, we are not to eat while we feel hunger, nor to sleep while we feel drouziness, though if eating and sleeping be looked on as duties, it cannot bear the weight of Scriptural truth; yet to look to feelings, as a Rule before we obey a Command of God, and to make the feelings of breathings our Rule hath no colour of truth.

Aff. 4. It may be looked on as another extremity to look to no actings, nor dispositions of the heart before we pray; for though the disposition of the heart be no rule morally obliging us, yet to fall upon duties looking only to the Rule, knowing the duty is a duty and futable to the Rule, and no more but to flie to acting in our own strength is not good.

For 1. It is required, that beside it be an uncontroverted duty, other Spiritual and Evangelick circumstances would be considered, as whether *Jehu* intend the honour of God.

Preparation before prayer.

God in killing the Priests of *Baal*; whether the intended honour of God breath upon Pharisees, in praying, and in almes-giving, or if only a thirst to be seen of men, do blow the trumpet and encourage men to the work.

2. The frame of the heart in doing would be looked to, as we suppose *Elisha* did fight in that he would not prophecy, while as a passion of Anger was upon him, and therefore called for a Minstrel to sing a Psalm, and then the Spirit of the Lord acted upon him; and whether, while wrath is on, pure hands can be lifted up to God, see *1 Tim. 2. 8.* possible out of eager opposition to *Enthusiasts* and *Libertines* we run on another extreme, that we rush on duties upon no other account, but only the Scripture is clear, *Do this in remembrance of me*; and that warranted us to eat at the Lord's Supper prepared or not prepared, but to rush on the dutie while some preparation or self-examination go before is clear against another command of God, *Let a man try and examine himself and so let him eat*; some duties are of that nature, that *ex natura rei* of themselves they require fixed preparations, as the Priests sanctifying of themselves, and these who offered before they came to the Altar, *Psal. 26. 6. Exod. 40. 31* but whether this may warrant none to pray, while they first prepare themselves to pray, before they pray, by praying, and so that prayer which is preparatory must be prepared by another preparatory prayer; and so, without end, spiritual preparations must *in infinitum* go on before spiritual preparations is another question. A fixed and set preparation before every duty is not requisite; but sure a preparing of the heart to seek the Lord, should go before solemn actions. *1 Sam. 7. 3. Job 11. 13. 1 Chron. 29. 18. 2 Chron. 12. 13.* and beyond all controversie, we sin against God, and stumble many in headlong rushing upon duties, not looking to a spiritual frame of heart, in comming to the house of God, and not taking heed to the feet, and in yoaking the Cart before the Horse. When we first sacrifice, and then hear, *Eccles. 5. 1.* godly prudence which dwels with wisdom saith both a fools bolt is soon shot, and a fools sacrifice is soon offered. Some receive the word *inibus* suddenly, *Mark 4. 16.*

4.16. 1. Saying is more safely delay'd in the time of an extreme storm, and sowing when the wind is mighty, then attempted; and if the affections be raveled, and the heart smoaking with some fiery disorders, that distemper would be mourned for and prayed against; headlong and precipitate duties done in hast argue great profaneness and irreverence to the holy Lord whom we serve and worship. 2. They speak an irreverent not eying of God. 3. Want of bendnedness of heart in holy duties. I speak not this, as if praying either set, or instructed, or ejaculatory suits, were to be delayed.

Aff. 5. To wait upon the flowings of the Spirit, hath not one single meaning. Libertines waiting on the actings of the spirit, and there professed feriation and abstinence from praying, hearing, is a sad delusion.

To wait upon the breathings of the Spirit, how it is lawful, how not.

1. Its a hardning of the heart, while it is to day, and then the foolish Virgins had good reason to be foolish, and to neglect the market, and buy no Oyl while the market of Mercy was gone and over, why? the spirit blew never fair for their spiritual trading; and therefore they are to be excused in that they slepted all their life.

2. Its a confounding of the Rule, the Word of God, and of the Spirit which quickens the Word, and makes it effectual.

3. Its to excuse all wicked men, and to loose them from the law of God; We can doe no better, blame the Spirit, (say they) which blows not; and many other absurdities hence follow.

2. To wait on the Spirit's flowings, that is with a lesse measure of the spirit to fetch more, and by two talents to gain four, is so lawful a waiting for the breathings of the spirit, as to plow and wait patiently for the harvest, to sayl and wait till the Jewels and Gold come home, and the Ship land, is commendable; this is to bring forth fruit with patience, *Ev. Serm. 1000.*

3. To wait upon the flowings of the Spirit, which out of holy Sovereignty comes in a larger measure, then is ordinary, as an high spring-tyde; *is my heart is confirmed or prepared, my heart is confirmed or prepared.* Is 1. To welcome:

welcome and adore the Lord in these high manifestations, and wisdom requires that the soul which is taken into the Kings chamber, and finds many outlettings, and sweet and rich access in praying, should multiply bills, and being heard for his own pardon as *David* was, *Psal.* 51. should put in a bill for building of the walls of *Zion*, and so should the soul being in a higher strain, and admitted to a more then ordinary feast of fat things, eat and drink more abundantly, *Cant.* 5. 1. as *Esther* finding the King on a strain of graciousness to her; *Esther*, what is thy Petition? follows her suit, and lays hold on the opportunity, and her suit is not for the safety of one single man, but for the lives of the whole Church of God, even all the Jews. 2. To leave off wrestling too soon is a sort of violence done, and a damming up of the mighty flowings of the Spirit; No doubt a lazy pursuing of the victory, when we prevail with God, is a mighty neglect.

4. So to wait for the Spirit's high manifestation, as to set bounds to him, and to look, this shall be a great feast, and the instruments are eminent, is a limiting of God; hope of that kind would be humble and submissive: there being no word of promise, as concerning the quantity and measure of the emanations and outlettings of the Spirit; for that is his own Sovereignty to doe with his own as he thinks good; we would be more careful, to receive, and believe, and praise, then to widen hope, in order to instruments, to wit, such a shining Prophet, beyond what is revealed; sure believing his word is better then censuring Sovereignty. Idolatry is here crafty and subtil.

Aff. 6. If we speak of preparations, going before the real and physical stirrings of saving grace, there are not any upon our part, except we say with *Pelagians*, that we begin and the Spirit follows.

CHAP.

CHAP. XI.

1. Our impotency to duties being reprov'd, cannot excuse us in the omitting of them. 2. The wicked habit in sleeping men is faulty. 3. Therefore the withdrawing of influences excuses not. 4. The Creatures sin is not from the Lord's withdrawing of influences of grace formally, but from our withdrawing of our hearts from his moral Commandment. 5. The Objection of many, (if God would give me influences of grace as he did to *Moses* and *David* I would be as holy as any) discussed, the Objector and the Objection both answered. 6. The non-sense of the Objection opened. 7. A natural man hates influences both physical, and moral, though he wish physical influences. 8. The Objection exalteth nature, abuseth grace, and many ways reproacheth God, his Grace, Sovereignty, Wisdom, &c.

Q. Whether or no doth our impotency to pray and believe clear and justifie us, in that we believe not and pray not?

Ans. Not at all: for one and the same cannot be a just excuse, and a due rebuke: but the holy Ghost rebukes our cannot as a sinful cannot, and so our impotency cannot be a just excuse. So, *Josua* chap. 24. 19. Ye cannot serve the Lord. *Isa.* 29. 11. I cannot read the book, that is, I am sinfully ignorant of prophecy. *Isa.* 44. 18. They cannot understand, no more then blind men. *Jer.* 6. Their ear is uncircumcised, they cannot hearken. The Lord grievously challengeth the people, ver. 11. I am full of the anger of the Lord, and denounce wrath against this rebellious cannot; for not only is the tree rejected as bearing evil fruit, but also because the sap is sour, and the bulk rotten. Christ speaks rebukingly of some impotent cannot of the world; *Job.* 14.

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There is a wicked weaknesse and a sinfull cannot as contradistinguishing from sinfull actions, which the holy Ghost reproveth, and then must the indisposition to receive influences to pray, be no excuse to shift the duty.

The Lord's influences are connatural to all our actions, and how.

Our actions have no dominion over the Lord's Sovereignty, but contrarily.

The sin of the creature is not from the Lord's withdrawing of his physical influences, but from our withdrawing from his moral command.

tural to all our actions to both willing and to nilling: drineness and barrenness is as connatural to the tree as budding and fruit-bearing, if God add his influences either to the one or to the other; yea, since the Lord's concurrence is suitable to the nature of second causes, the fire leaves not off to be fire, nor is its nature destroyed, if the Lord withdraw his influence, so that the fire burns not the three children: nor is violence done to nature, by the Lord's joyning of his influence to the fire to burn in acts of righteousness or of sin; there is still nilling and willing. And suppose that the Martyr chose to die a violent death, for the confirming of the truth, there is no violence done to free will; nay, there is no miracle in the Lord's concurring to the material acts of sin.

2. To have dominion over the Sovereignty of God is no part of the creature's liberty, but only it is free in order to its own actions; nor is it essential to the free-will of Men or Angels, or any creature to have the influences of God in its power or at hand; As it is no part of the Sun's power of yielding light, or of the fire's quality of casting heat to have dominion and command over the influences of God the supreme and first cause: but the Lord hath so a dominion over second causes, both in acts natural and supernatural, that his influence as Midwife ever attends (saving his holy Sovereignty) the bringing forth of all births, and effects of second causes. So as in the free-wills moral actions the not acting of free-will, or the marring of the birth of new obedience to a law of God is never from the Lord's physical withdrawing of his influence, as from a culpable cause; but the sinfulness of the action is ever from our own sinful withdrawing of our will from under the moral sway of the holy command of God: and let it be a mystery how the Lord withdraws his concurrence, as being above a law, & he is holy and spotless in so doing, and how we are under a law and sinfully guilty in that we love to want his holy influence, and its our sin, and he loves to withdraw his influence; and it is his holy Sovereignty. Both which are clear in Scripture, if we confess that we are debtors to the Lord, and to his just Law, and his holy Sovereignty, in that he yieldeth his influences, and in his having mercy on whom

whom he will, and in hardning whom he will, in the Lord's drawing of men or his not drawing of them to Christ; in revealing the Gospel mystery savingly to whom he will, *Rom. 9. 18. John 6. 44, 63. Matth. 11. 26, 27.* nor can the Lord be a debtor to the Creature in these. And this mystery is a clear revealed truth, if we yield that the Lord's active drawing, calling, inviting of sinners to come to Christ is his holy and sinless work; and our passive not being drawn, and not being effectually called and invited to come to Christ is our sin of unbelief and our refusing and rebellious rejecting of his call, *Isa. 65. 1, 2. Prov. 1. 24, 25, 26. John 5. 40.* and that he so calleth and hath mercy on whom he will, because he will, as it is the flesh and carnal wisdom that objecteth. But God so calling some, as they must come, because so he willeth; and so calling other some, as they must be hardened, because he willeth, gives a seeming ground to two great Objections.

1. Why then doth God find fault and rebuke and eternally refuse the so called? for if they were called with that drawing power that others are called with, sure they would believe and come: but they are not so called; therefore God cannot blame us, & find the fault in unbelievers, *Rom. 18. 19.*

2. If God so call some as they obey, and others as they obey not, because he will, who can resist his will? his will is as himself: then do we reject God's calling, and eternally perish, because God so doth will? Now not any ever breaching, moved any such Objections, but the carnal Jew in Paul's time, and the Socinians, Jesuits, and Arminians in the age we now live in, and stumblers at the word; for all such enemies to grace, turn the Objection into an argument against the absolute will, and invincible grace of God, and answer not with the holy Ghost, who *Rom. 9.* calls it a bold fleshly replying unto God, *v. 20.* for the holy Ghost asserts the Sovereignty of God, as the potter over the clay, & the guiltiness of vessels of wrath, *Rom. 9. 22.* and their disobedience in refusing the call of God, *v. 29.* & their following like Pharisees Law-righteousness by works, and stumbling at Christ the stumbling stone laid in Zion, *Rom. 9. 31, 32, 33.* whereas the Gentils were called of free grace, *v. 24, 25, 26.* therefore they must

Magnus D. Twissus contra Arnold. Corvinum.

c. 13. sect. 1: p. 437. n. 2. col. 1.

Quare licet hominum malitia tribuatur in solidum quod non credant, tamen etiam defestui gratia nihilominus tribuendum est, quod non creditur mentis cecitas, cordis imidelitas.

Nam si affirmatio sit causa affirmationis, etiam negatio erit causa negationis. Sic Servator ipse, Qui ex Deo est, Vocem audire Dei, vos autem propterea non auditis quia ex Deo non estis, Joan. 8. 37.

must be of the same stamp with the fleshly Jews, who thus object against us, and such are the Patrons of universal grace and free-will. Hence let that be discussed.

1. *Would God give me grace I would be a man according to God's heart, as well as David.*

But 2. *I was born in sin and I cannot have more grace then God hath given me.*

3. *Would God give me a new power, I would run; now this power he denies to me, and gives to many.*

That this special practical doubt may be fully removed.

1. A word to the Objector. 2. To the Objection.

To the Objector 1. *If the Lord had given me the same grace that he gave David, I should run as David.* 1. It is

of much concernment, who moves the Objection, whether a Convert, or a non-convert: it is commendable in neither; but in an unhumbl'd non-convert, it is senseless.

If the sense be, *had the Lord bestowed on me the grace habitual and actual, such as he bestowed on David, I should be a man according to the Lord's heart, as well as David.* No thanks, no praise or glory to David, that he is a man according to God's heart; True; and therefore no guilt is upon the Objector, nor is any punishment due to him that he remains in curst nature; this follows nor.

2. The sense is; *had I grace I should be a gracious man: what is this but I would have been a convert, if God had made me a convert.*

But 1. The Objector says no more, then the fallen Angels, had the Lord made us Devils to be elect Angels, and confirmed us in grace, then should we have been elect Angels; So might Judas have said, had grace made me the beloved Disciple that leaned on Christ's bosome, I should have been a sound believer; this is a meer speculation, no preaching of heart-love, to the man Christ; all the Reprobate may say, had the Lord made us all holy and sinless men in a personal union with Christ, we should all have been Christ's; Curst Libertines and Quakers to call themselves; have they any more of the outlettings and Dowings of free grace for that? not a whit.

2. *If God would give me the grace which he bestowed on David,*

The objection of many, if God would give me influences of grace as he did to David, Moses, &c. I would be as holy as any, discussed.

The non-sense of this had I more grace, I should be more gracious.

David, *I should be a man according to God's heart; True; but what is this to one who still dwells in nature; should the sleeper say, had I laboured more, and slumbred and lain in my bed less, I should have been richer; but that supposition, will neither be bread to feed him, nor a web to cloath him; there is nothing here, but only idle wishing. O, if I had bread, and such empty desires cannot feed an hungry man, who is both idle and hungry. Were the Objector a Seeker, and did he search for wisdom as silver, and dig for her as for hid treasures, it were real or rational hunger; but there is not a right esteem of bread, there is no wise life-hunger, such as is in living men.*

3. It were good that the Objector were humbled, and did lie at the water side, and complain, oh if his Ship would fetch me over, and his wind would blow: *Who shall deliver me? what shall I do?* were he loathing his own ways, and highly in love with such ways of godliness, as David and the Saints walked in, it were good; joynd despairing in self, and feeling of a wretched condition, with some desires of David's grate, that should be liker a laying hold of the skirt of him that is a Jew, saying, *we will go with you.* But the Objector is full and rich, and self-righteous and whole, and needs not the Physician, and his own civil hell torments him not; A Heaven of work-holiness, and law-righteousness is the lie that is in his right-hand, he feeds upon such ashes.

4. The Objector would be convinced of his backward desires: *O, if I had grace I would then labour and run.* Is it not 1. A contradiction; he loves to be watered with the streams and dewings of Christ, and hates and loaths the fountain. *But now have they both seen and hated me and my father,* John 15. 24. The world cannot receive the Spirit, John 19. 17. and so must hate the Spirit and all his influences; Fools hate wisdom. And 2. Every spece and kind of being is delighted with its own being; the Serpent hath not a desire or a real love to be turned into a man, nor would a Lion be turned into a Lamb, nor a Divil into an elect Angel; that desire is contrary to the malice he hath to the image of God in the elect Angels; the withered Earth

If the objection of this had I more grace I would be more gracious; were a humble convert, the objection should be more satisfactory, yet not sounder.

O if I had more grace I would labour and run more, is a contradictory speech in the suggestion.

One spece desires not to be turned into another, nor does a natural man desire to be a convert, Luke 14. 16. 17. 18. 19.

Earth loves rain and dew, it would be perfected in its kind; but a body of sin fights to keep its own being, and would not be destroyed by an habit of grace; nor doth an heir of wrath and a limbe of Satan, seriously desire to be a child of God; nor one tormented in Hell really will to be a holy Saint in Heaven; he only would be an eased and painless man, and seeks not to be free of blaspheming God. See *Balaam's*, and the rich man's desire, *Numb. 23. 10. Luke 16. 24. Rev. 6. 15, 16, 17.*

Natural men wish physical influences of God, but they hate moral holiness.

3. True it is, we love not moral influences; and to be actors in holiness, that spoils and robs the man of his sweet lusts: we would be content to be passive and have the breathings of the Spirit come upon us sleeping and without royl, that we might feel the only sweetness, and delight of duties, not the duty and the gracious acting it self; as a man loves to have been made holy, not to be holy, nor to be made holy by acting and toyling; for the man who hates the Spirit and hates Christ, as the unrenewed Object doth, how can he love unfaignedly either the gracious habit of holiness, or the gracious influences of Christ? and therefore we may have a desire, of the Lord's real and physical influences, and hate holy moral influences; for the damned only deprecate torment, but they make no prayers to God to be made holy, *Mark 5. 7. Matth. 8. 29. Rev. 6. 16.*

Natural men love independency and hate to be under the Lord's governing influences.

4. He who so objects, being a non-convert, yea all converts in this life in so far as there are in us the remainders of a body of sin, close not a little with that divinity of Satan, *Gen. 3. 5. Ye shall be as Gods, knowing good and evil,* and therefore love to be independent and to be from under God, as is the unhappy word of *Spira* in point of suffering, *O if I were above God.* So speak the enemies of our Lord, who love not gracious influences, (as Christ is a well-governing, a sweetly awing Lord in all his influences) *Psal. 2. 3. Let us break their bands and cast away their cords;* though they be silken cords. So the Citizens of Christ, *Luk. 19. 14. hate him and set mans will on Jesus Christ's throne, ὁ βλασφημῶν, We will not have this man to reign over us;* the World hates a ruling and reigning Christ; and so we hate

hate his holy actings, and the wishing to have grace and gracious influences ruling in us, is a dream; we really desire no such thing, but love an independency of our own, as was the unlucky prayer of the son who loved not to be under his heavenly Father, *Luke 15. 12. The younger son said to his father, Father, give me the portion of goods that falleth to me.* And so hate men the Lord in his influences of the word, rebuking them, *Isa. 30. 11. Cause the holy One of Israel to cease from before us.* And so this Objector; O that he would give me the double of *David's* grace, is an empty wish, as if hot fire would say, O that I were quenched with cold water; a lover of grace must be a gracious man.

As to the Objection it self,

1. It is false; *If I had grace, I should improve it to gracious actings:* For you improve not nature, and the endowments and parts of nature, to natural actings; and upon the same account, he who improves not grace of three degrees, would not better improve grace of six degrees. Natural wisdom is not used for Christ, but against him, and the Gospel, and is mispended in plotting, laying of snares for the godly, in taking crafty counsel against the Israel of God, in gathering and heaping together riches, in painting and busking lies against the truth, and a thousand ways of that kind; whereas that wisdom might have been profitable, for building of the house of God, and in edifying a mans own soul, and the souls of others.

He that uses not a less power or gift of two degrees for God, would not use a power of ten degrees for God; as is cleaved in instances of 1. Wisdom. 2. Power of Magistracy. 3. Of old age. 4. Riches. 5. Habit of grace, &c.

2. In relations; of a Master, a Head of a family, a Parent, the power hath been used against God, not for him. *Would God I were Judge of the Land, I would doe justice to every man.* And when *Absalom* was made a piece of a King, he did no justice, in lying with, and defiling his own father's wives; then *Absalom* if he had had triple more power, he would not have used it better.

3. In the matter of age; *Were I old and grave, I would use the power of grace I have, to repent, walk softly, and be holy.* Who told you that grace or parts not improved for God shall grow? and suppose they grow, who can promise, except he give free will surety, that he shall improve grace,

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except by the help of grace? and though grace help grace, yet cannot free will engage for the time to come, to set a dyer and term-day for turning to God the next year, and when you are old; when as ye are obliged while it is to day not to harden your heart, and presently to repent: this is to make repentance a tree which bears not fruit, while some scores of years after its planting; a holy heart doth fear and tremble under the present hardness and deadness.

4. In the point of instruments of doing good; If I had much riches, I would build Churches, Bridges, Hospitals, entertain many Poor, erect Schools and Colledges; Now, have the loyns of the poor and naked blessed you for any you have clothed, even according to what you have. God seeks of no man above that he hath, or according to what he hath not: and if you fail in what you have, what can you say for what you have not; the formal cause of the charity, is the pouring or drawing out of the soul to the hungry, *Isa.* 58. 10. in faith, in lending to God, and casting your bread on the waters, *Eccles.* 11. 1, 2. *Prov.* 19. 17. *Psal.* 37. 26. Now a house full of Gold, cannot add a dram-weight to your mercifulness, and your trusting in God: but you are so much the richer that you have a stock in Heaven, then if thou hadst a great venture at Sea, and so much Gold and so many Jewels coming home to you from West-India; nor can plenty of gold give you more grace.

5. Had I more grace, I would not deny Christ for fear of men, nor sell Christ for money, as did Peter and Judas. Now just so spake the Scribes and Pharisees, *Matth.* 23. 30. *If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets;* and yet they slew the Apostles, and beat the Prophets, and killed the precious heir Christ, *Matth.* 21. 33, 38, 33. Would ye have washed Christ's feet with tears, and wiped them with the hair of your head? would ye have kissed his feet? would ye have forsaken all, and followed him? your own heart must be dear and precious to you, when you undertake so much in its name; and yet many that so speak in our age, persecute godliness, and hate Christ in his members;

Riches cannot
add merciful-
ness to men.

bers; and many go off that way many miles on the North side, and the South side of the Cross, when the holy Ghost saith, there is not a Bridge over this River, but we must wade and swim through, at the nearest; and the road-way is, that through much tribulation, we must enter into the Kingdome of God, *Acts* 14. 22.

6. Yet if I had the grace of David, I would not do as many do: what is that? ye would not have committed adultery and bloodshed; could you have commanded the influences of God, and warded off an evil hour of a sad desertion? so vain men have their own middle science, the new *Scientia media*, that Jesuits have put upon God: the man foresees he could make a world of his own; for they say as the men, *Jam.* 4. 13, 14, 15. who eye not God in all their ways say, if we go to such a City and buy and sell, we shall get gain, and say not if God will, if we live; so many, had I a stronger habit of grace, I would not use self, and (I) and free will as Adam did; but know, it is a badder self, and a more wicked (I) then was in Adam; for the self so speaking, is the flesh and the unrenewed part, and there was no unrenewed self, no such flesh in Adam, while he was yet endued with the image of God. So is this the ordinary discourse and language of this woulder, and wisher; by God's grace I should walk more closely with God then Noah, sure, more sincerely then he, I would not have been drunken with wine as he; but believe you that God who gave the habit of grace, to Noah, to Moses, to David, to Hezekiah, would have given you all the actual influences to eschew the slips of infirmities, which these men committed; and except you suppose this, you must lean upon the habit of grace, which is but a creature, and so must not have the room of God. Now if you have not any such habit, your hope must be a broken Tree, and you leaning on a Cypher, and upon nothing.

7. The affections of desire, love, joy, sorrow, fear, faith, hope, anger, which remain in unrenewed men, lustered over with some remainders of the image of God, are wasted profusely in the service of sin; and these affections might serve much in a way of honouring God: And its a pity that

The Objection
opened, If I
had had the
grace of Da-
vid, I would
not have acted
the wickedness
which David
acted.

The Objection
had I more
grace, I would
be more grac-
ious, may be re-
minded.

that *woulding* and *wishing* is the All of many mens religion; had I more grace, I would more honour God. Which is retorted, 1. Had I more habitual grace, and a richer talent, I would more dishonour God; Some have a great stock, and sin more terribly against the received mercy of habitual grace. 2. Its retorted, Had I more of nature and of natural parts, I should doe more for God; but more of nature you have, and what doe you? Is it not thus? had I the wings of an Eagle, I would flie. But these wings you have, and you lie, and you creep; you doe but slumber and sleep in the ways of God, you flie not. 3. Why is not this said, Had I more corruption (as it is easie to gain here, and doe evil, and wax worse and worse) I should run with Devils and Reprobate men, from evil to worse; for this is a truth, had I the acquired blinded mind of *Pharaoh*, and trayterous heart of *Judas*, I should be worse then they. If it be said there is not the like reason between nature, and grace; for one habit of saving grace helps to make the will stronger, and more bent to gracious actings, then gifts or common parts or natural parts.

Ans. It is true; the habit of saving grace makes the soul readier to act savingly for God. Saving grace doth more strongly effect the will in an habitual way, for gracious acts; But no habit either of grace or nature can actuate it self; and therefore it is presumption in a way of relying on the habit of grace to promise much to our selves.

8. Had I extraordinary helps of a teacher sent from Hell, I would believe.

Ans. 1. We believe not the word spoken by Angels, the Law, nor the word spoken by the Lord, *Heb. 2. 3.* and *Heb. 12. 25.* For if they escaped not, who refused him who spake on Earth; much more shall not we escape, if we turn away from him who speaketh from Heaven. Christ came from Heaven and out of the bosome of the Father, and hath preached Heaven and Hell to us; for he had experience of wrath, answerable to the pain of Hell.

2. This is no other shift, then that of the rich man in the Parable, *Luk. 16. 30.* Nay, father Abraham, if one went to them from the dead, they will repent. Now repentance flows

Faith and Grace doe not depend upon extraordinary means, and teachers sent from hell; and we are much deceived, thinking, Had we more grace, we should be more gracious.

flows not from the Preachers experience, though he had seen and felt the pains of Hell, or the joys of Heaven; nor doth the experience of Heaven's joy or Hell's torment, heal the broken and wounded will; and the rich man's divinity hath been the same with *Pelagians* way, that if the word be feelingly and dexterously proposed, it can waken up the sleeping free will; and repentance is a work of nature, if the fire be dexterously blown upon, it will certainly flame, and all depends upon the running and willing of his five brethren.

Now common grace, free will, and natural ability, at best is but a potency; the actual stirring of saving grace must extract, and (to speak so) milk out of the very saving habit, acts of sound believing, and repenting, or then the will and the habit must lie dead: far more is this true in natural powers and common graces.

Now in all this our Saviour answers well the whole doubt; he that is not faithful in little, can he be faithful in much? *Luke 16. 11.* If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true riches? Verse 12. And if ye have not been faithful in that which is another mans, who shall give you that which is your own? Our Saviour reasons most strongly, *Job. 3. 12.* If I have told you earthly things and ye believe not, how shall ye believe, if I tell you of heavenly things? He that is not able to bear a burden of the weight of one pound, would he bear a burden of a thousand talents? So he, If the Lord had given me ten talents, I should have equalled David or Paul, or the beloved disciple John, in grace and holiness. Now ye have not improved two talents, but digged them in the Earth: For it is not here as in earthly things; mow a Meadow twelve times in one year, and after thrice mowing ye shall have but little: take continually away from a deep fountain, and draw water from it night and day, at length it shall be ebb or dry; but act and improve the habit of grace, and the more it shall grow, and encrease: And its certain, grace can waken up sleeping free will, but free will cannot stir up grace; death cannot make use of life, but life can work upon deadness.

If free will be weak in the improving a natural power it will be so in the improving of supernatural grace.

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The next answer to this; *had I grace, or more grace, I should be as holy as David*: its a blowing up of nature, and a dethroning of Christ. For this (I) when you say, *I should be holy as David*, is not that gracious (I) of which *Paul*, Gal. 2. 20. *I live not, but Christ lives in me*; but its (I) and (self) divided from self and grace: but woe to the will separated from Christ; woe to the branch cut off from the green and flourishing tree, its good for nothing but the fire; woe to the arm sawen off the living body; and by this, as one saith well, *If God would give the power, you would of your self, add the will*, this is the *Pelagian* heretic. Let God but make a stirring and a blowing, and give a sort of will, I could doe wonders: as if it were not the *Lord, who works in us both to will and to doe of his good pleasure*. Phil. 2. 13. yea it lays little upon God's calling: (for he calleth *Cain* and *Judas*) and much, yea the All of our salvation on our Answering. Christ knocks by word of mouth, and (I) and (self) free-will opens the heart of *Lydia* which debaseth Christ and powerfull grace. In all which consider, had you the influences of grace at your disposing; 1. Then, might free will bar the Iron door, against sin; that sin of Angels and men, without free wills good leave should never enter the world. And the Creature should be more Master and Lord Governour over providence, then the Sovereign Lord himself: then could the Lord erect no theatre, nor set a Chair of free-grace to the Mediator and Lord of grace, *Jesus Christ*, while first he took Counsel with created free will, and say, O creature may I have thy good leave to send my Son to the world, and the disease must be consulted, shall there be such a precious one, as the Physician, the healer of sinners? Its true, no sinner, no Saviour; no lost one, no Redeemer, such as our *Emanuel*; but its known, if influences of grace be, (as *Pelagianizing universalists* say) at the disposing of nature, with that absolute indifference, the free creature may stand, or may fall, let the All-governing Lord doe his best to the contrary: there is here a created Sovereign dominion; If God create the creature free, it involves a contradiction, that God should be free to hold out or bring in sin, and hell, and misery, and God is indiffe-

Mr. Fenner's
Willful impiety,
pag. 80.

There is an
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indifferent (except man must irrevocably perish) to send his Son in the flesh, to save sinners: and such a providence might have been, if mans free will had so been pleased to dispose of its own free acts, and of the influences of God, there should for ever have been no Saviour, no *Emanuel*, no declared free grace, no gracious design in God to open experimentally to Men and Angels the wonder of Christ and free grace; but that must come upon the Sovereign Lord, by some bide-by design of nature and created free will.

3. Were influences at our disposal, we might make our prayers only to our own free will, who only can by this way hear and help; but we pray to God only for quickning, determining, leading, and stirring up influences, and for effectual teaching; and influences are in a good hand, when the matter is so.

4. The unregenerate, as in *Shepherd's select Cases*, page 96. pag. 102. are not within the compass of any conditional promise, though in *Baxter's Append.* to *Obj.* 10. 11. p. 28. he puts a note of censure on it: for if the new heart were in the power of *Cain* and *Judas*, and this were holden forth to all and every one of mankind; *run well and win the crown of conversion, and of the life of grace and of glory*. For 1. You have sufficient grace to win it. 2. You have the influences of grace at your own disposal and power, be you *Brazilian*, *Indian*, or what else. Then were all men made independent Lords of salvation and damnation, and of the holy and deep decrees of Election and Reprobation. And if so, there were not such a thing as a decree of Reprobation, but as a sort of over-birth, and a decree of some after-wit, in the holy Majesty of God (after he were disappointed of his former Gospel-decree of choosing all to glory) who wisely, yea out of his manifold wisdom willed and decreed all to be saved, so they would use the universal power, and the influences of grace well, as they might and could; but unto what God should such make their prayers? whether to God the Father of our Lord *Jesus*, or to themselves, I cannot divine.

5. If so be influences be at mans disposal, could he kisse
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the Mediator, stoop to free grace, and adore it, praise and sing his glory, who sits upon the Throne, and commend the Lamb who redeemed sinners out from among lost sinners?

6. In reason we can no more time, and dispose of the measure, manner and kind, of our own comforts, and of the kind and measure of the Lord's influences, then the Earth can dispose of the quantity of rain, and dew; and herbs, corn, or growing trees, can determine of the influences of the Sun, Moon, and Heavens.

The third Classe of Answers to the Lord's restrained way of giving of grace, and to him who says, (*Had I more grace, I should be more holy*) must be taken from the holy attributes of God; for this quarrel, *why would not the Lord make me holier and let out richer influences of grace?* is a reproaching of his Sovereignty. He makes not all the lumps of the great masse of clay, vessels of honour; that is true: Nor have they all alike nearness to the Throne of glory or the like measure of glory that are in Heaven; nor alike measure of gifts, all are not Apostles; nor alike measure of grace and holiness; nor are they all equally poor or equally rich, or equally wise and learned, or equally believing in the same measure of assurance, the same measure of joy; For when *Paul* disputes thus, *he hath mercy on whom he will, and hardens whom he will*, it comes to this; *Why doth he then find fault?* it is not in him that runs and wills; if the Lord would effectually call us *Jews*, we should run and will, and obey as vigorously as the *Gentiles* doe. But the Lord doth not so call us; therefore he cannot rebuke us, or find fault with us, that we believe not, and receive not the *Messiah*, and the righteousness of God through faith, which is the very Objection in hand.

2. As the Objection is against the Sovereignty of God, so it is against the infinite wisdom of God: Why should the infinitely wise Lord, knowing, if *Judas*, and all the disobedient refusers of Christ, had the same grace, and influences of grace bestowed upon them, which he freely bestowed on his own, they would have obeyed; deny that grace, and these

The carnal Objection, If God gave stronger influences, I should be more holy, is a sinful complaining against Sovereignty.

2. Against infinite wisdom, what a depth is here?

these influences, he knowingly denies them? After the Apostle in three Chapters hath discussed this, *Rom. 11. 33.* he acknowledges there is a deep in it; *O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out!* No wonder it be a depth to me; but there is no more deep in it, if all have universal sufficient grace, and if all have the influence of grace in their power, then this is no depth: *He that believes shall be saved; he that believes not shall be condemned,* and God rewards those who seek him: I deny not there is a depth in all God's ways, in the industry of a *Pismire*, of a *Coney*, of a *Locust*; yea how the bones grow in the womb of her that is with child: But because the Apostle having discoursed of Election and Reprobation, and of the Righteousness of Faith, and of the Law, *Rom. cap. 9. c. 10.* and of the casting off the *Jews* for a time, and the incomming of the *Gentiles*, *Rom. 11.* and then concludes, *ver. 33. O the depth, both of the riches and knowledge of God,* &c. there must be another sort of profundity in the words, to humane reason, then that wisdom of God shining in the works of Creation and providence, *Rom. 1. 19, 20. Psal. 92. 5, 6, 7. Psal. 107. 43. Psal. 58. 10, 11, &c.* Now the Doctors of universal grace, and such as submit election and reprobation, obedience to the call of God, and disobedience, and all the influences of grace to the determination of free will, arise no higher then the depths of mans willing, and nilling. As also the Objector in this faith, God might have more honour and service of me, if so it had pleased him; and what is this? but God would be wiser, should he bestow grace and the influences of grace on me, and all mankind; for even such *Arminians* who cannot deny but God foresees, what motions and influences shall prevail with free will, what not, are burthened with this doubt; as we are, if mans carnal wisdom be judge.

3. This is a complaining against the free grace of God; there is a sort of grace of Creation, and a Comet or a Star is here left to complain, why made not the Lord me a shining Sun? and the Thistle must challenge God, why made

3. The Objection is against the freedom of grace.

made he not me a Fig-tree, or a Vine-tree? are not here beggars at the Lord's door boasting the Lord, because they get not an Almes of begged and borrowed being after their own carnal will? So here, what ebness of grace was this, that the Lord would not bestow the same influences of grace on *Beelzebub* the prince of divels, before he fell, as upon the Angel *Gabriel*, and the Seraphims, who flie with wings to doe his will, and cover their faces with wings, as blushing before infinite holiness? why bestows he not as much saving influences on me, as on *David*, *Moses*, *Noah*, *Job*, and *Daniel*? why not as much grace, and of the fulness of the anointing, as upon the man *Christ*, that holy thing, *Jesus*?

The objection chargeth the holy Lord with envy.

4. And is not free goodnes here complained of? God knowingly and wittingly (saith the lying Divil) envying you should be gods, forbids you to eat of the tree of knowledge of good and evil. Envy is contrary to communicative goodnes: free goodnes gives freely in measure, in weight and number, as best pleaseth him; now God gives not grace enough.

The objection chargeth the holy Lord with unrighteousness.

5. His holiness and righteousness is arraigned. 1. He did not from eternity shew mercy, nor provide a new heart for me; then, that I serve not, as he deserves, let him blame himself, not me. 2. He created me a slippery clay vessel, which he saw should fall upon stones, and be broken; he might have made me brass and iron, that could not be broken. And 3. that I sin, wanting the fulness of the anointing, and influences in a personal union, as in the man *Christ*, is a defect in God, not in man; and all the sins I commit, he could have prevented them, and either would not, or could not.

It chargeth God with male-government.

6. Its repugnant to the Lord's holy charge, in governing the world; I would be holy and run, but he withdraws influences. What is this? but I doe my part, but the Lord is wanting in his part; I am willing to run, but he draws not; I follow, but he refuses to lead me; I answer, but he calleth not: a holy meekned soul sees all the blame in it self, and mercy and inviting kindness in God.

7. I would doe otherwise, but ah my sinful nature! It was

was born in sin; this is a blaming of providence. 1. God denies influences, and the fulness of the holy Ghost from the womb to me, and all mankind, which he gave to the man *Christ*.

It strives with holy providence in the point of original sin.

But 1. The flowing of sin original is a work of holy justice, who so punished the first fall; and you carp not at the indwelling of sin original, by which the poyson of the sinful nature, is hateful to God, *Gen. 6. 5. Gen. 8. 21.* but at the Lord's righteous limiting of our nature. Shall the clay say to him that fashioeth it, what makest thou? *Isa. 45. 9.* and as if he were a patient under sin original; *Ab, I would be from under a body of sin, but I am captive, sold under sin;* This is a lye; every man is in this sense a captive under sin original, in that, nill he, will he, he is born in sin: and the flux of justice so determined, ere the man was born, but the unrenewed Objector is not so a captive: he that was never humbled for sin original, as *David* confesseth it his plagne and sore, *Psal. 51. 5.* and *Job 14. 4.* is not a captive, but a consentor to sin original.

How we wish to be from under sin original, and how not.

2. He that willingly lends lodging and a furnace, and a warm hearth-stone to sin original, and remains willingly in the state of unrenewed nature, is not a patient under sin original, the man is not a captive and a prisoner against his will, to him who hath the power of life and death, and to him who sends a writ of grace, and bids him come out, and casts ope the prison doors, yet he remains there, eats, drinks, sleeps, sports. *Christ* the Lord of life hath sent the Gospel, which is a bill of free grace, he bids you come out of cursed nature, be renewed in the spirit of your mind, come to me, and I will ease you; yet ye will not change your life, this 20, 30, 40 years, since the Gospel of grace came to you; you eat, drink, sleep, wake, laugh, rejoyce in a state of distance from *Christ*, and refuse to come out of that prison.

3. I would I were without original sin, (ye say) and yet when you willingly lye, swear, whore, you put seal, subscription, and consent to *Adam's* first sin; He that delights in the streams and drinks with delight, does he not love the water of the fountain? then to say, *I would be without sin original,*

is as much, as I would be without sin, and I would not be without sin; does not this man allow *Adam's* deed, and serve himself heir to *Adam's* father's sin, twenty times in one day? and in such a man sin original is not diminished, and brought down to a sin of infirmity; as in *Paul*, Rom. 7. 15. *For that which I doe, I allow not; for what I would, that I doe not; but what I hate, that I doe.* That is a sanctified would, a renewed hatred of one entering a protestation against sin; but original sin lives in its vigour and reign of the Law, in this man; and where this sin hath the full consent and assent of the will, the Law, in its condemning power, is on its side. Hence that excuse the man brings, as in *Fenner's Wifull impenitency*, page 95. 96. which proves that he is not humbled; thou excusest thy self for thy original sin too; *Lord I would be without original sin, but I cannot; if I could, I would.* Belike then if it had been thy case, as it was *Adam's*, thou wouldst not have eaten of the forbidden fruit; and therefore it was his fault, and not thine, and thou wouldst not have sinned, if thou couldst have otherwise chused. *David* confesseth this sin as his personal, as well as his natural sin, Psal, 51. 5. *Behold, in iniquity (that is the highest of sin) I was formed, and in sin did my mother warme me, or conceive me.* He names the person twice; and the holy Ghost blacks all faces with this sin, Rom. 5. 12. *All, while have sinned,* and yet this Objector is more innocent than *Adam*. Verse 18. *By the offence of one, judgement came upon all men into condemnation;* εἰς πᾶσιν ἀνομιῶν εἰς κατακρίματα. Verse 19. *By one mans disobedience, many were made sinners;* that is, all, except the man *Christ*; and this man must be free of sin and condemnation, as the second *Adam*.

4. He would have original sin removed in an extraordinary way, and not in the Lord's own way, and so tempts God, as *Satan* tempted *Christ* to work miracles for bread, and to cast himself down over the pinnacle of the Temple.

1. Now this, *Lord, I would be without sin original, but I cannot, thou hast so ordained my nature to be;* but it is
against

against my will and my heart, for my heart hates it, its double dealing, and an untruth; for then the will must be clean, then the Objector must be cleaner and holier, then God says in Scripture the unrenewed man is.

2. Then must the will be, by nature, free of sin original, whereas the frame of the heart is only evil from the womb, and deceitful and desperately wicked, Gen. 6. 5. Gen. 8. 21. Jer. 17. 9.

3. Then must the holy Lord be in the fault, who might give influences of grace, and a whole nature; yea, and the holy Ghost from the womb, as he did to *John* the Baptist, but denies it.

But 1. God hath appointed no extraordinary way of healing our nature. The Baptist was from the womb cured of the dominion of sin original, it entered not with his life, in its full reign, as a King, as in others, and sin original was in the Baptist as in others, as to the demerit, if God should have entered in judgement with him. Now the Objector would be free of original sin in his own way, nor in God's way.

God ties us to his own way of removing of sin, not to our empty wishing that it were removed.

1. He condemns God in that ever he permitted such a sin to be; what warrant is there in Scripture for striving with any providence or physical influences of God? none at all.

2. What warrant to complain that all from the womb have not the same influences of grace which the Lord graciously bestowed on *John* Baptist?

3. What warrant to desire the extraordinary removal of sin original by annihilation? for God hath appointed the Lamb of God to take away sin, and to dissolve the work of the Devil. The Lord's way is by praying, *Wash me, and I shall be white as snow:* and the Lord will tie us, not to the *Socinian* absolute taking away of sin, without *Christ's* satisfaction, but to an ordinance of the Law, Psal. 51. 7. *Purge me with hyssop.* Hence this deceit or sinful conceits in many; *If God would add stronger influences of grace, I should be holy as an Angel.* But this he does not; and so comes in a lazie despairing, if
God

God will not give stronger influences physical, I cannot help it: I doe all that a man can doe, I pray night and day, tyde and time; therefore if I perish, I must perish: if God will not save me, I cannot be against his will; I can doe no more then I doe, but must refer myself to his will; So we would consider well, this sinful case of conscience, When 1. the man wishes to be free of the inherency of sin, because something that is penal in lust torments, and hinders sleep; some bodily pain goes along with night drinking, but yet he sticks strongly to the sinful acting thereof. 2. When the man should repent and mourn for his sinful delighting in sin, he murmurs that God would not counter-work the being of it, and that he so permitted it to be, and so disposed of the place, and strength of temptation, since he could have made it never to have been. And 3. The man wishes he might be a patient in the removing of it, and frets that God will not take it away, while he sleeps, but withall he refuses to be an actor; 1. In sorrowing according to God, and in loathing it. 2. In challenging himself, Prov. 5. *How have I hated instruction.* 3. In a godly improving of *Jesus Christ*, as the ransom-payer, and believing in him, for the Lord's way of moral removing of sin, by pardoning thereof, Jer. 50. 20.

But this is also a tempting of God. 1. We are not to pray for influences physical simply, and absolutely for all uses, and ends to work miracles, to remove mountains, but especially we are to pray for more influences, and such as are suitable to our ordinary duties; Psal. 119. 36. *Incline my heart* (but he suits not of God every bowing of the heart, abstracted from the word) *incline my heart unto thy testimonies and not to covetousness.* Ver. 133. *Order my heart in thy steps, let not any iniquity have dominion over me.* 2. David seeks not every sort of quickning influences; but Psal. 119. 25. *Quicken thou me according to thy word.* Verse 40. *Quicken me in thy righteousness.* Verse 88. *Quicken me after thy loving kindness.* Ver. 149. *O Lord, quicken me according to thy judgement.* Ver. 156, and 116. *Uphold me according to thy word, that I may live.* Quakers and Familists seek after the furious wild-fire of hell, skaddings and flammings of a spirit abstracted from the word;

What sort of influences we are to seek from God.

word; Hence the brothers killing of the brother hath been father'd on the Spirit, and railing, bitter speaking, blaspheming have been laid upon such a spirit.

2. A spirit that suggests neglect of ordinances and means of salvation is not the Spirit of God. Would God put forth more power, and stronger influences; I should be holy indeed; in the mean time the man sleeps. So would the Lord put forth stronger influences, corn, and wheat, and vine-trees should grow without husbandry, and sowing; shall the husbandman plow not, and pray for such an harvest? so may the man say, He eat not, God can nourish me without bread. Influences in the fixed and ordinary providence of God, are neither promised, nor to be expected, but in God's way of using means; *the hand of the diligent makes rich.* Should one step out of the Ship and attempt to walk on the Sea, having no warrant, but a spirit divided from the use of means, and from hearing, reading, meditating, praying? were not this a proud tempting of God?

3. Do not all the wretched and prophane, practically contradict God? the drunkard will draw, and pull by head and hair, influences to his drunken prayers; the swearer, the oppressor, and the loaf-liver will force influences to his empty faith, I believe and am saved; and there must be influences at these golden words, *Jam. 2. 16.* spoken to the naked and hungry, *Depart in peace, be thou warmed and filled.* There is some carnal fire and heat in their formalities, and they look upon these influences of God and thank God for them, *Luke 18. 11, 12.* when as these influences are rather wrathful plagues of God, joyning with our sinful acting of hypocrisie, then favours and gracious concurrences of God. But as to the lazie despairing,

1. It was the peoples way, when they are exhorted to repent, *Jer. 18. 12.* *There is no hope, but we will walk after our own devices;* and they were far from doing all, that men can doe, and praying night and day; they were stealing, murdering, whoring, following false gods night and day, *Jer. 7. 9.* and yet they said they came to the Temple to pray and sacrifice night and day, *ver. 10.*

2. Is it not dreadful, that when God refuses to rain down influences on sleepers, and the Spirit breaths not upon dreamers, and men are resolved to doe no more, not to add a farthing more for the field and the precious pearl *Christ*, if they perish, they must submit themselves to the will of God, they cannot force the Lord, will he, will he, to save them? true, all the Reprobates that cry to hills and mountains to cover them, whether they will or no, they must refer themselves to the will of God; and this is a wicked chiding with God: if God will not save me by such a sings, as may stand with mine ease and pleasure, let him d. stroy me; for He doe no more then I doe.

3. This is a murmuring, at the very marrow and flower of the Gospel, John 6. 43. *Murmure not among your selves.* Ver. 44. *No man can come to me, except the Father that sent me draw him.* Then are we enclined to make war with God, because he will not give us drawing influences, and bestows them upon some. Hence these Disciples gave over all use of means, ver. 66. *Went back and walked no more with Jesus.* What then shall they doe? they cannot force God to draw them: if the Lord will save us, its good; if not, we cannot mend it; we'll follow Christ and his new-Gospel no more.

4. Is it to you, fools, so approved a course to give over means, so blessed of God. If it can be made out, that the influences of God do so serve (in a manner) the insultry of men, then are ordinances and means not to be neglected.

1. Means used are the Lord's way of comming to us, and our way of coming to him, whether in the word preached, *Acts* 2. 36, 37. *Acts* 4. 4. *Acts* 10. 44. *Acts* 16. 14. *John* 4. 9, 10, 29, 30, 39, 40, 41, *John* 4. 50, 51. or in miracles or any other lawful way, 2. Because to some certain using of means in faith, there is a promise of an effectual blessing made, *Pro.* 2. *My son, if thou wilt receive my words, and hide my Commandments with thee.* Ver. 2. *So that thou encline thine ear unto wisdom.* Ver. 5. *Then shalt thou understand the fear of the Lord, and find the knowledge of God.* *Prov.* 8. 17. *I love them that love me, and they that seek me early, shall find me;* *John* 3. 18. 36. *John* 5. 24. *John* 11. 25, 26, 27. *Prov.*

The using of means is an approved way of God.

Prov. 3. 1, 2. *Prov.* 4. 20, 21, 22. 3. Neglect of means is dreadfully punished of God, *Prov.* 1. 24, 25, 26, 27. *Prov.* 5. 12. *Prov.* 6. 9, 10, 11. *Luke* 14. 16, 17, 18, 19. 10. 24. Hence the killing of the Prophets, and of the heir, is plagued with being cast out of the Vineyard, and the removal of the word of the Kingdom. 4. The assiduous using of means, and *Jacob's* wrestling in prayer all the night until day-light, receiveth the influence of a blessing, and of the hearing of the prayer in faith and feeling, *Gen.* 32. 26. 29. and it puts the soul in a nearest capacity to receive influences from God; love-sickness near the throne is near to influences of grace & glory, as sweet smelled herbs are near to such influences, so as presently they yield honey. Some refined earth curiously hardened by the influences of the Sun, is near to be turned unto fine gold, or choice silver; when we go about earthly business with half a heart or godly indifference, and with a distance from the Creature, we grow more heavenly and more disposed to receive the influences of God. But such a promise as this made to an unrenewed man yet in nature, *this doe, and ye shall be converted,* I read not; or let nature doe and grace follow; or let common grace begin, and the special grace of conversion shall follow. It cannot be proved by the word which *Mr. Baxter* saith, *Appendix* to his *Aphorismes*, answer to *Obj.* 10 11. pag. 260. *That men would not accept Christ, and so believe for remission before their lives be reformed; and that Reformation of life must go before the belief or knowledge of pardon, though not before justifying faith.*

For 1. This is to bid men keep a distance from holy *Jesus*, and not come at him, or touch him by faith, though the soul be humbly trembling before him; as the woman, *Luk.* 8. 47, 48. *Mark* 5. 33, 34. until they be holy and righteous. It is very like to this, come not within sight of the Physician, by faith, until first you be healed and reformed, or come not to buy the fine linnen and the righteousness of the Saints, until first you be well clothed with your own inherent righteousness: But who shall heal the sick, and cloath the naked sinner, if it be not Christ? Now Christ not believed in for pardon, is he at so huge a distance from

How reformation of life goes not before remission as *Mr. Baxter* saith.

from a sinner that he cannot heal, if never seen, and never touched by faith?

2. This is to bring in an inherent physical pardoning and justification by works; the Scripture knoweth not of any justification but one, and that is through the Redemption which is in Christ Jesus.

3. What is meant by *Reformation*, whether halfe or whole, whether begun or compleat reformation of life? whole and compleat reformation there is none, while the end and departure out of this life; and so no man is to believe remission of sins, until they be going out of the body. This is the comfortless doctrine of Papists, never to know and be assured of the graces freely given us of God, as in 1 Cor. 2. 12. and that Christ is in us except we be reprobates, 2 Cor. 13. 5. and never to know that we have life eternal, and never to know that God hears us, and that we are of God, contrary to 1 John 5. 13, 14, 15, 19. until we be going out of the world: as if Paul and John, did write onely to comfort dying *Corinthians*, and believers; and none could be of good cheer, and love Christ much, knowing their sins were forgiven; none could have hope, joy unspeakable and full of glory, and know they know God, and are translated from death to life, because they love the Brethren, until they be expiring, contrary to Mark 5. 24. Matth. 9. 1, 2. Luk. 7. 47, 48, 50. Rom. 5. 2. Rom. 8. 18, 24. Col. 1. 5, 27. 1 Pet. 1. 5, 6. Matth. 5. 11, 12. 1 John 2. 3. 1 John 3. 14. as if the holy Ghost should comfort us, and bid us rejoyce at fancies and at Moon shaines, which we have to day, and may loose to morrow. If he mean half and begun Reformation; it must be begun justification, begun regeneration, begun conversion, and believing savingly begun, but not compleat: Now men cannot reform their life, until they please God, Heb. 11. 5, 6. nor can Enoch reform his life and walk with God till he believe: and believing necessarily is a laying hold of Christ for pardon, Acts 10. 43. Luk. 7. 50. Matth. 9. 1.

4. Nor can there be a continued tract of repentance, and begun reformation of life which is a work of the Gospel and New Covenant, not of the Law, except there be a hopeful mourning

mourning for sin, and a looking to him by faith, whom we have pierced, Zech. 12. 10. nor is it godly sorrow working repentance to salvation never to be repented of, as 2 Cor. 7. 10, 11. which wants faith of salvation, and faith of salvation in Christ without faith of pardon, yea or begun justification without faith of pardon, is impossible. Nor can there be a bringing forth fruit in Christ as implanted in the Vine-tree (which is only reformation of life acceptable to God) while men be first, by faith, engrafted in Christ as branches, growing in him, John 15. 1, 2, 3, 4, 5. nor walking in God's Commandments, while first the heart of stone be removed, and a new heart and a new spirit given, as Ezech. 36. 26, 27. Isa. 44. 1, 2, 3, 4. nor can we believe with justifying and saving faith, while we be born again, 1 John 5. 1, 4, 5. for if so, it were as much as the tree blossoms, grows, and brings forth fruit, ere it be planted, and the birth moves and stirs and receives seed and nourishment in the womb, before it receive life in the womb. 3. Nor does the Scripture tell us of a premeriting of the faith of pardon and remission by a reformation of life, so as conversion, the Gospel, and accepting of Christ as Lord, and a tract of obedience was required of the Jaylor, of Lydia, and of the Thief upon the Cross, before they believe. For accepting of Christ as Lord, is obeying of Christ, and faith in Christ, as saith Mr Baxter; and so Faith must be required before Faith, and Reformation of life, before Reformation of life; and so Mr Baxter forbids us to believe and accept Christ, for our Lord and King, pardoning treason, while first we have reformed our lives. Now to reform our lives Evangelically, (for of this he must mean) is to accept Christ as our Lord; that is, to doe Evangelically and live, to obey the new Law, and to perform new obedience to Christ. Hence he saith, *ibid.* pag. 28. *I desire him to tell me, whether he can prove, that any mans sins are pardoned, before they have accepted Christ for their Lord? that is, before faith. If not, whether this be not the Subjection of the soul to Christ to be goverued by him, and so a heart-reformation.* Now it may be told Mr Baxter, that accepting of Christ as our Lord, pag. 285. *That is to take*

him both as our Saviour and to obey him, pag. 286. to be subject to him and obey him, and to square our actions according to his will. Now the actions are not one or two, but all our actions to our death; and so no man compleatly takes Christ for his Lord, and so no man compleatly believes, until death; and so the consolations of Christ must be as morally cold as the consolations of *Solon*, who said, no man can be happy while he die; and the comforts of *Aristotle*, no man is happy who may fall in the calamities of *Priamus*. Christ must make us glad of a painted nothing; *Rejoyce and be glad*, there is a great reward laid up for you in Heaven; rejoyce with joy unspeakable and glorious, nothing can separate you from the love of God; mountains and hills may be removed, but my love is more stable. But 1. Ye cannot be sure; therefore doubt and tremble. 2. Suppose you stand to day, and know that you know him, you may be, and thousands as happy as you are, to morrow limbs of Satan and eternally damned. Now if no man compleatly take Christ until he have consummated and perfected his obedience to the death, Christ's word to any, *be of good cheer, thy sins are forgiven*, is but comfortless; for they are neither forgiven, nor half forgiven, until he hath taken Christ for his Lord, and wrought his days work to the end; and then, and never till then, can he have comfort in his wages and in his work. 2. It may be answered the woman diseased of the bloody issue, *Mar. 5. 34.* the woman who did wash Christ's feet with her tears, *Luk. 7. 47, 48.* so the man sick of the palse, *Matth. 9. 2.* the justified by faith who have peace with God, *David, Psal. 103.* 3. the repenting man upon the Cross, *Luk. 23. 42, 43.* had their sins forgiven upon the testimony of believing, without any testimony of their good works; and Scripture tells us not, that a Master bids his servant rejoyce with joy unspeakable and glorious, at the beginning and morning of his day, for at night, he shall have a rich reward, if such a servant, and millions of servants in his case, may fall and loose whole wage, for they doe but half work.

CHAP.

CHAP. XII.

1. The Sovereignty of God is wonderful in the various tempers of renewed ones.
2. In various influences.
3. In the desertions of the Saints under the Old and under the New-Testament.
4. In variety of desertions of elect and reprobate, and God's various dispensations to them.
5. Q. What we may doe to wrestle out from under desertions?
6. Variety of temptations.
7. Rules for our behaviour under them, in order to Influences.

THE Sovereignty of God is much to be observed, in the Lord's manner of dispensing of grace; *James and John* are called being at their Nets, and *evlas* immediately they have their father and follow him, *Matth. 4. 21, 22.* *Matthew* hears but one word, *follow me*, *Matth. 9. 9.* and he follows Christ. A gentle throw of the key opens *Lydia's* heart: the hearers of *Peter*, who had crucified the Lord of glory, are more violently rent and torn, as if the sharpest points, or the stings of many imployed Dragons and Scorpions, had been at once fastned in their hearts, *Acts 2. 37.* the way of *Saul's* coming with trembling and astonishment, and blindness, and fasting, and praying three days, and the Jaylors down casting may witness, that the lock being more ritted and the iron blunted, *Acts 9. 6. 7, &c.* more strength is required for the opening of the door, then the Lord otherwise imployed; as some Divels are cast out with a word, and go out with some sort of humble prayers not to be tormented before the time, *Matth. 8.* others throw the possessed in the midst, and almost kill the child, so as beholders say, he is dead, *Mark 9.* there is a certain kind, which is not cast out but by fasting and praying. So some are filled with the holy Ghost from the womb; and hardly can *John Baptist*, give an account of his conversion, as to the degrees of pang; of the new-birth,

Some violently sought in to know Christ, so as more mild'y.

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the way and manner, the place, the Mathematical hour, of the holy Ghost's sliding in, on the heart; Nor must we think none are in *John Baptist's* case; for beside that God employs some to, and for rare advantages, and gaining of souls to the Kingdom of Christ, shall there be nothing of the holy Ghost in multitudes of infants in Covenant with God, of which many die, as ripe, as if they were, an hundred years old? only beware we take not a sweet tractable nature, to be the very holy Ghost, and a work of Infant-conversion, such as was in *John Baptist*: and let not others cast themselves away, as not belonging to Christ, who yet are his, because they know not, such paings and throwings of the new-birth, as *Saul*, the *Faylor*, the converts who killed *Christ*, *Acts* 2. where the skin of the boyle is doubly thick, some more violence is required, and a sharper lance is made use of, to open the wound.

2. Some require milder influences as beng led all their time, with sweetness of peace. The Archers grieved *Joseph* sore, no man more moved from vessel to vessel; then he, and meek *Moses* was much tossed; and both for any thing we read, far from cursing the day, wherein they were born. There is a temper of solid walkers by faith, enjoying much peace, yet not acquainted with great Spring-tydes, with extreme low ebbs, of the outlettings of the holy Ghost. I speak not of *Moses* as a Prophet, who saw God, and whom the Lord knew face to face, *Deut* 34. 10.

3. Some are led through fewer slips and falls, as *John* the disciple who leaned on *Jesus* bosome; excepting his fall of Angel-worship, and some other few, he seems not to be so high bended as *Peter*, who in Satans place, dissuaded Christ from the working of our Redemption, denied the Lord with cursing, did foully Judaize, *Gal* 2.

4. And it were hard to make all the Prophets of *Jonah's* mould, whose fear to preach to great *Niniveh* was extreme, and yet his courage of faith, and patience to be cast in the Sea with his own advise and consent, was as great, and his cruel selfishness to desire that all *Niniveh* old and young, should be destroyed, rather then his propheticall honour should be darkned in the last, shews what a piece of man he

was,

John not under the same dispensation with *Peter*.

Jonah strong in his passions.

was, and his justifying his anger against God, for a blast of wind on his head, and the withering of a poor herb, a gourd, do all hold forth that God leads some, in a way of influences beside the rest. O how is our meek Lord troubled, and (to speak so) cumbered to bear all our manners, sinful tempers, and humours.

5. Nor are all Saints of the altitude of *Elias* his zeal; a man much and wholly for God, and fervent in prayer, yet he seems to challenge more zeal to himself for the slain Prophets, digged down Altars, broken Covenant, then was in the holy Lord himself; and so prays that God would take away his life, as if he were the last man of the true Church of God living on Earth; and yet we read in all his sufferings, no apprehension of the anger and indignation of God, such as was in others.

Elias's temper.

6. None are so trailed through Hell and fiery indignation, as *Job*, *David*, *Jeremiah*, *Heman*; there appear in them some habitual mistakes of the love of God, or rather (because sinful acquired habits, are scarcely to be found in the renewed) more fixed inclinations, to apprehend wrathfulness, and Law-dispensation in God, and few are led this way; and the outlettings of influences of grace must be various here.

7. Neither should it be strange, if we might place, *Isaiab*, *Ezekiel*, *Daniel*, and others in a seventh class, who had their own complainings; One saying, my leanness, my leanness; another fasting and walking in sackcloth for the sanctuaries desolation, and yet most submissive to the holy dispensations of God. In all which, another mans compass is not our rule of saying, nor is the Lord's various dispensation to his children, which is ordered by his decree and will of pleasure, not by his commanding and approving will, the Scripture rule that we are to follow, in looking after Influences; Every one would submit to be ordered of God; he hath almost a various way of leading his own: if the same compleat ranome, the same Promises, the same Guide, and Steersman to Heaven be mine, and the same hope of glory; yet the manifestations of God, the love visits, the influences of grace are hardly the same.

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Its then a faulty ground of some, *never one was like me, none of my condition in the world, since the Creation.* Every one rhinks their own hell on earth, the only hell. 2. Nor should Christians be unwilling, to know the spiritual condition one of another; you may fall upon some, in your very course and kind. Its like *David*, Psal. 71. 7. *Heman*, Psal. 88. 15. the suffering Church, *Lam.* 1. 12. *Psal.* 102. 6, 7. *Elias*, 1 *King.* 19. 10. *Isaiab* and Christ, and the children of Christ, who were wonders and signs, *Isa.* 8. 18. *Heb.* 2. 13. who were there alone as worlds wonders, might judge themselves like no other (though the man Christ could not mistake his own spiritual estate) as to their case spiritual, and God's dispensation towards them.

8. The Sovereignty of God's dealing with consciences in the Old and in the New Testament is to be observed. It is not, 1. To be denyed, but the desertions under the Law in some respect, were more fiery and legal; the typical dimness and darkness made them to see less love, and more Law, and less of Christ the seat of mercy, and more of the curse and of wrath, as the night darkness renders spirits and dreadful things more terrible. 2. It was the purpose of God to awe generally that people more with Law-fear, and bondage, then his people under the New Testament. But it is a wicked doctrine of some *Anabaptists*, and others, that all desertions are, under the N. Testament, cried down and gone; and it is our legal mistake, say they, that works trouble of conscience, under the N. Testament, and an exercise of such as are under the Covenant of works; though it may be said law-sorrow pursued these of the Old Testament; but the Saints now are less passive and more active, in pursuing sorrow according to God, yet in another respect, because of greatness of light, and Gospel experiences, and a higher measure of illuminations, and spiritual presence in more abundance is promised and prophesied; As, *that all shall be taught of God; the Earth shall be filled with the knowledge of the Lord; the light of the Moon, shall be as the light of the Sun, and the light of the Sun as the light of seven days,* Jer. 31. 31, 32, 33. *Isa.* 54. 11, 12, 13. *Isa.* 11. 6, 9. *Ezec.* 36. 26, 27. *Isa.* 44. 1, 2, 3, 4. *Joel.* 2. 28. *Zech.*

The Old Testament dispensations and the New are compared together, and their differences.

Zech. 12. 10. under the New Testament; therefore the desertion is the sadder. Thirst near to the fountain is more intollerable; so we read not in the N. Testament of one like unto *Job*, chap. 3. c. 6. c. 16. c. 19, nor of such as *David*, *Psal.* 6. *Psal.* 38. nor of *Heman*, *Psal.* 88. nor of the Church, *Psal.* 77. *Psal.* 102. yet is there nothing harder then that of *Paul*, 2 *Cor.* 1. we cannot say, whether it was his persecution at *Ephesus*, or some great sickness; yet it is a most sad tryal, ver, 8. 9. 1. *We was pressed, out of measure.* 2. *Above strength.* 3. *In so much that we despaired, even of life.* 4. *But we had the sentence of death in our selves,* and what ever be the kind; for even Christ had so much the more sorrow, at the withdrawing influences of the comforts that immediately flowed from the God-head personally united, and this was Christ's hell in part; therefore we are to look upon desertions in the song of *Solomon* as propheticall, and relating to the desertions in the New Testament, in the which the rise of the grief is not so much from the apprehension of sin legally tormenting, as from the sense of the want of the sweet comforting presence of God, and of the wel-beloved Christ; yet there is as much in that of pain, as in any we read, *Cant.* 5. 6. *I rose up to open to my beloved, my beloved had withdrawn himself, and had passed away; my soul went forth, because of his speech: Ainsworth, My soul was gone, and departed, that is, failed, fainted, I was even a dead woman through fear and grief; for death is the departing of the soul from the body,* Gen. 33. 18. This though an Evangelical desertion, is as much as *David* saith, my moisture is turned into the drought of Summer, and as the waves of the Lord's wrath coming over *Heman*; yea, and it is more painful to be thrust out of Heaven, and to be deprived of an high measure of enjoyed and felt love, and is a sadder torment then all the law-burnings, though they have in *David* and others some such love-sickness, which was ordinary to the Old Testament-dispensation; and these and the like the soul is more able to bear: that the habit and stock is rich, as Christ, from the personally indwelling God-head, was strong in his desertions peculiar to him; and the richer the habit of

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grace

grace be, the more able is the soul to stand out: the strong ship is more able to endure the storm, then the crazy and rotten vessel; a Giant is fitter for a battle with a Giant, then a Child is.

9. *Some are kept in perfect peace whose minds are staid on the Lord, and being justified by faith have peace with God,* Isa. 26. 2. Rom. 5. 1. There are two sorts of dispensations, one fundamental, another not fundamental; the former is the Lord's carrying on his begun work, which is to will and doe to the end in his ordinary course; the dispensation which is not fundamental, respects the Lord's way of doing, *hic & nunc*, in such circumstances, and the degrees of grace given or infused, which do not vary the spece, and nature of the work. We read not of *Daniel's* curling the day he was born in, as *Jeremy* and *Job* doe; nor is there any shadow of it in *Joseph*; yet nothing hinders but *Job* and *Jeremy* may and did at other times, enjoy sweet presence, and nearness to God.

But 1. We would not take extraordinary feasts to be dayly food; nor should we much wonder when a change cometh: but how do we chide, quarrel, complain, because it is not always so? Nor 2. Should we be rough, but compassionate to sick ones: its the Lord's way that all in the house should not be sick at once; but some are sick and some whole to wait on the sick, and all to bear one anothers burthens; all the diseases of the house are not the same in kind and degree.

2. Some do all their life dwell in the borders of hell, and never have fair sayling, nor fulness of assurance, until they be upon the shoar; such have only Star-light, and are called to pure living by faith, *Isa.* 50. 10.

3. Some, once in all their life have one only remarkable night of wrestling with God, and prevail, as *Jacob* did; and some love so their prison that they take a sentence, *à non judice, à non habente potestatem*: the Law severed from Christ, is no judge at all to believers; the Law speaks to its own that are under the Law, *Rom.* 3. 19. the Jaylor can command none but his own prisoners.

4. Some are frequently taken into the house of Wine, and

and to the Kings Chamber. And what changes there be, *Cant.* 2. cap. 3. c. 4, 5, 9. 1. v. 6. may be seen its cleer, and he that runs may read; felt love is not heritage to any. There is a huge difference between *Cant.* 2.6. *His left hand is under mine head, and his right hand doth embrace me;* And that, *I sought him, but I found him not,* chap. 3. And that is a joyful feast, *Cant.* 5. 1. *I am come unto my garden, my sister, my spouse, I have gathered my myrrhe with my spice: eat O friends, drink, yea drink abundantly, O beloved!* And that again is a sad song, ver. 6. *My beloved had withdrawn himself; I sought him, but I found him not; I called him, but he answered me not.*

5. Some are all their life creeping children, yet saved: a sincere affection in *Nicodemus* consists with much ignorance, yet is not the faith rotten.

6. It belongs to sovereignty that the little vessels of small quantity hang upon Christ, as well as the great, *Isa.* 22. 24. and that the lambs, as well as the stronger of the flock, are cared for by him, *Isa.* 40. 11. and that the bruised reeds have their dependence on him.

7. To this head of sovereignty belong the various kinds of desertions; As 1. None are so deserted as the fallen *Angels*; they have done for ever and ever with all influences of grace, and are eternally outlaws from the Court of the King, who is head of principalities and powers, *Jude* ver. 6. *reverted* *ἀποποιήσας τὴν ἐπιτροπὴν* in everlasting chains, &c. *2 Pet.* 2. 4. O but the chains of Devils are fiery and hellish.

2. Next to them are reprobate men, who cast off Christ, and turn into Satans camp. No saving influences are due to such as are reprobate to good works. Ah, beware of habitual hating of Christ, and his house, dependers and seed: yet are there here degrees; for none are in that measure deserted or blasphemers of the holy Ghost.

3. Christ's desertion was extremely penal and brought out tears and strong cries, mixt with a curse; and only influences were suspended as touching vision and enjoyment or fruition, and the actual comforts of God; the crown in a manner was laid aside out of the eye and light of the man

Christ, yet wanted he never influences. 1. For acts of love; *Father remove.* 2. For acts of faith; *O my father remove.* 3. For acts of praying more earnestly, Luk. 23. 44. *O my father remove this cup.* 4. For acts of witnessing a good confession before *Pontius Pilate.* 5. For acts of preaching the confessing man to Paradise with him; none are eternally and cursedly deserted who can pray and hope, and believe in the furnace as Christ.

4. The redeemed of God are not all one and the same way deserted. 1. Some are extremely at under as *Job*, who apprehended that God did pursue him as an enemy, *Job* 13. 20. though *Job* and every believer be the friend of God, *Jam.* 2. 23. 2. The Spouses desertions are less, being conveyed with love-sickness; *Magdalen* hath no wakenings of conscience for sin, nor any positive agony or law-challenges, but only love desertion, she says with tears; *They have taken away my Lord, and I know not where they have laid him.* 3. Some are meer desertions as to the act of sin. God is angry at *David*, when God withdraws, so as he numbers the people, and commits adultery and murder: and Christ is angry at *Peter's* pride when he suffers him to deny his Master; but neither *David* and *Peter* feels any anger from the Lord in such withdrawals of gracious influences; but is so much the worse, the man is wounded in his sleep, and many moneths and days after the wounds bleed. O what trembling at holy sovereignty, why deadness to duties should come on *David*, not on *Asa*. On *David* at this time, not at another time: Hence a case may be, Whether absence of the Lord in his influences may be meer and only love-sickness for him whom the soul loves, or also absence with conscience of sin?

Ans. The predominant may be sickness only for the want of Christ; as in the Spouse, *Cant.* 2. and in *Magdalen*, *Job.* 20. I say the predominant, because we cannot say, that God withdraws in his outlettings of grace, but there is guiltiness in the Spouse so made sick because of his absence, and with *Magdalen's* sickness for Christ there appeareth a doting too much on the man Christ, *Joh.* 20. 13. *I know not where they have laid him.* Ver. 15. *I will take him away.* Ver. 17.

Various kinds
of desertions
in the Lord's
redeemed.

Ver. 17. *Touch me not.* When we are too bent upon Christ as a Comforter, not as Christ, its just with God we be pained and sick with the want of him; and that we seek him and find him not; so spiritual ought we to be under the pain of absence.

2. But its cleer in the man Christ, there is paining, withdrawing, and forsaking on the Lord's part; *Why hast thou forsaken me?* and neither sin nor conscience of sin, nor any hazard of love-sickness after God's near embracings, but upon the due account; for Christ could not idolize God as comforting.

Q. *What may we doe to wrestle out from under desertions?* *Ans.* Distinguish these three.

1. *Gracious withdrawing from whence cometh sin and unbelief.*
2. *The frowning of God, and hiding of his face.*
3. *The penal sorrow and smarting under his absence.*

As to the First; Its lawful to plead and pray against withdrawals as they necessarily bring in sin; the more gracious the temper is, we shall pray more earnestly against the least sin then against the most fiery hell.

As to the Second which is the frowning of God; 1. The nature of a child faith, its lawful to weep when the Father is angry. 2. Inherent grace and the sparkles of the image of God cannot endure well that eternal favour should be hid. 3. The nature of faith and of love to God will say, that the man should be saddened when the love of God is either hid or provoked. 4. The practice of the Saints faith so much, *Job* 13. 24. *Wherefore hidest thou thy face?* *Psal.* 13. 1. *How long wilt thou hide thy face from me?* 5. His shining is desirable; *O send day light.* *Psal.* 31. 16. *Make thy face to shine upon thy servant.* *Psal.* 80. 3, 7, 19. 6. Its lawful to deprecate the anger of God. *Psal.* 79. 5. *How long Lord, wilt thou be angry, for ever?* and especially a gracious heart is saddened most at the outgoings of wrath against prayer, *Psal.* 80. 4. in which the Mediator, and the precious name of God, in a manner, seem to suffer, *Psal.* 42. 3, 10. *Psal.*

Whether by
prayer, or any
other way we
may wrestle
out from under
God's deserv-
tions.

To deprecate
the anger of
God, how lau-
dable, how not.

Psal. 83. 1, 2, 3. Isa. 52. 3. Exod. 32. 11, 12. Josh. 7. 8, 9. Hardly can a natural spirit lay to heart, yea or know that God is angry, as a child of God can doe; as its all one to a man in a dark pit under the earth whether it be day-light or mid-night; the one doth not comfort him, nor the other sadden him.

As to the Third; Its a great deceit that we more penally smart at the absence of the Paradise of comforting presence, then at the want of real communion with God; this should calm the heart notwithstanding the pain of the absence of God as a comforter, that we believe his unfelt love and care, as a God in Covenant. *Mic. 7. 7. I will look unto the Lord; I will wait for the God of my salvation, my God shall hear me. Ver. 8. When I sit in darkness, the Lord shall be a light unto me.*

2. The Lord, as is elsewhere said, in a course of sovereignty deserting, will not come until his own time come; as some Feavers must have their own course of natural motion, so that the man shall sweat out of the tertian Ague by length of time: if you should use all the medicine of the Earth, yet this forbids not art and industry altogether, to help nature. So Christ under the stroke of sovereign justice prays and was heard in that which he feared, *Heb. 5. 7. believed, hoped, and so overcame, Rev. 3. 21.*

And because Sovereignty hath a special hand in temptations, we are to take heed to temptations to weaken us in duties; as *Master, pity thy self.* 2. Sometime Satan tempts to duties, to pray when we should hear. 3. Sometime to gross carnal sins, *fall down and worship me*; and sometimes to spiritual sins, *If thou be the Son of God, command these stones to be made bread.* 4. Sometimes to duties in the excess; as for *Timothy* to drink water, the incestuous man to mourn until he be swallowed up of grief, *2 Cor. 2.* 5. Sometimes Satan tempts himself to goe out that he may more tempt, and return with seven devils worse then himself. 6. Sometimes he tempts by a boysterous imperious usurpation. *Job* is mine, he serves God for hire. All hypocrites are Satan's, *Job. 1.* 7. Sometime he tempts to law-ful liberties, to eat, setting the Law of nature in opposition
to

Influences are
given of God
to various
temptations.

to the divine positive-law, *Gen. 3. The tree is good for meat*; then God and Nature ordained it for food. In all which, holy Sovereignty gives influences natural to the tempter; nor will he have us to question his Sovereignty. 2. Nor would he have us to make either his giving or his withdrawing of influences our rule. And 3. In all our actings he would have us to tremble; What if providence put a cross benfil or byas on the heart, what can influences not doe to hasten a *Judas* to his place, though the holy Lord remains spotless and free? 4. There is much need of that, *lead us not into temptation.* 5. Had the Gold will and reason, it oweth thanks to the Goldsmith, though he burn and melt it, because he removes the drosse. Its true, the Physiciau lames and wounds particular nature, when he opens a vein; but he saves the whole body thereby, and the sick person owes him thanks. Were there no more but these excellent influences that act in temptations, as to their precious fruits, to wit, the humbling of the tempted sinner, the discovery of latent corruption, of the wiles of Satan, the praise and glory of his grace who knows how to counter-work (in a manner) his own influences, and doth invisibly uphold his own children, under these temptations; the Lord is here to be loved and adored, as *wonderfull in counsel and excellent in working.*



CHAP.

CHAP. XIII.

1. Of striving against Sovereignty. 2. Some striving is lawful. 3. A gracious behaviour it is to be woe at God's forsaking. 4. To repine at Sovereignty in hearing or not hearing of prayer. 5. Contradicting. 6. Murmuring. 7. Counter-working of Sovereignty is dreadful. 8. Opposing the operations of the Spirit. 9. Despairing. 10. Reproaching proud disputing. 11. Submission to want of influences. 12. What way the Lord recompenseth desertions. 13. Closing with influences of the Law-rebukes.

Elibu most gravely speaketh, Job 33. 13. *Why dost thou strive with him, for he gives not an account of any of his matters?* The word **בָּרַר** is to strive and contend in words only, as *Mercerus* and *Pagnin*, either in judgement or out of judgement, *jurgare*. And its strange that any dare chide or scold with the sovereign Lord.

But 1. *Jacob's* striving and wrestling in a holy willful peremptoriness in praying, the Lord being on *Jacob* the wrestlers side really to bear him up by his grace, is a lawful striving.

2. There is a difference betwixt a meer temptation and a threatening. The woman of *Canaan* strives not against Christ's not answering her one word, *Matth.* 15. what? he is master of his own Answers. When Christ says, *I came not but for the lost sheep of the house of Israel*, she strives not; he is Master of his own journey from Heaven to Earth; yet that Answer weakens her not in the ductie of praying, and worshipping. But when she is reproached as to her interest in Christ, *Its not meet to take the childrens bread and to give it to dogs*, she mildly, yet in the boldness of faith contradicts Christ: suppose Christ out of his own mouth should deny a child of God to be a child of God, there is place for a holy striving and contradicting of him.

3. It

3. It is a gracious behaviour in the man Christ, that he is affected with grief for the Lord's forsaking, and expresseth it with tears and strong cries, *Heb.* 5. Should not the child weep, when the father is angry? 2. The privation of the greatest good, such as the overclouding of the Lord's favour, is a due cause of sadness; Woman, why weepest thou, saith the *Angel* to *Magdalen*? why weep I? they have taken away my Lord. 3. It wants not reason I weep, for my father is dead; there is my mothers grave, she is very new buried, therefore I weep; all my goods are taken away, and therefore I weep; yet the Lord hath forsaken me, and I weep not; that is dreadful. So *Job*, *Jeremiah*, *David*, *Hezekiah*, are sadly afflicted, when the Lord seems angry.

It is a gracious temper to weep when the Lord is absent or angry.

4. There is a sovereignty in hearing or not hearing of prayer, against which we must not strive. 1. Sometimes the unwritten bill is answered, *Isa.* 65. 24. and the Lord yields to our blank papers, and subscribes them. 2. Sometimes he hears the dumb mans signs, and his breathing, instead of his praying, *Isa.* 38. 14, 20. *Lam.* 3. 56. *Psal.* 6. 8. *Psal.* 102. 19, 20. 3. Sometimes the Lord hears, and sends the message of deliverance, but we hear not, nor doe we know or feel that he hears, *Psal.* 18. 4, 5, 6. compared with *ver.* 16. *Dan.* 10. 12. one crying for comfort may be heard and not comforted. *Isa.* 66. 13, 14. *As one whom his mother comforts, so will I comfort you, and ye shall be comforted. And when ye see this, your heart shall rejoyce, and your bones shall flourish like a green herb.*

A sovereignty in the Lord's hearing, or not hearing.

5. The clays (no) and the great Potters (ay) and vain mans (I will) and the Almightyes (I will not) are most unfutable. *Isa.* 29. 16. *Shall the work say of him that made it, He made me not? or shall the thing framed, say of him that framed it, He hath no understanding?* *Rom.* 9. 20. *Who art thou, O man, that repliest against God?* *Isa.* 45. 9. *Whoe to him that striveth with his Maker: Let the potsherd strive with the potshards of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?* *Jer.* 18. 6. *O house of Israel, cannot I doe with you as the potter, saith the Lord? behold, as the clay is in the potters hand,*

Strive not with sovereignty.

so

so are ye in my hand, O house of Israel. Humble speaking to God doth well become us. Abraham excuses his contrary pleading with God, Gen. 18. 27. Behold, now I have taken upon me to speak, who am but dust and ashes. Ver. 30. Oh, let not my Lord be angry, and I will speak, v. 32. Job 42. 3. Therefore have I uttered that I understood not, things too wonderful for me, that I knew not.

Divers kinds
of striving
with sove-
raignty.

3. Beware of murmuring and angry and fretting words against God; Exod. 14. 11. Were there no graves in Egypt? Exod. 15. 24. Exod. 16. 2. Numb. 14. 2, 27. and much more. Its dreadful to contend with the Almighty; and for so small a thing as a drink of water, and for a piece of flesh, should we fall a pleading with the sovereign Lord?

4. Especially we should not counter-work the uncontrollable providence of God; for that is to give the Lord battle, and to lead an army against him: as Isa. 9. 10. The bricks are fallen down, but we will build them with hewen stones; the Sycamores are cut down, but we will change them unto Cedars.

5. There be divers kinds of striving with the Almighty; such are they who blasphemously oppose the shining and convincing power of the Spirit in Christ casting out divels, Matth. 12. such are they who gnash with the teeth and spit upon the shining beauty of godliness in Steven, Acts 7. and kick against pricks as persecutors doe, Acts 9. who if they had the Father and Spirit incarnate, as the Son was, would crucifie both, and would, were it in there blasphemous power, crucifie the God-head; whereas meek yielding to the actings and flowings of the Spirit in others, says there must be much of the Spirit there; for the Spirit cannot but love the Spirit.

6. Despairing stoutly of mercy and the power of grace is of this sort; when Cain, Judas, and others desie Omnipotency and infinite mercy to save them, and spitefully hate the influences of saving grace, and say, mercy cannot save me; the compleat ranfome of the bloud of God cannot buy me from the second death: To this we may reduce a lazie despairing; what if I be never saved, I can, I will doe no more? The people are bidden return; nay,
there

there is no hope (say they,) Jer. 18. 12. but we will walk after our own devices.

7. There is here, the fainter reproaching of Omnipotency, as if God were weary and not able to bring back the captive people, Isa. 40. 27, 28. Hence the Lord must prove his Omnipotency by that rare piece the curtain of Heaven stretched out, and a measuring line drawn over the Earth, Isa. 51. 14, 15. Isa. 50. 2, 2.

8. There is a proud disputing with God when we dare give in a bill against God. 1. Ah, he takes me for his enemy. 2. He hath left off to be gracious; An ungracious God is no God. O the pride of a tempted mind that dare oppose the very existence of God.

3. Some say, God hath need to be instructed to govern the world better, otherwise what needed that be said by Isa. 40. 13. Who hath directed the Spirit of the Lord, or being his counsellour, hath taught him? Ver. 14. With whom took he counsell, who instructed him, and taught him in the path of judgement, and taught him knowledge, and shewed him the way of understanding? Or what needs that Job 21. 22. Shall any teach God knowledge? seeing he judgeth things that are high. What a God is an unknowing God, who needs a lesson from the creature, or from some higher God? and then who taught that other God who is supposed to be higher then the most high? what a carnal mind is this that chafeth the Almighty God out of the world?

4. What doe they who curse the day, the stars, the twilight, the birth? as Job chap. 3. A gracious heart faith, let the Lord be the Lord, and closes with all the attributes of God, and with all the influences of Omnipotency, wisdom, goodness, and justice on men, and of love, mercy, grace, bounty, forbearance to the Saints, and to their own soul; this is to sing mercy, and to sing judgement: whereas its a note of Atheisme to wish and vote out of the world God, his attributes, and all the acting and influences of mercy, justice, truth, grace, sovereignty, and to say, *Is not the Lord, the Lord can neither doe good, neither can he doe evil.* Zeph. 1.

8. So would we beware to fight with the Lord's dispensations

factions of grace; he is Lord and Sovereign disposer of his own comforts: whether we look upon comforts as duties commanded, 2 *Thes.* 5. 17. *Jer.* 31. 15. or as a reward of duties from the Lord, *Rom.* 15. 4. *Psal.* 27. 14. 2 *Thes.* 2. 16. *Isa.* 66. 13, 14. he is the Lord of all influences to work in us to will and to do, and Master of his own rewards. The Lord is Master of his own love-visits, and is neither debtor to the man Christ, nor to the elect Angels; yea, the Lord's saving influences go along with his free decree of Election; and look as the Lord of nature preserves the species of Roses, of Vine-trees, though this or that individual rose or vine-tree may wither and be blasted; so he holds on the work of believing, praying, of hoping, and persevering to the end; though there may be a miscarrying in this or that particular act of faith, and some deadness in praying, *hic & nunc*. And as in a great work of a water-mill, some one of the wheels may be broken, and yet the Mill is kept a going, and the Ship still under sayl, though some instrument, or other be wanting and laid aside for a while: So when there is a withdrawing of feeling of a presence in praying, as *Cantic.* 5. 6. *I called him, but he answered me not*; yet influences flow in another duty of praising, ver. 10. *My Beloved is white and ruddy, and the chief among ten thousand*; And when there are withdrawings of God, as touching vigourousness of believing, *Why art thou disquieted, O my soul? &c.* yet are there very large outlettings of God in love-sickness and strong desires after the Lord, *Psal.* 42. 2. *My soul thirsteth for God, for the living God*. So is it that some River which floweth a far other way, in a new cutted out Channel, the former being dried up. So the blood runs in another vein, and still furnishesth strength to the body: nor is there cause to complain, as if all strength were gone; for when the afflicted man eats ashes for bread, and drinks tears, & the heart is withered as grass, and the mans bones are burnt as an hearth, *Psal.* 102. the flood breaks out in another corner. Ver. 12. *But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations.* V. 19. *He looks down from Heaven.* 20. *To hear the groaning of the Prisoner; to loose them that are appointed for death.*

Deadness and
desertion may
be on one way,
and much of
God in other
things.

death. There is some spiritual compensation in the Lord's forbidding the wind to blow in one earth, when it strongly blows in another. Some deadned deserted ones are much meekned and made to speak out of the dust, and fed and fatted also with hunger; yea, if it were but lying at the gate of Christ and knocking, though no answer at all be returned, it hath much of Christ in it, in other considerations; deadness may be on, and want of holy vigorous acting of faith, and yet spiritual complainings; yea and with the complainings fervent praying, *Psal.* 119. 25. *My soul cleaveth unto the dust: quicken thou me according to thy word.* Ver. 28. *My soul melteth for heaviness, strengthen me according to thy word.* Ye would judge righteously of the Lord, and see whether or no ye complain without cause; for though there be fainting, yet there is hoping, *Psal.* 119. 81. *My soul fainteth for thy salvation, but I hope in thy word.* Some children are always malecontent and still weeping, nothing in the house can please them: its the fault of some greedy wretches, who have abundance, and yet still complain of want. It were good to turn our censuring of the Lord's providence into complaining of our own evil hearts, it follows humble and diligent obedience, that hath sweetness of submission, *Psal.* 119. 165. *Great peace have they that keep thy Law and nothing shall offend;* or (as the word is) *stumble their feet* There is a heart-covenanting ^{למנוח} *impegit* with God, when the man saith, God shall doe nothing that *offendit pede*. shall stumble me; his killing of me, his casting me out of his presence, into hell shall not offend me, *Job* 1. 22. 2 *Sam.* 16. 10. The man Christ could be broken or offended at nothing, whether the traytor sell him, or the disciples forsake him, or the Jews apprehend him, or the souldiers spic on his face, or *Pilate* condemn him, or the people nod the head, shoot out the lip, and mock him; there is nothing can break Christ, but the Scriptures must be fulfilled in Christ's sufferings. If the Lord slay *Aaron's* sons, *Aaron* holds his peace. Let me be rained upon with showres of influences from Heaven, or let my fleece be dry, and let me be a bottle in the smoke, yet *there is no unrighteousness with God, and in him is no darkness.* Ah, I am dead, but the
Lord

Lord guides well; ah he is a Lion to me, and a Leopard; but the Lord is good to the soul that waits for him. The man that stumbles least at the sins of others and their falls, is the man nearest to God's heart. Psal. 18. 18. *They prevented me in the day of my calamity. They wronged me,* ver. 25. *But I kept my self from my iniquity;* and what can ye say against his withdrawals, will ye make it a quarrel that he hides his face? there is a deep of sovereignty between the Lord's withdrawing from *Hezekiah*, and *Hezekiah's* pride. God hardens *Pharaoh's* heart, and *Pharaoh* hardens his own heart, *Joshua* 11. 19, 20. *Isaiah* 57. 17. *Psalms* 81. 11, 12.

Qu. *But what shall be done under deadness?*

Ans. 1. If there be any life, life helps life; the one part of the worm acts upon the other to bring forth a motion of life.

2. Ye have no more reason to chide him for blasting your heart with withering, then that the Lord sends a wind upon the Rose, and dries it up, and the grace of it is gone.

3. Meddle not with his part but complain of your part; let his sovereignty alone and confess your own guiltiness; *Isa.* 64. 6, 8. there is a confession of our sin. *But we are all as an unclean thing, and all our righteousnesses are as filthy rags;* and withal an acknowledgment of his Sovereignty, *we are the clay and thou our potter.*

4. When the Lord withdraws, seek again and again, be sick after him, *Cant.* 3. 1, 2, 3. *Cant.* 7. 6, 7, 8. *Job.* 20. 1, 2, 3, 13. and know that Christ is never so absent, but there may be also much cause of praising and humble blessing God, if there be love-sickness for him, hunger after him, and a spiritual missing of him, as there is reason to complain of the withdrawing of his influences; For *Cant.* 3. when Christ is absent, he is not absent; the soul is shined upon when the soul is overclouded, for it is noon-day at mid-night; he is absent as to feeling, as to finding, and quiet enjoying. *I sought him, but I found him not;* and again, *I sought him, but I found him not:* but he is strongly present and shining, as to influences of grace. 1. In painful seeking in the bed by night, *Cantic.* chap. 3. ver. 1.

2. In

Christ's absence is sometimes as good as his presence.

2. In and about the broad streets and ways, v. 2. 3. In using publick means; *watch-men, saw ye him?* v. 3. 4. In using other means in private. *I went a little further.*
 5. In holy missing. *I found him not,* v. 1. *I found him not,* v. 2. In holy finding, v. 4. *I found him.* 6. And all the while his presence is mighty in the soul-love to him. *I sought him whom my soul loved,* four times expressed, v. 1. v. 2. v. 3. v. 4. so that the gleaning is better then the full harvest, the mid-night absence hath as many sweet priviledges as the noon days presence. A sinners seeking, loving, and longing and languishing after lost Christ is Heaven upon Earth; his pawns he leaves behind him are rich and sweet; nor can one be out of Heaven in a better desertion then missing and seeking the face of *Jacob's* God, *Psal.* 24. 6. *Psal.* 27. 8. *Fer.* 50. 4. so groundless often is our complaining that we want Christ, that Christ guides and tutors us badly, that he mis-guides rather. Ah, how sinfully querulous are we? he does all things well, his absence is presence, his frownings sweet and profitable. Yet is not this spoken to cool our fervour of seeking when we misse him, and find him not, but rather we are to go on; not to say any thing of Law-suiting and of Law-firings of the soul under apprehended wrath, especially that which hath Gospel-hope, and Gospel-sickness after Christ conjoynd with them; *Rom.* 7. *The Law slew me.* The Law kills no man who is under Christ out of hand, yea to such as are under grace somewhat of the Gospel-heaven cleaves to the Law-hell. Its a miracle how some are burnt with the Law, slain with the terrors of God, wounded with the arrows of the Almighty, and yet are green in the furnace; as *Job* c. 6. c. 7. 20. *I have sinned, what shall I doe to thee, O thou preserver of men?* Ver. 21. *Why dost thou not pardon my transgression, and take away my iniquity?* To strive with the Law were to strive with God; so do Devils and reprobates for eternity wrestle with the Law-justice and the Law-curse: grace teacheth meek assenting to the Law as good and spiritual; neither Christ nor any of his live at odds and variance with the Law. Indeed to the Saints the Law is, as they say of Elements, *They exist not in their purity but with some mixture;*
 For

We are not to strive with the Law.

For the Law to believers is managed by Christ, and in his hands made use of for saving ends, even when the believer is in the Law-furnace; nor is there any who could guide & make to good use of the Law as Jesus Christ. Some there are, that one night waking under the terrors of the Law would make an end of them, if invisible Gospel strength were not furnished to them; and here there must be a mixture of Law-influences, and of Gospel impressions of Christ upon the spirit. It speaks much grace in *Josiah*, *2 Kings* 22. 19. to feel and suffer, with softness and tenderness of a meekened and a tamed heart, the smart and pain of the influences of the threatening Law. And its prevalency of grace for *Hezekiah*, *Isa.* 39. to stoop to the like and to say, *good is the word of the Lord*, even the word of a curse, *Dent.* 28. of threatening the saddest evils: as to kick like a fatted horse and to spurn at such impressions of wrath born in upon the conscience in *Pharaoh*, *Exod.* 10. 28. in *Achab*, *1 Kings* 22. 26. in the Priests, Prophets, and People, *Jer.* 26. 8. of the chief Priests and Pharisees, *Matth.* 21. 45, 46. does proclaim much gracelessness of an undaunted and unplowed heart: where there is any ingredient of Gospel-grace, there is a coming down and a stooping to the influences of God, of what kind soever, yea and generally a gracious spirit dare no more resist and pray against the Lord's will of pleasure or purpose in its event, then against any part of the revealed will of God or the will of precept, either Law or Gospel. The disciples were to watch and pray against the decreed and prophesied scattering of the flock, and their fleeing and forsaking of Christ, *Matth.* 26. 31, 32, 38, 41. but there can no case be given, in which we may resist the approving will of God in his word; that then must be a sweet conformity with God, when the heart sweetly closes with impressions of rebukes, threatenings, convictions, and influences of Evangelick commands. Its good earth that easily yields and cedes to the breakings and tillings made by the Plough; let the word act as the Lord will, in all its kinds, and the soul says *amen*: but the ground that breaks the Irons of the tilling Plough is convinced to be rocky and barren: every string of the harp beaten on by the hand of the

Sometime we may pray against the decree of God, but its neverlawful to resist his commanding will.

Its good to answer every impression of his word.

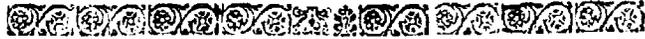
the Musician, gives a resound like it self; a Bell of silver hath an other sort of excellent sound then a Bell of Brass or Iron: the gracious heart answers to every letter and impression of the word, to the promise with faith, and imprecation with pliability of obedience, to the threatening with softness and godly trembling; for all the Word and Law and the several parts thereof are written and engraven in the heart; and the gracious heart is a double or a second copy of the Old and New Testament. So *Achab* on the contrary meets every word from *Micaiah* with hatred, and there is a resound and an echo of hatred and persecution which in the Pharisees meets the words of rebuke in Christ's mouth, and bitterness in *Herod* resounds when *John Baptist* does rebuke his incest, and adultery. Take it for a sad condition when there is a practical contrariety and hatred betwixt the heart and the word of the Lord; a heart loathing of the word and a rejecting thereof is dreadful; whereas the esteeming of the word sweeter then the honey or the honey comb, more then thousands of silver and gold, the mans treasure, his heritage, his souls delight and love night and day, his work, meditation, study, wisdom, do proclaim much of the new creation; the word being the seed of the new birth, and new creations must love the mother seed, its own native beginning, as the streams are of the same nature and likeness with the fountain: the Word tries all mens hearts, see *Job.* 7. 40, 41, 42, 43, 44, 45, 46. *Luk.* 4. 21, 22, 23, 24, 25, 28, 29. *Acts* 2. 12, 13, 37, 38, 39. *Acts* 7. 54, 55, &c. *Acts* 13. 38, 42, 43, 44, 45, 46. *Acts* 14. 1, 2, 3, 4, 5, &c. *Acts* 17. 34, 35, 36. Some believe, some mock, the natural man cannot close with the word.

Now Christ is given as a Leader and Commander to the people, *Isa.* 55. 4. charge him not as a misleading and a rash guide because he carries you through a wilderness where there is neither flood nor fountain on the Earth, nor dew or rain from Heaven; you are withered and no influences come from him, let faith complain of the barrenness of the Earth but justify the driness of the clouds: its the wisdom of God that teacheth the believer to weep because

We may weep over our own dry hearts, when we want influences, but we cannot weep against the Lord because he gives us these influences.

1 Pet. x. 23. The new-birth

cause he wants rain and moistness and is sinfully dry; and yet to submit to him who denies rain, and dew; for he gives not, here upon just grounds and holily; I want, deservedly for my just demerit.



Part. II.

CHAP. I.

1. *God acts upon the creature first, and not the creature first upon God.*
2. *The Lord's dominion of influences on free will.*
3. *Nor are we to be idle and sleep, because the Lord is Master of his own influences.*
4. *The Lord commands not us to have, or want influences.*
5. *Influences are not our warrant to act, but the efficient cause thereof.*

Hitherto much hath been said of the Sovereignty of the Lord in divine influences. Now are we to speak of the way of getting these influences, and of the necessity of them, and how we may fetch the wind.

1. *By natural actings.*
2. *By supernatural actings; by the word and promise.*
3. *By the efficient causes of influences, especially by the Spirit. Hence the division of influences.*
1. *By the infused habit of grace.*
2. *By spiritual dispositions.*

In all which our faith, praying, using of grace, have their several influences.

What we may doe to fetch heavenly influences from God, is above my reach to determine: only let these Propositions be considered.

Prop. 1. God by order of nature first acts upon the creature, and gives his stirring up influence to it. We cannot,

cannot, *in genere cause physica*, first breath upon God; he prevenes the Sun, and the Sun riseth or riseth not, as the Lord pleaseth to act upon it; but no second causes do prevene the first or universal cause: the Sun and Heaven do act first upon the Rose, but the Rose doth not first act upon the Sun and Heaven; Job 37.7. *He sealeth up the hand of every man that all men may know his works, &c.* By the breath of God frost is given; this shows that the host of creatures in Heaven and in Earth, and the Sea are all dead passive sleepy cyphers and can do nothing, if the Lord do not stir them. God must be Father, Lord, and Author of all created actings, and faith would without carefulness or unbelief commit all to so wise a Steersman; though (*Phil.* 4.6.) the Sea shall drown me, the Fire consume me, the Air suffocate me; yet I desire to hear and obey that, *Be careful in nothing, but pray, Matth.* 6. I shall perish for want, *ver.* 25. *Take no thought.* They will kill me, if I confess Christ; *Fear not, Matth.* 10. 28, 29. your Father cares for two sparrows and for every hair of your head. O but the Ship I am in is a sinking. *Matth.* 8. 26. *Why are ye fearful? waken Christ by praying; ah, my little daughter is dead, Fear not, only believe, Mark* 5. 36. ah they shall deliver us to synagogues and prisons, and bring us before Kings, and all men shall hate us for Christ's sake. True: *But there shall not one hair of your head perish;* its but our unbelief which sees God suffering all to roll and reel as Fortune, Nature, and Devils will, which makes us sinfully care; For the Lord and Father of Christ cannot vace, and Christ's not working is contrary to *John* 5. 17. but all are in a good hand.

Obj. But *Heman* saith, *Psal.* 88. 13. *In the morning shall my prayer prevent thee,* So the word $\square\eta\eta$ in *piel*, *antecepsit, antevetit, praeccepavit, anticpavit;* its to go before in time, in earliness, *Psal.* 119. 148. *Mine eyes prevent the night watch.* *Deut.* 23. 4. *The Amalekites prevented you not with bread;* its to go before in place, *Psal.* 68. 26. *The singers went before;* its strange that any prayer could prevent God.

Auf. Not properly, he saith himself, *Job* 41. 11. *Who hath prevented me (the same word) that I should repay him?*

R 2

then

We are to meet all conditions of life with closing with his holy dispensation.

Luk. 21. 32, 37.

then our preventing of God should lay some debt upon God, which is impossible; and as Paul observes, *Rom. 11. 35. τίς αὐτῷ ἀντιτάξεται, ὅς τινος ἔδωκεν αὐτῷ; ὅς τινος ἔλαβεν αὐτῷ;* Therefore 1. He speaks *Psal. 88.* of God after the manner of men, as if *Heman*, in a manner, were more early up in the morning to pray than the Lord were ready to hear; the contrary whereof is true; as if *Heman's* early praying wakened God, *Psal. 44. 23. Awake, why sleepest thou?* 2. There is a preventing of God as a Deliverer and a Comforter; God's order is, that our praying makes an impulsio and stirring on the Lord first, and then he delivers and comforts, *Psal. 24. 6. Psal. 18. 6, 7, & 16.* and so in order to comfort and deliverance in genere mediorem moralium prayer wakens Heaven and puts the Lord a working; but as touching the order of real and physical actings, the Lord prevents us: the string of the Harp or Viol is not said to touch the hand of the Musician, but the Musician's hand toucheth the string, hence is Musick. Nor does the Axe stir and lift up the arm of the Carpenter, but the Carpenter's arm lifts up the Axe: therefore they who teach that our prayer and the actings of our free will can, and may prevent grace, in place of preventing grace, give us nature and the creature preventing God: we read of the Father drawing us, and the Son with the odour of his ointments drawing sinners; but to teach that nature prevents grace is to say we are before and above God: whereas the Rose warms not the Sun, but the Sun warms and nourishes the Rose; and the corn and herbs do not refresh the Heaven and the Clouds, but Heaven and Clouds nourish and refresh the corn and grass; and it must be untoward and froward divinity that the sick man heals the Physician. It is the grace (to speak so) of the Lord's free grace that the Lord prevents us, not we him; its impossible that nature can prevent grace.

Prop. 2. Though the Lord's promise and his free decree hath tyed himself (in a manner) to be prevented by a moral cause; yet that moral cause even the praying man stirs not until God first prevent him to pray. Hence the Lord moves and wheels about the heart and will of the man, who

The Lord
stirres by his
free will.

How we cannot
prevent God.

is most free and most absolute among all the sons of men, even the King, *Prov. 21. 1.* and that not if the King will and say amen with his prior or former or collateral consent, but *whithersoever Jehovah will.* Hence our prayers that God would incline our hearts to his testimonies, *Psal. 119. 36. Not incline the heart to any evil thing, Psal. 141. 4. Unite the heart to fear his name, Psal. 86. 11.* So *Jacob* prays the Lord would give his sons favour in the eyes of the Governour of Egypt a Heathen man as to him: (*Either* and her maids pray for grace in the eyes of *Abasuerus,*) see *Gen. 43. 14. The Lord Almighty give you mercy before the man.* If God could not indeclinably bow the will to his own way, side, or end, (be it by antecedent predetermination or what way else you shall call it, so the Lord be the more Master of willing and nilling then the creature) but in so doing he should destroy free will; we should in all such petitions pray for the destroying of free will, where sure, we pray for perfecting and the sanctified bowing of free will to obey God. 2. If the dominion of free acts remain strongly in the creatures power, we must in these suits (*incline my heart unto thy testimonies*) (*lead us not into temptation*) pray the Lord for that which is not in his power to give. 3. If God do carry free will whithersoever he pleaseth, then we must not defer the only praise of our obedience, and of our victory over temptations, to the grace of God, but to free will which made the discriminating difference. 1. Hence we are to commit our free will to the Lord's dominion of grace, and not to believe that such a tottering Goddesse as free will which hath lost and destroyed Angels and the first man *Adam*, can guide well enough; Yea, 2. we are to bless the Lord for that impotency (if so it may be called) that the sovereign Lord's heavenly influences are not in the creatures coffers, to be husbanded by the creature; how false is it that *Christ* hath bought free will to himself. 3. How sweet is it that our head *Christ*, and we in him are more masters of mens hatred and favour, then they are themselves, *Prov. 3. 1, 4. Psal. 106. 46.* for would enemies and haters shew us favour and love, if they were absolute Masters and Lords of their own hatred and love? not at all; we must thank
and:

and blesse an higher hand then such men. 4. Should we pray more, we should be more rained upon in our withered condition, by showrs of influences of grace.

Object. *By your way we cannot pray for influences, except the Lord bestow on us other foregoing influences.*

We are to pray for our own prayers.
 Ans. What follows but that we are to pray that we may pray, and that we are to pray for our own prayers that they may be fleeced with faith and strength of grace; And David prays for his own prayers, *Psal. 5. 2. Psal. 28. 2. Psal. 88. 2. Psal. 141. 2.* 2. Would the Objector relish prayers without influences of grace? can nature pray in the holy Ghost? can Christ intercede for the accepting of natures work?

There is no warrant for us not to act, because God is Lord of our actions.
 Prop. 3. Because God only is Lord and Master of free-will and of the actings of all creatures, we are not to be idle, and upon that account to act nothing; for then should not the husband-man plow, sow, and labour; for God only is Lord and Master of the actings of the husband-man; and without the influences and blessing from on high, the husband-mans labours from the beginning of the year to the end, were no better then to plant Vine-trees in the bottom of the river *Euphrates*, or to sow Barley or Wheat in the Ocean sea. And so should the Sea-man never say; for God only can create winds and tide, and God only is Master of the ebbing and flowing of the Sea, and of sayling, and of right steering of the Vessel; for since the Lord declares nor his mind on the contrary, by forbidding men to pray, and others to plow and sayl. 2. Since the Lord offers no positive violence to hinder these actings; And 3. because he commandeth us to doe them, it becomes us to set to work, and to act with and under him, and to commit the event and blessing to him. Indeed, if the Lord were so Lord of our actings, as he did all and whole the work, and we did act nothing at all in praying, yea and in plowing, but were meer dead and useles patients, as *Libertines* dream, something might follow to justify our idleness; but our corruption following Satan teacheth us either to sacrifice to our own net, and say vainly, either we doe all, and God does nothing, and so we darken his glory who works all our works

How we are to doe, though God only work in us to doe.

works in us, and for us, or then we say on the other extreme we doe nothing, and God does all; and therefore must we say let God pray, labour the earth, trade and sayl, and put our hand in our bosome and sleep? but the former is sacrilege and idolatry, and robs the Lord of his glory, and the latter is proclaimed disobedience; Yea, and whether the influence of God antecedently master the creatures actings, or we joyntly and collaterally be mastered and determined by the creature, we are in both cases to act and doe what is good, and are not to make God's influence our rule of doing, or not doing.

Prop. 4. Hence to have, or not to have the influence of God, is not commanded in the Word nor have we any *physical power* over the Lord's acts of Omnipotency; for we do not formally love God and keep his Commandments, in a way commendable (if we speak of the moral cause of obedience) because he works in us both to will and to doe, but because he hath commanded us to love him, and to keep his Commandments, *John 14. 15. Psal. 119. 4, 5, 6.*

Hence 1. The *Libertine* is blasphemously wide, the creature can doe (says he) nothing good or evil, God worketh all sin, all obedience immediately in us; its in vain to read, pray, hear the word, meditate, confer, or go about works of reforming abuses in religion, because all these are to no purpose, without the spirit. 2. We are not to do any thing, because God in his word hath commanded us to doe it, but because the Spirit immediately acts in us to doe, and immediate impulsion of the Spirit is now instead of the Law and of the word of God, either written or preached; but this is a wicked confounding of the efficient real cause and the strength of which we obey, with the objective cause and morally directing, commanding and perswading rule according to which we are to regulate and order our obedience; yea, and children can contradict this who know that the Mason who employs his strength to build, must be differenced from the Masons Rule and the Art, plummet and line according to which he works: for otherwise its all one as to say the power or faculty visive of seeing were light were colours that are seen, and the souldiers force and strength of

The Word is the rule of doing, the Spirit the real efficient cause.

of apprehending a man, and Law and justice according to which they do it, were all one : a gracious soul doth all acts of obedience upon the account of a command of God, and fetcheth his moral and godly delight from the command of God : the facility and strength of doing is indeed from the Spirit, for whose help he desires to be thankful and to whom he desires to give all the praise and glory.

2. Its a false Spirit which is so contrary to the word of precept and command.

3. Its fit to subscribe to that, Psal. 127. 1. *Except the Lord build the house, they build in vain that build ; except the Lord watch the City, the watchman waketh but in vain.* 1 Cor. 3. 7. *So then neither is he that planteth, nor he that watereth any thing but God that giveth increase.* But the holy Ghost never dreamed of such an inference, therefore let builders, watchmen and Ministers of the Gospel go to bed and sleep, for God, he alone shall build Cities and Houses, and watch over men and all societies, and bring all souls to Christ ; yea, he hath commanded us to act and to help the Lord (so he speaketh, Judges 5. 23. 1 Cor. 3. 9. 1 Cor. 4. 1. and it hath a real truth, though he needs no help from the creature) and we are for his holy commands sake to act, and to eye and trust in him who in all the acts of nature, and œconomy and art leads the way, and in all the acts of grace ; yea, we are to rejoyce that the Lord Jesus is Master of work and only Steersman.

CHAP.

CHAP. II.

1. *What the natural man can doe to get influences ; the natural man can doe more then he does, and can exercise the natural powers to come within the bosome of the net, though he cannot hale himself to land.*
2. *How the Lord can command the naturally blind to see and believe.*
3. *How sin original deserves eternal wrath.*
4. *Its such a sin in infants.*
5. *The want of original righteousness and a power of believing is a sin in us.*
5. *How the Lord commands impotent men.*

THe greater doubt is how the Lord can command supernatural acts to a man drowned in nature : but its not here as when a Tyrant commands a child to wheel about the first heaven, else he shall kill him : for the so moving of the heaven is neither a moral duty, nor was it ever a duty compassible by the physical power of the arm of a child or a strong man. But the main intent of our Lord in laying on supernatural commands upon man unable to believe, is that men may know what they can pay, and what they owe and can never pay, but not of their own pay the debt of faith : the precept is not unrational where the end is rational. 2. Not that the natural man may satisfie, but that he may come and compone, and acquiesce to a friendly Gospel treaty ; for nothing heightneth the price and worth of Christ more in the shining of free grace, nothing kills and renders self-condemned the man more then a seen necessity of forgiving love ; yea, the reading of the writ of the Law-debt with tears, when this is holden out to us (the Lord gave a bill of grace to those who had nothing to pay and he forgave them frankly) is a strongly convincing dispensation.

2. Something which is really little or nothing, a natural man may doe to fetch the wind when he cannot command it.

How the Lord can lay by a command, duties on men impotent and dead in sin.

We may use the loco-motive faculty in hearing and God convert men beyond their intention.

it, and cannot say, he may and often doth exercise the natural faculty of moving from place to place, and comes as a meer natural man, upon a meer natural motive, sinfull curiosity, and a purpose violently to apprehend Christ, as the souldiers doe, *John* 7. 45, 46, 47. yea, with bloody hearts and a purpose to persecute as the hearers of *Peter* doe, *Acts* 2. and yet beside and contrary to the will and intent, the man is wrought upon, and converted before he go away; as some go to Sea and say to *India* poor with no intention to be enriched with gold, but only to get bread, and yet they come again from *India* rich with *Indian* gold, and many precious stones far beside their intention. A man rude and ignorant goes to *Athens* upon no purpose to become learned, yet providence so disposeth that he falls in love with learning, and studying many years, he returns from *Athens* a most learned man. Now no man can say that either the *Indian* gold, or the learning of *Athens* did contribute any real or physical strength to his loco-motive and natural faculty of journeying to *India* or *Athens*: so neither can it be said the Spirit of grace or the Gospel of grace did add any new real and physical strength to *Peter's* hearers to cause them to come in under the stroke of the preached Gospel. Now the Gospel is the power of God to salvation; the Apostle useth such spiritual weapons of warfare to cast down strong holds; its the arm of the Lord, *Rom.* 1. 16. *2 Cor.* 10. 56. *Isa.* 53. 1. and the preached Gospel is the triumphing chariot of Christ conquering, Christ's office-house of free grace. Now a man on his own feet, and by his own strength, though sick, may come to the Physicians office-house where all his medicine boxes and helps and remedies of health are, and be cured ere he goe a way, and may go away with perfect strength and health; yet he came to the Physicians house in no strength nor health, which he received from his art and medicine. The Word is the net, the Fish may come in its own natural motion within the bosome of the net; but its the strength of the arms of the Fisher, that hales the Fish to land; the Fish catcheth not it self. The word of God is a sharp two-edged sword, and doth the work by the Spirit, *Heb.* 4. 12. The mouth,

mouth of Christ is like a sharp sword, *Isa.* 49. 2. His arrows are sharp in the heart of the Kings enemies, whereby the people fall under him, *Isa.* 45. 5. A man may in his own natural strength come in within the shoot of Christ's arrow, and under the smiting and stroke of the drawn sword of the Gospel; for Christ puts forth his power in his Ministers, and renewed and unrenewed may come and hear.

3. The difference betwixt the Law and Gospel is, that the Law neither promises nor gives strength, but presupposeth that the man hath strength: but the Gospel promiseth a new heart, and the Law engraven in the heart; therefore Christ doth reign in the New Testament in the actual Omnipotency of grace, and men by a meer local motion of nature or some superadded morality good or bad, come in to wisdoms house of wine, and bring themselves in under the scattered fire coals of Gospel-administration, with no intention spiritual to believe and be saved; and so the coming in to hear, and the applying of the natural organ of hearing, the setting on work the unrenewed mind, judgment, conscience, heart and affections to the literal considering and weighing of the strong reasons that are in the Gospel casteth the man and his soul by a good and inevitable consequent under such heavenly flamings of quickning influences as convey the preached Gospel by an Ordinance of God, in due order, to cause such as are chosen of God believe: its in a mans free will to draw near to the fire, or not to draw near, but when he is come to the fire side, the fire can make him hot, whether he will or no. By a free election a man casts timber in the fire; but without any election, a strong fire cannot choose but burn dry fewel. Its true, the sea-man cannot create winds, nor change the blowing of the wind from East to West; yet he can prepare his vessel, hoise the sayls, and fit the ship for receiving the winds. The husband-man hath no command of winds, of rain, of clouds, of summer Sun; yet may he dress, labour, and fit and prepare his rigs and garden to lie under the seasonable influences of such Summer air, rain, dew and impressions of the heaven and the clouds, as the Lord of nature shall afford. Now as all the Kings and

Powers on earth cannot command wind and rain; so is there no industry required of the husband-man to procure summer or calm seasons: nor can the Plough act upon the Sun and clouds; nor is the blame to be laid upon the Seaman's sleepiness, that the wind is not fair for sailing, and that the Sea flows not so high; yet hath the Lord of purpose left to all unrenewed men born where the Gospel is preached, the gates and ports of wisdoms house open, that they may come and hear, and pass their judgement what they think of *Emanuel's land*, that runs with wine and milk; yea and the entry to this house is feazable and accessible, by natural strength, to fools and ideors, to learned and unlearned; so that they need not say, *Who shall ascend up to heaven? That is, to bring Christ again from above: Or, who shall descend into the deep? That is, to bring up Christ again from the dead.* But the word is now near even in thy mouth, and in thy heart, that is, the word of faith which we preach, Rom. 10. 7, 8, 9, 10. Deut. 13. 14. The preached Law leading pedagogically to Christ in *Moses* time, and the plainly preached Gospel offered to all in *Paul's* time, is an open door to all, who love to come near to Christ and to be warmed by him; in which consideration there is a key put in every mans hand. 1. The unrenewed man turns away his ear from the Law, and will not let the news of the Gospel lodge in his ear, or the outer room of his soul; ye set not a work the literal actings and cogitations of the heart, to think whether Christ, and Heaven and Hell concern you, or no. So 2. The believer under deadnesse and saddest desertion, when he is at this, All is but counterfeit work I had before, *Psal. 31. 22. Jer. 2. 4. Job 13. 24.* God reputes me as an enemy; He may read the word, hear the Gospel preached, and cast himself in Christ's way, and come in under the cast of his saving influences, and so the fire may be kindled of new: the sin is that the natural man useth wit, judgment, memory, for a worldly bargain of gain, but not for salvation. 3. Christ is in his own ordinance: never man before he be converted, can savingly intend his own conversion; *Peter and John, and Matthew*, when Christ spoke to them, minded no saving work on their spirits;

rits; nor did the three thousand, *Acts 2.* nor the Jaylor, *Acts 16.* mind so much as they met with. Many came to Christ for bodily health, and to be freed of Satan in a bodily possession; yet when they see and hear Christ lying at wait, in ambush, in the preached Gospel, they are beyond their intentions taken captives. There is a great difference betwixt the doing of the bulk and body of an action, and the action commanded by the highest authority of God; even though the man perform not the action upon the account of a divine command. Suppose *Naaman* had seven times and seventy seven times washed himself in *Jordan*, some days before the Prophet of the Lord commanded him to wash, it had been to no purpose, he had not been cleansed from his Leprosie. It were good we prize more that which men call the foolishness of preaching: the Spirit breaths in, and through his own ordinance, when we know not.

Quest. How can it stand with justice to command us, to make our selves a new heart and a new Spirit, since we are unable to make to our selves a new heart? *Ezech. 18. 51.* for saith *Pelagius*, inability to obey cannot be both a sin and a punishment of sin.

Ans. 1. The commands of circumcising our selves to the Gospel-commands stand Lord, and of making a new heart, which are laid upon us, are materially Evangelick; but as they are charged upon well with divine justice. unrenewed men they are formally legal, upon the Lord's *Pelagius* to intention also Evangelick to the chosen to fit them for heighen this, Christ: Nor can these commands have this sense; I command and enjoyn to you the omnipotent infusion of a new heart. said, if our inability to obey be a punishment, its not upon the finite creature. 2. It is not his intention, nay a sin, and if a nor his will, that reprobates create in themselves, new vital sin, its no punishment; for principles of life, since no such supernatural principles of punishment; for the life of Christ, was merited to them by the death of punishment cures sin.

Augustin. *de natura et gratia*, cap. 29. *Quid amplius dicam* (inquit *Pelagius*, non ipse Augustinus, ut pessime *Jesuitae*) nisi quia potest credi, quod ignes ignibus extinguuntur, si credi potest, quod peccata peccatis curentur? Now we may believe (said the *Pelagians*) that fire may be extinguished by fire, if sin be cured by sin; and if God command both obedience and our impotency to obey be both a sin and a punishment? to *Julianus* a disciple grosser then the master. *August. lib. 5. contra Julian. c. 4.*

Christ.

Christ. 3. Its not physically possible to the Elect or to any to create a new heart to themselves from the very same principles in number, which they lost in *Adam*: for its a contradiction, that what is done, should not be done, and what is lost, should not be lost. Nor can the Lord command the glorified in Heaven, in whom the habit of holiness is perfected, to be now in glory justified by works; for as its a contradiction, that such as once broke the Law, can be said never to have broken the Law, so is it a contradiction, that such as have once sinned and fallen from Law-righteousness, should ever after, even for eternity be justified by that Law-righteousness which once they lost, or that they should be justified both by grace, or by the redemption that is in Jesus without works, *Rom. 3. 15. Rom. 4. 1, 2, 3.* and also should be justified by debt and hire and by works, as *Paul* opposeth the one to the other, *Rom. 4.* and no doubt all the glorified were once justified by grace without works; even *Abraham, David,* and all like them: how then can they be justified by works for ever and ever in Heaven? see *Rom. 11. 6.*

Qu. What then requires the Lord in these (*believe ye in Christ*) [*make you a new heart*] except we say we have strength natural to obey, and that by natures law many were saved?

Ans. 1. He requires the free act of believing, but withall he requires what is our duty and moral obligation, but not what is our physical strength to perform.

2. He shews our impotency to wrestle out of the pit of misery, except he give us Evangelick strength to escape: nor is it the Lord's intention or decree that such as have fallen in the first *Adam* should rise again by the first *Adam*, or their own strength; or should pay of their own, the money that they wasted in *Adam*.

Or 3. That they should have, or get again the same individual sanctified power, which they lost in *Adam*.

Or 4. That they should have these influences of God they once lost.

Object. They are either condemned, because they believe not by their own strength, or because they believe not by a su-

So Pelagians taught that the godly before *Moses* Law were saved by the law of nature. *Epist. ad Demetrium. Hac lege natura* (verba Pelagii sunt) nisi sunt omnes quos inter *Adamum* atq; *Mosem* sancte vixisse, atq; placuisse Deo Scriptura commemorat. *August. l. 2. imperf. operis* cont. *Julianum.* *Quid timetis magnum populum & Christi* *Judicium* magnum non timetis? aperte dicite, justificari natura, justificari lege possumus? gratia mortuus est *Christus.* lib. 2. cont. *Julii* c. 8. *Epist.*

pernatural grace, but both are physically impossible. Now we can all keep the Law whole our selves, justify our selves, live without sin. *Epistol. 95. Sermon. 26. de verbis Domini.*

Non solum ad faciendam, verum etiam ad perficiendam mandata divina per liberum arbitrium humana sufficit natura. Tu nos fecisti homines, justos autem ipsi nos fecimus. *Aug. l. de Gestis, Pelag. c. 14. Lib. 4. ad Bonifac. c. 11. l. 2. imperf. operis, l. de spiritu & litera, c. 1. Pelagius l. 2. de*

Ans. 1. They are condemned, because they believe not through a supernatural power, which power all are obliged to have; for it was once a concreated and gifted power: and the want of the power of believing is a culpable and sinful want of that image of God, which man is obliged to have, *Rom. 3. 23.*

2. Whatever principle and power of believing be the ground of Gospel-unbelief which condemns men, the sons of *Adam* love that want, and such as are within the visible Church are condemned for their voluntary unbelief, *John 5. 24.* and *John 5. 40. Ye will not come to me, that ye may be saved, & believe;* As for the want of the power of believing, it is common to all mankind, to such as hear the Gospel, and to all the Heathen, and therefore cannot be the nearest formal principle of that Gospel-unbelief, for which they are condemned, who being within the visible Church, do not believe. And upon the same ground the culpable want of the power of believing, as of the rest of the parts of the image of God, must be a sin against the covenant of works, common to all mankind: now such as never heard the Gospel cannot be guilty of a sin proper to the covenant of grace.

Qu. What then? is that a just command that the Lord should charge, under the highest pain, even of the second death, the blind to see; that is, that the natural man believe, and in the mean time, God judicially puts out his eyes, and out of his absolute freedom refuses to restore to him the faculty of seeing.

Ans. Suppose 1. That the want of soul power to see is both a sin, (the contrary of it being moral goodness a part of original righteousness and of the concreated image of God, to wit, of righteousness and holiness, *Ephes. 4. 23, 24. Colos. 3. 10.* which makes a man lovely to God;) as also a punishment inflicted, as *Pharaoh's* obstinate hardness is both

lib. arb. apud August. l. de grat. Christi, c. 4. Nos sic tria ista distinguimus, & certum velut in ordinem digesta partimur, prius loco posset Cornel. Jansen.

tom. 1. de heresi Pelag. l. 4. c. 13. p. 87. Jesse statuitur, secundum, velle; tertio esse; primum illud, id est posse, ad Deum proprie pertinet, qui illud creaturae suae contulit, Deo vero reliqua, haec est velle & esse ad hominem referenda sunt, quia de arbitrii fonte descendunt.

Q. What power of believing we want.

In what sense the Lord may charge men to believe who now in *Adam* have lost power of believing.

a hainous sin, and also judicially afflicted for former sins: And then the holy Law may as well charge men to be holy and able to believe, though they be judicially blind: As God may charge *Pharaoh's* heart to be soft, and moved with rods, and to yield to the command, (*Let my people go*) when God judicially hardens the heart.

2. Suppose that man loves willingly to be blind, as all love their native blindness.

3. Suppose the blind man to be under the moral debt of having his seeing faculty, even the compleat image of God, and of loving, & not hating his Physician Christ (when revealed and preached) who only can restore his faculty of seeing. Now man remaining after the Fall a reasonable creature, is obliged by the first command to believe God in all he saith, and to love Christ, God incarnate or not incarnate. He from whom the eyes are plucked, cannot be under a moral obligation to see, because the eye seeth not by freedom, that is, inherent in the eye: But a man within the visible Church is obliged to perform all free obedience of believing in Christ revealed, whether habitual or actual, which his *Creator* commands; so the comparison halts widely.

4. Suppose the man does first with his own hand put out his own eyes, as we did in *Adam*; and that the relation of penalty follows this blindness, by the will of the just Creator, as its here.

5. Suppose the blind man gave virtual consent to the voluntarily loved want of the lovely and gracious art of the onely Physician, who can restore his sight, as the case is here.

6. Suppose that the Creator of eyes hath once given the facultie of seeing, and that he is not obliged to restore it ever when the man casts it away; and that the man a thousand times winks, and shuts his eyes, and hates to be anointed; and you shall see there is no ground to quarrel with the just and holy Lord.

Q. Whereas the contrary opinion that denies original sin to be sin, as *Pelagians, Arminians, Socinians*, &c. Contradicts Scripture, which calls it both *sin* and *iniquity*,
Pfal. 51. 5.

Original sin is properly so called.

Pfal. 51. 5. *Uncleanness*, Job 14. 4. *The frame of the heart* Author Imperf. evil. 2. *Only evil*. 3. *Continually*. 4. *From the wombe*, operis l. i. cont. Julianum, nihil esse peccati in ven when Paul is justified. A body of sin, Rom. 7. 17. 23, 24. est propria vocat. The sin that doth so easily beset us, Heb. 12. 1. Shall we teach the Lord to speak?

2. The Lord saith it is an offence by which many be dead, *Rom. 5. 15*. By which the judgment is, by one, unto condemnation to usque eis uel ad mortem. It is the condemnation to the first and second death, from which we are delivered in Jesus Christ, *Rom. 5. 16*. *Rom. 8. 1*. It's an offence by which death reigned as a King. Now if this death be but a temporary death, how is it opposed to the reigning in life potest ut caveatur, imputari non potest ut puniatur? And as sin reigned unto eternal life through Jesus Christ our Lord, *Rom. 5. 21*. Now except the Scripture had taught us that there is one sort of sin that deserves temporal death, another that deserves eternal death, we cannot believe Mr. Baxter.

3. It makes us children of wrath (*Eph. 2. 3*.) by nature, as others are. If it be temporary wrath only, and praeceperit cuiusquam, noli ita, vel ita nasci. *Christ* Lib. de peccato bare in his body the sin of no Infants; *Christ* died for sinners only, the just for the unjust, *1 Pet. 3. 18*. *Rom. 4. 25*. c. 9. &c. 25. si peccator genuit peccatorem *Infants* are not sinners, nor are sucking Infants laved and washed in his blood, as others, *Rev. 1. 5*. justum quoque debuisse. Item Deum qui propria peccata remittit aliena non imputare, item parvulis melius esse ex parentibus non nasci. Ut jure damnabiles esse imo comparari parricidis, in quibus sit causa ut filii nascantur ad damnationem. Videl. 3. cont. Julian. c. ultimo. Item lib. 5. cont. Julian. c. 11. & lib. 5. 1. & oper. imperf. lib. 1. & c. Mr. Baxter's Preface to his Confession God will judge none on the meer terms of the law of nature, nor condemn them only for original sin. They that say otherwise, do too injuriously extenuate both the grace of God, and the sin of man. Are not Infants condemned to death, and condemned heirs of wrath? *Rom. 5. Eph. 2. 1, 2, 3, 2.* Where hath the grace of God made original sin to be no sin, or pardoned sinne? Hath *Christ* washed all Infants in his blood? Is that a supposed wrath? *Eph. 2.* Infants are not washed in *Christ's* blood according to *Pelagians* and *Arminians*, but must be laved by some other name then by the name of *Jesus*.

T

Nor

Nor are they sinners whom Christ came to save, 1 Tim. 1. 15. Nor are Infants any of the many, or of the all, for whom Christ gave himself a ransom, Mat. 20. 28. 1 Tim. 2. 6. And since the Kingdom of Heaven belongs to Infants, and they are to be baptized, Act. 2. 38, 39. there must be some other name by which Infants must be saved, then by the name of Jesus Christ, contrary to Act. 4. 12. For what need is there of Christ's righteousness, and of remission of sins, and redemption in Christ's blood, Rom. 3. 25. Ephes. 1. 7. Col. 1. 13, 14. to Infants, if sin original be no sin.

4. Heathens, ignorant of sin original, are still left by such masters to accuse Justice. If Infants be free of sin, why is nature called by them a step-dame, which hath brought forth men in such misery when they enter in the world? Why do Infants suffer death, burning, drowning, ripping up, and wounding in the wombe? Why suffer they such wrath of pining sickness, incursions of Devils, if all these be free of sin? Some say these are temporary evils, but it proves not any sin deserving eternal burning to be in Infants. The Lord needs not my life; but let any man answer me in point of holy spotlesse justice, how a punishment of ten degrees can more be inflicted for that which is no sin; nor any transgression of a Law, then a punishment of a thousand degrees? See how Mr. Baxter, with Arminians and Pelagians, can from Scripture teach us of whole sins and half sins, whole wrath and hell, and half wrath and half condemnation, or half hell.

Q. But what Law is there that we should have the power of believing, or the image of God? The covenant of works doth presuppose that image to be in man; otherwise he is not in a capacitie to be in covenant with God, therefore it could not be enjoined and commanded in the covenant of works that Adam should have this Image of God. And if so, the want of it must be a meer punishment, not a sin.

Ans. The Lord in creating Adam must necessarily have a two-fold Consideration. One 1. of a Creator. 2. Another of a Law-giver. In the first the Lord creates Being; but in the latter he is such a special Creator, to wit, a Law-

God in creating man is both a creator and also a Law-giver.

Law-giving Creator, who, while he creates Being, does concreate these noble Principles, and write and by nature engrave the Law of the Image of God, the natural knowledge of God, his holiness, justice, mercie, &c. and of right and wrong, and a natural holiness and innate conformitie of the heart to the eternal Law of God in mans soul. A Painter drawes the portraict of a living beautiful heroick King, according to the living man; the Painter both gives being to the painted image, and such a being, according to the law and art of painting; he followes exactly and accurately his copie and living samplar, and so gives a law to his own acts of painting. And therefore God, in one and the same act, both creates man, and gives him a being, even holiness, his image, and holy being; and in creating of man, gives, and concreates, and engraves the image of GOD, sound knowledge, right inclinations; and while the Lord creates, he gives and engraves a Law; and while he gives and engraves a Law, he creates man. And therefore it follows not that the covenant of works does not presuppose the image of God in man; and it does not follow but the very act of God in stamping and engraving his image in Adam, is also a giving of him a Law. Yea, God in creating any creature of nothing, does also concreate, as a sort of Law-giver, such a natural Law. Every creature, Sun, Moon, Heaven, Earth, Sea, Man, Angel, ought to be subject as a creature to God Creator in being and operation. Here is both the act of a Creator, and also the act of a Law-giver.

Now the eternal Law of God requires that mans soul should be, by creation, indued with the image of God; and Adam and Evah by that image said Amen to that Law for a time, Eat not, lest ye die. They knew the Law was just, and they knew it was their natural obligation to obey; and how can it be denied but this knowledge was a part of the mans natural goodness and holiness, and so agreeable to the eternal Law of God; and that the contrary of this, to doubt of the truth of this, as Satan induceth them to doe, Gen. 3. was a blacking of that fair image, and contrary to the law of nature?

We are to be humbled for sin original.

2. The more of this image that is left in the foules of men by nature, as the more knowledge, natural justice, and vertue remain in *Aristides, Regulus, Seneca, Tullius, &c.* the more lovely they are, and so must their souls have a more natural conformitie with the law of nature then other Heathens, who kil'd their aged Fathers, sacrificed their sons to Devils, used wives promiscuously. Then, what God condemnes in us, that we should condemn in ourselves, and therefore are to be humbled for our state we are in by nature. For *we are dead in sins and trespasses, by nature the children of wrath, as well as others*, Eph. 2. 1, 4. *We our selves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.* Psal. 51. 5. *Behold I was shapen in iniquity, and in sin did my mother warm me.* Upon this account the Lord suffers his own to fall and lye in the dust, and to know what beasts they are, as the godly confesse, *Psal. 73. 23. Prov. 30. 2.* themselves to be. Nothing men are more ashamed of then that they are descended of a traitorous and bloody Family, that sucked the paps of the bear or the wolfe, that the father and mother were dogs and swine, and they born of leproous parents: the house of sinful *Adam*, that we lay claim unto, is a botch-house, and leper-house, and worse: And this is more vile then if there were none of the world that we could claim kindred unto but serpents, dogs, swine and wolves.

2. How proud and shamelesse are we to deny this running botch of sin original, and say it is no sin? would it cure a man of a raging pest-boile, to say it was no pest, to give it another name? It's a part of original sin in our Atheism to belye the Lord, and say it is soul-sicknesse, but it is not sin; it deserves not the second death. Infants then, dying Infants, are no debtors to the compleat ranfome of blood that Christ gave to deliver them from the wrath: And when our Saviour blessed Infants, and said, *Of such is the kingdom of heaven*, his sense must be, that infants departing this life in infancie, hold heaven by no Charter of Christ, the heir of all; are not washed from sin, are not delivered from wrath to come, nor obtain salvation by our

our Lord Jesus Christ, as it is in *1 Thessal. 5. 9.*
 3. What debt is this; who of Angels or men can pay the hire of free love to Christ? ye were born beasts, Tigers, Lions, Dogs, and broods of Satan and the Serpents seed, and Christ hath made you sons of God, Kings and Priests to God, heirs of life, co-heirs with Christ, partakers of the divine nature, the first-born of God written in heaven.

4. Never dream that your own strength, or good parts of nature can fit and spiritually capacitate you for receiving influences for spiritual duties; nature cannot more prepare it self for grace, and a gracious state, then a Thistle can change it self into a Vine-tree: Christ is good at all indispositions of deadnesse, of a natural state; whom he quickens that man and he only shall live; who can help a dead heart, but he that is the resurrection and the life, and he who raises the dead only can quicken such dead ones.

5. Its a bold and proud Pen that would plead and advocate for such a hellish nature, and except Satan and his sons *Pelagians*; what do they but depose Christ from his office of the Physician of sinners, and bid him go back to Heaven with his Medicaments of free grace? There be here no sick folks, free will is strong enough, new habits of grace are useles, the letter and moral acting of the word can raise dead souls? shall we thus requite Christ for his free grace.

6. Though there be no merit in diligent seeking and hearing the preached Gospel, its good to lie near the fountain for all that; as motion begets and augments vital heat and activity to move, frequent seeking brings home influences; so we are here in using means, compare *Cant. 3. 1, 2, 3.* with *v. 4.* and *Psal. 22. 2.* with *Psal. 18. 6. Gen. 32. 26, 27, 28.* But of this hereafter.

No man can bring himself in a spiritual capacity to receive grace.

CHAP. III.

The second particular of fetching influences is by supernatural actings by the word and spirit. 1. Its a question whether justified ones perform any moral actions without any influence of the habit of grace. 1. Some heat and warmness may arise materially from actings in duties though customary, formal, dead. 2. The exercises of spiritual actions are the best preparations for spiritual actions. 4. Influences of grace oyl the wheels of the soul for more spiritual acting. 5. Natural and literal actings, though void of grace, because they are some way under the institution of a divine command are nearer to saving actings of grace, then the contraries of these actions are. 6. A practise of free grace in the Lord, is to be differenced from a promise of grace. 7. How the Lord is under a necessity of giving influences.

How to fetch influences.

THere be some actings even in renewed men, partly from the Spirit, partly from nature, custome or formality. The question is thus framed, because it is a disputable question; Whether justified ones doe any actions morally good from an only principle natural, without any influence of the indwelling spirit at all, since their sins, after their being in Christ, are not committed with the full bensil of the will; for the Spirit in some measure retards and weakens the motion of the flesh, Rom. 7. and the habit of sin original is weakned and remitted or slacked in its strength in the regenerate; and therefore it would seem, if the spirit do weaken, retard and blunt the actions of the flesh, that far more there is in all moral actions that are good morally, some influence of the Spirit less or more. So the Question is, whether or no the children of God may safely set to work, though their actions proceed from conscience

science, natural power, custome or a meer office, with little influence of habitual grace, to works of grace that they may fetch influences of grace.

1. Its not unlike it may be so for the godly who went to the morning and evening prayers and sacrifices, as is clear, Psal. 141. 2. Acts 3. 1. Luke 1. 8, 9. might go about these duties sometime upon meer custome (and the children of God who know their own backdrawing hearts shall not denie this) and they may pray from a natural conscience, and not so much as is required, and otherwise they do mind the duty as an Ordinance of God, and yet be inflamed with spiritual duties ere they end; this is confirmed by familiarly praying at set times; so may a Pastor by necessity of his office, preach and pray at the beginning with much deadness and coldness, and more then an ordinary straitning of spirit, and yet a fire slaughter of a heavenly kindling falls upon the spirit before the work be ended. Any who believes that the wind blows where it lists, and that the influences of the spirit are various as touching their degrees may see the truth of this.

2. The children of God appear dead, cold, and unbelievingly to complain in the beginning of praying, and of a Psalm, as is clear in David, Psal. 22. 2. exponing that of him (as some verity it hath in some points of him, v. 2.) and in Ezekiah in his song, Isa. 39. 10. in Jonah 2. 1, 2, 3. and in the same David, Psal. 6. Psal. 38. in the Church, Psal. 77. 1, 2, 3, 4, 5, 6, &c. in the afflicted soul, Psal. 102. 1, 2, 3, 4. and yet there is confidence of believing, triumphing, rejoycing in God and praising, ere the Prayer and Psalm be ended.

3. The prayers of the children of God, Psal. 22. Ps. 6. Ps. 38. Psal. 116. Habak. 1. 12. of Heman, Psal. 88. of Ezekiah, Isa. 38. of Jonah. c. 2. of Moses, Psal. &c. of the Church, Psal. 102. Psal. 89. hold forth to us admirable variety of up-lifting and down-casting, of joy, of believing, of sinking and doubting, of hoping, and legal fretting, of strong ebbing and flowing of faith, and fainting, of light and darknesse; as Psal. 22. 2. *O my God, I cry by day, and thou bearest not; and in the night season, I am not silent; yet arising, ver. 3. But thou art holy, O thou that inhabitest the praises of Israel!*

Ver. 4.

The Spirit of grace hath his own influence in actions which the regenerate perform out of custome and formality at least in the progress of these actions.

Ver. 4. *Our fathers trusted in thee; they trusted and thou didst deliver them, &c.* And again, some fainting is in that, v. 6. *But I am a worm, and no man; a reproach of men and despised of the people.* Ver. 7. *All they that see me, laugh me to scorn, &c.* At least this might brangle the faith of a sinful man, such as *David*; And again, there is a rising, v. 9, 10. *But thou art he that took me out of the womb: thou didst make me hope when I was on my mothers breast, &c.* So is there *Psal.* 102. fainting, ver. 3. *My bones are consumed like smoke: and my bones are burnt as an hearth.* Ver. 4. *My heart is smitten and withered like grass.* And ver. 12. there is a rising of faith; *But thou, O Lord, shalt endure for ever; and thy remembrance to all generations.* Ver. 13. *Thou shalt arise and have mercy upon Sion.* *Psal.* 77. 4. *Thou holdest mine eyes waking; I am so troubled that I cannot speak.* Ver. 7. *Will the Lord cast off for ever? Its low enough now, and yet how doth the Church lift up her head? Ver. 13. Thy way, O God, is in the sanctuary; who is so great a Lord, as our God?* So *Lam.* 1. 2, 3, 4, 5, 6, 7, 8, &c. compared with ver. 2, 22, 23. in which actings under unbelief and customary formality with some glimmering of fainting faith eying the command of God, in the darknesse, when there is no light, *Isa.* 60. 10, 11, &c. there go along some farther actings of the spirit: not that we think there is any truth of that of the School-men; *To him who doth what he can, by the strength of nature, God denies not helps and influences of grace.* Yet in these we see God comes along with his influences.

But if we say 4. That there are in the renewed child of God, some stirrings of the spirit in all these acts, we go about under deadnes, then one act of praying, and the influence of grace makes way *physically* to another, and that to a third; for to say nothing of the promise, *To him that hath it shall be given,* (of which hereafter) I do but provoke to the experience of the Saints, if here the second pull of prayer be not stronger then the first, and the third then the second, and the fourth above the third; for when the wheels are a going, the Organs of the spirit do not weary: And there is a reserve of fresh strength and a stronger recruit,

recruit, and supply in *Jacobs* wrestling until the dawning reserved, and more strength of heavenly violence to prevail with God, then in his wrestling all the night, *Gen.* 32. 26. *Let me go* (saith the Angel of the Covenant, Christ) *for the day breaketh: And he said, I will not let thee go, except thou blesse me.* 28. *As a Prince thou hast power with God,* saith the Lord to him. And we see one throwing about of the key when the lock of the door is rusted, make the second throwing about more easie, and the third throw does yet more, and the seventh or the tenth throw makes the passage of the iron bolt yet most easie, and the door at length, with little violence, is opened, when now the rust and straitnesse is removed: And a flaming of the fire prevailing over a dry tree, makes easie way to a second flaming, and that to a third, and so to all the rest, till the timber be consumed, and the fire be fully victorious. Believing adds to believing; praying begets more praying; and we see motion breeds warmnesse, and that stronger motion, and cold hearts that are dead, and almost frozen, by one smiting of influences grow hotter, and by two or three or seven actings of the spirit, grow yet hotter, and yet more hot. And there is something in that *Cant.* 6. 11. *I went down to the garden of nuts. 12. Or ever I was aware, my soul made me like the chariot of Aminadab, or of my willing people.* There is some stiffnesse upon the living man when he first begins to move, but a little motion makes him more agile. Dr. *Preston* may aim at the like truth. *If a man* (saith he) *were to run a race, if he were to doe any bodily exercise, there must be strength of body, he must be fed well, that he may have ability; but the use of the very exercise it self, the very particular act, which is of the same kinde with the exercise, is the best thing to fit him for it. So in this dutie of prayer; it's true, to be strong in the inner man, to have much knowledge, to have much grace, makes a man fit and able for the duty: But if you speak of the immediate preparation for it, I say, the best way to prepare us for it, is the very duty it self, as all actions of the same kind increase the habits, so prayer makes us fit for prayer: and that is a rule. The way to godlinesse is the compass*

2. Sermon on
Pray continual-
ly, pag. 35.

of godlienesse it self; that is, the way to grow in grace, is the exercise of that grace. I with this man of God, and others more experienced then I, had said more of this unknown subject; and that the Lord would fit builders in both Kingdomes to draw up a body of *Theologia practica*, that Divinity were more in our hearts, its too much in the heads of many; only I speak here of preparation to receive influences, D. Preſon of the preparation to duties, to praying under indisposition. But I would not be understood so, as if I thought acts of influences, which are acts of Omnipotency, might be sharpened and facilitated by our actings; Only my meaning is that the passive capacity of the soul may be widened and enlarged to receive showres of quickening influences from the Lord by frequent acts. Experience, in my weak apprehension, may speak influence of grace oyls the wheels of the soul. Prov. 1. 5. *A wise man will hear, and increase learning: and a man of understanding, shall attain unto wise counsels.* We grow hot, like hot iron redded in the fire, by praying, and are softened and macerated like dry and parched ground, by frequent showres; and though the heart be frozen and cold, when we begin to duties of praying, praising, meditating, conferring of the word, hearing, yet *incallescimus*, we grow warm by acting: the rising of the Sun causeth the Ice to drop off the houses. Its a naughty heart that is in the same case after frequent prayer, that it was in before; It says that the man hath been sweating at the letter and bark of the duty; little of the bark or letter of the duty takes glewing with the heart, but hardly can the grace of the duty go along with the heart, but there is much that cleaves to the heart; so that influences thaw the heart. Luke 24. 32. *Did not (say the Disciples) our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?* Cant. 1. 4. *When the King brought me into his chambers: we will be glad & rejoyce in thee, and remember thy love more then wine.* Sure when the influences of Christ are fiery and live coals, it is no wonder they leave lively warmings upon the heart. Cant. 4. 16. *Awake, O North wind, and come thou South, and blow upon my garden that the spices thereof may flow out.* It must be

be a speech to the Spirit to breath upon the Saints that they may smel and flow more in the actings of the spirit. Psal. 119. 32. *I shall run the ways of thy Commandments, when thou shalt enlarge my heart.* Running speaks more of a spiritual capacity to receive drawing influences either actual or habitual; and the enlarging notes straitning, and that influences find us dead and bring vigourous acts with them.

Though in this or that act of breathing there shine absolute liberty; for who hired the Lord to moisten the withered tree? yet there is place for that Question, Whether the Lord hath not brought himself under a holy necessity of giving influences? to which its answered in these.

1. As there is a necessity of a Decree relating to means and end, so is there a necessity of a promise, as to the former. The Lord created the first Vine-tree, and the first Rose, and they seeded and brought forth other Roses and Vine-trees; the Lord first prevenes savingly the dead sinner & by an infused habit (as we shall hear) puts the sinner under an obligation to duties, and puts himself, because of his intended end, to save lost sinners (as it were) under an obligation of bestowing influences of grace, (though in another consideration they be given through sovereignty of grace) because his holy decree carries him not to be wanting to his own seed, nor to forsake the work of his hands. Nature giving hunger, and the holy and supreme Lord of nature giving appetite to eat and drink, gives us also a power of concoction. The Bird by an intended end lays one straw and one feather in the nest, and so it must lay another and a third and a fourth; for the Lord of nature intends a compleat house for the Eggs and the young birds: and in like manner the Lord of grace hath a design of grace in his heart to bring many sons to glory. And he must upon the like intention proceed, to make the seed a tree; but first he must make it a plant, and ripen the grape and boyl it more with the heat of the Sun, until he make it ripe for the wine-presse and the fat: So must he add influences dayly of free grace for the perfecting of the work he hath begun, in his holy decree as well as in the execution,

How the Lord brings himself under a sort of necessity of conferring gracious influences.

A practise of
grace, and a
promise of
grace in God.

until he perfect it unto the day of the Lord Jesus.
But 2. There is need to distinguish betwixt a *practise of free grace* in the Lord, (some call it half a promise) & a *promise of free grace*: And these must be cleared. As to the former; the Lord doth many things of mere grace relating to his free goodness. 2. To his free decree of grace. 3. To his holy order of working, which he hath not promised to do: As of his free goodness, he creates the world, he feeds the Ravens, he preserves wicked *Sodom* from the sword, and cursed *Cham* from being drowned, when the whole world in godly *Noah's* time perished in the waters; yet hath he engaged himself by promise to none of his creatures, Angels or Men that he shall create the World, that he shall feed the Ravens, that he shall preserve *Sodom*.

2. According to his free decree of grace he intends from eternity to save *Jacob*; For he loved him, before he had done good or evil; and he ordains all the chosen to life eternal. But because he decrees to bring *Jacob* and such to glory, it follows not that he engaged by promise because of his eternal decree, to bring *Jacob* to glory, except we should say what ever God decrees to doe, that also he promises to doe; which were not good divinity.

3. As to his order of working; the Lord ordinarily from much labouring and painful sowing brings a rich harvest; from careful watching he makes a safe City; Yet there is not any promise in the word that from the simply careful use of means, the desired end shall follow; for the City is often well watched, and yet surprized: some sow much, and reap little, *Psal. 127. 1, 2. Hag. 1. 6, 9.*

Yet is there a practise of free grace in this order; that the blind men cry, *Son of David, have mercy on us*; (yet they possibly intend only by the way side to beg) and *Christ* of free grace gives them seeing eyes. There is no promise of grace that *Christ* shall heal all blind men begging by the way, who shall pray to the Son of *David* for seeing eyes, or that the Lord Jesus who is as mighty now as ever, shall send out influences to heal all the blind so crying: for seeing eyes the Eunuch reads *Acts 8.* the Lord falls on him, with influences of grace to reveal *Christ* in a saving manner, to him;

A Considerable
difference
betwixt the
Lord's promise
of grace
and his practise
of grace.

him; not because he reads, or because there is a promise made to save all who read the word. Upon sinful ends, the multitude, *Acts 2.* come to hear the word; their intention of hearing, being mocking enemies, was naught; Yet by a practise of grace, not by any promise of grace they are converted. Now in this it may be said, that the natural yea and faithless use of means hath some influence *ex natura rei* upon the effect, not by promise, yet by the decree of God; and so by no merit, because by no promise (for another merit, then what is founded upon free promise, and not upon the worth and condignity of work and wages, I hope never to acknowledge, by his grace, whom I desire to be my inward teacher) and to me reading, hearing, use of means, have a material influence as to the practise, not to the promise of grace; For according to the Philosophy I learned; six is materially a number nearer of blood and kindred to eight, then four is; yet six and eight are numbers in spece and nature no less different then eight and four, or then eight and two which are materially farther different then six and eight, which are different only by two. So the Embrio before life, and the birth now quickened by life differ in nature and spece, as living and not living differ: Yet the Embrio the shaped organized body void of life is materially nearer to a living birth, then the seed is to a living birth. So I shall never teach that hearing, reading, literal considering of the weight of reasons in the Gospel from Heaven, from the beauty and preciousness of Christ, the excellency of free grace, the happy condition of a communion with the Father and the Son Jesus Christ, the sweetness of the love of Christ, the torment of Hell, though there be no acting of grace mixed therewith, are unprofitable and hinder us from closing with Christ, and that they confer not some influence (materially) of help in promoting towards Christ; What these trusted in may doe as in another thing. Hence though there be no promise, no moral connection betwixt simple using of means and influences of Christ, for saving grace and the incoming of the new creation into the soul; yet comparatively a connection there is, in this sense.

Civil professors are nearer to conversion and to Christ then the openly profane and flagitious, and how they are also farther distant.

1. As

1. As painful tilling, ſowing and labouring is nearer to a plentiful harveſt than lazy ſleeping in Summer; ſo diſcretion and moral walking in the Commandments of God, by which the man is *not far from the Kingdom of Heaven*, and nearer to it, is nearer to converſion than the godleſſe and flagitious converſation of a diſſolute wretch; as he, who is at a diſtance from a City, by twenty miles only, is nearer to the City, than he who is diſtant a hundred miles from it; though both be diſtant from it, and the one formally is out of the City as well as the other; this is a wily compariſon. I aſſert no preparatory diſpoſitions to converſion, as *Papiſts* and *Arminians* teach.

2. The man yet unplowed and never broken by the Law, ſtanding in a whole condition, not caring for, nor either needing, or valuing *Jeſus Chriſt* is farther from ſhowers of ſaving influences, than the law-humbled & law-broken ſinner, who, though he be but half ſick, like the woman with child, who is under raw and far-off ſhowres of child-birth pain, not yet, by ſome weeks, near her time, needs not yet the help of the midwife, yet looks a far off to child-birth pain.

3. Out of all queſtion the proud gallant that feareth neither God nor reverenceth man, and hath laid Atheiſtically his count and fixed his thoughts concerning Heaven and Hell, hath ſomething more to doe, before *Chriſt* rain ſalvation on him, than he who prays, hears, gives almes, whores not, roars not, blaſphemes not; for he hath fewer miles between him and *Chriſt's* influences.

4. Therefore though the natural man cannot pray in faith, and the renewed man under a ſad and deep deadneſs, can doe little or nothing, yet literal and natural acting at praying is not only better than nothing, but is by way of command *in genere mandati divini*, more near to praying in faith and fervour than either blaſpheming, or no praying at all; even as literal and natural heat is nearer to ſpiritual and ſupernatural heat, than extreme coldneſſe; and as fire-heat is nearer to life-heat or vital warmeſſe (for it may and doth often cheriſh and nourish vital heat) than Ice-coldneſſe; though as touching the nature and kind,

External uſe of means is to be gone about, as nearer to converſion than no uſe of means, or extreme prophaneneſs.

kind, fire-heat and vital heat may well be thought to differ in ſpeece and nature, and all the fire-heat on Earth cannot reſtore vital heat to a dead man; and all the ſweet moral qualifications, diſcretion, natural zeal, civil virtues in their ſummer greenneſſe cannot put a man in a ſpiritual capacity to receive divine and ſupernatural influences; yea, many carry ſuch bewitching luters to hell with them, and never promote a whit farther than to the ſtate of a civil convert, a ſaint of Satan, and die ſo; and by accident civil ſaints are a huge way farther from *Chriſt*, than robbers. Its true, ſome of our Divines have ſaid natural preparations are hurtful, deſtructive and noxious to converſion. I wiſh they ſpeak not ſo; their meaning is as they are truſted in, & men are byaſſed by them, praying in the ſtreets & giving of alms with ſound of Trumpet ſo circumſtantiated in regard of, 1. The ſubject, proud Pharifees. 2. In regard of the end, to be ſeen of men, not to glorifie the Lord. 3. In regard of the manner, as ſelf-righteouſneſs truſted in, to the loathing of *Chriſt*, are deſtructive to ſincere praying in faith and humble feeling, and to true and ſincere acts of charity. But we ſpeak of the acts commanded as to their ſubſtance; God highly is provoked at diſobedience, when men will not put their finger to a duty: and no doubt hypocrifiſe, in the manner of doing duties, deadens the heart, and makes the ſoul unſit to receive influences; But this hinders not but the unrenewed man, and the deadned convert, are to blow the fire, and to go about duties, and to fetch the wind in their kind, and to caſt aboard and turne about, that they may ſayl and fetch the harbour; Yea, and if there be not fire in the ſhip, without doubt the ſtriking of ſteel and ſiſt may make fire. If a dead child of God cannot pray, cannot preach, cannot believe, he is to ſay and take with him words, *Lord, I cannot pray, I cannot preach, I cannot believe*: Nor in all theſe is any thing ſaid againſt theſe two, 1. The rebukings of ſuch as are in a dead ſtate. 2. The promiſes of more grace to ſuch as uſe well what they have: of both theſe in the following Chapter. And all theſe ſome way ripen us for gracious influences.

CHAP. IIII.

It's required of the dead that they live, and that we must not cease from running when the Lord ceases from drawing. 2. Commands put on obligations to duties to such as are indisposed and unable. 3. We are to pray under deadness. 4. Deadness renders not men lawless. 5. The wicked shift of such as pray not for the present, because they are indisposed, but promise they shall pray, praise, &c. when a spiritual disposition comes on.

IF the meaning of some be by requiring a moral command to fit us for duties, that such a command is enough, because it's a Gospel-command. Then is it false that a moral command, as such, can fit or ripen us for duties: For Eph. 5.14. *Wherefore he saith, Awake thou that sleepest (and it's more then sleeping, there being life in a sleeping man) and arise from the dead and Christ shall give thee light.* Here is both precept and promise given to the dead, who of themselves cannot live: Yet it's morally required that they live; and John 5.25. *The dead in the graves are to hear the voice of the Son of man.* And the Lord binds the command on these that were as the men of Sodom, Isa. 1.5. *A sinful nation, a people laden with iniquity, the seed of evil doers, children that are corrupters. v. 10. Wash you. v. 16. Make you clean, put away the evil of your doings from before mine eyes.* Isa. 42.18. *Hear ye deaf, and look ye blind, that ye may see.* So the Apostle Peter chargeth Simon Magus, Acts 8.22. *Repent therefore of this thy wickedness, and pray God, if perhaps the thoughts of thy heart may be forgiven thee.* And Jeremiah speaking to a hardened Prince, speaks as to the earth that hath no ears, Jer. 22.29. *O earth, earth, earth, hear the Word of the Lord.* And it's a vain thing to think that these are to be confounded, the obligation to obey, and the impotencie and indisposition to obey. For mans wicked

All, even the most indisposed, are under a command.

wicked weaknesse cannot remove the obligation which the Lord in his holy Law layes on us: For wasting that brings on inability to pay, makes neither the debt to be unjust, nor does it loofe the creditor from his right to crave and pursue the broken man, except we say that poverty may pay all the debts in the world.

2. The Lord layes on rebukes, where he knowes Cain cannot answer, Gen. 4.5. *Why art thou wroth? if thou doest well, shalt thou not be accepted?* So the Lord speaks to Pharaoh, Exod. 9. 17. *As yet exaltest thou thy self against my people, that thou wilt not let them goe?* Deut. 32. 6. *Doe ye thus requite the Lord, O foolish people and unwise?* Psal. 95. 10. *Forty years long have I been grieved with this generation; it's a people that do erre in heart, they have not known my wayes.* So saith Elias to Ahab, 1 King. 21.20. *Thou hast sold thy self to work evil in the sight of the Lord.* Psal. 4.2. *O ye sons of men, how long will ye turn my glory into shame? how long will ye follow vanity and seek leasing?* Psal. 58.4. *They are like the deaf adder, which stoppeth her ears. 5. which will not hearken to the voice of the charmer.* And because we are ready to excuse our selves from our impotencie, the holy Ghost beares this upon them as a charge, Jerem. 13.23. *Can the Ethiopian change his skin, or the Leopard his spots? then may ye do good that are accustomed to do evil.* 2 Pet. 2.14. *Having eyes full of adultery, that cannot cease to sin,* Deut. 29.23.

3. Threatnings and curses are charged upon every one who abides not in all that is written in the book of the Law to do it, Deut. 27.26. And yet it's beyond controversie that no flesh can keep the Law so as it requires, else Jesus Christ died in vain, Gal. 3. See Deut. 28.4. We are not freed from an obligation to obey and run, even we who are renewed in the spirit of our mind, because the Lord draws not. For charges and commands are layed upon us under indispositions; yea the Lord speaks to such as lived in suffering times, who could not choofe but they must be in much heavinesse. Phil. 4.4. *Rejoyce in the Lord alwayes, again, I say rejoyce.* So speaks he to weak ones, Eph. 6.10. *My brethren, be strong in the Lord, and in the power of his might.*

So speaks Christ to fainting *John*, when in a swoon he could not command himself, *Rev. 1. 17. Fear not, I am the first and the last.* And to the perishing disciples, *Mat. 8. 26. Why are ye fearful, O ye of little faith?* And the mourner is most indisposed to believe, *Isa. 50. 10. He that walkes in darknesse, and hath no light, let him trust in the name of the Lord, and stay on his God.* We are bidden be upon the wing and ready, though we be dumpish and indisposed, *1 Thess. 5. 17. To obey that, pray without ceasing, in all things give thanks.* Yea under all contrary dispositions and habits of unbelief we are to act, *Isa. 41. 14. Fear not, worm Jacob.*

2. Our very graves owe living to God, & our sinful deadness ought to yield to Christ living in us; our heaviness owes joycing to him, as the night is to remove at the dawning of the day, and the cloud is to disappear and vanish at the out-breaking of the Sun-light.

3. We are to pray under deadnesse, as *David* doth, *Psal. 119. Quicken me in thy way; quicken me in thy righteousness; quicken me according to thy words, &c. v. 37, 40, 88, 107, 156, 159.* Deadnesse, when *David* had much of the fulnesse of God, hath been creeping on seven times, and he seven times prays for quickening, like one that is every hour in a swoon; out of one swoon he falls in another, he makes signs to such as are neer by to be comforted with wine and apples, as the Spouse, *Cant. 2. 5.* And therefore this is but a childish shift, I am dead and indisposed, and therefore will not pray, nor believe, nor hear, nor goe about any such duties. Because you are dead and indisposed, are you therefore lawlesse, and freed of all debt of duties which are imposed by either the Law of God? or 2. the constraining love of Christ? or 3. bonds and ties laid on you by the free grace of Christ, and the state you are in, being now translated from death to life?

Object. *He goe about duties when I am free and spiritually disposed.*

Ans^r. 1. What warrant from the Word to delay duties, that by present obligation of the Law of God are to be done while it is to day, lest hardnesse of heart come on?

2. What

Its a sinful shift to put away duties because of indisposition.

2. What assurance can any man have to morrow, or the next hour, more then the present hour, when deadnesse is on, that he shall be master of the Spirits breathing on him, to fetch spiritual dispositions? Now omission of praying, and of other duties, is a hainous sin. Can sin be a hire to purchase or buy the breathings of the Holy Ghost? Did ever man get sweet accessse to God through the Mediator Christ in prayer, who delays praying because he wants a praying disposition? And can the Lord welcome in the Mediator Christ the man who fathers the sinful omission of prayer, and other duties, upon the holy Spirit of God? Loose Professors delay their repentance upon this, when they are old and a dying they shall be more fit for repentance.

3. An indisposition to pray is a great affliction to a godly soul; and the so afflicted is to pray to remove that indisposition, and to seek in prayer a spiritual disposition to pray; and that pray continually, is not, pray only when a spiritual disposition to pray is on; for that should be far from praying continually; and that *Psal. 50. Call upon me in the day of trouble, suffereth no such exception, Pray to me in trouble, but not except ye be spiritually disposed:* For it hath this good sense, call and pray in the day of trouble, and in the hour when the spirit is under the soul-trouble of desertion and indisposition, and when the Lord hides his face and shines not. So the want of a spiritual disposition is the frowning of God upon the soul; and it's an ungracious heart which will not pray when the Spirit in his shining influences withdraws. And therefore

4. It's not the Spirit of the Lord, but the spirit of Satan, which suggests any such carnal arguing. I have no heavenly disposition for the present, therefore I will not pray; for the Spirit of the Lord quickens men to duties, and that is known to be a spirit from hell that weakens men in praying, or in any duties.

CHAP. V.

Influences of grace are due to the Saints by promise. 2. Some are plagued with plenty of means. 3. The scope of the place, Deut. 29. 3. The great temptations which thine eyes have seen, &c. opened. 4. The nature of the Lord's promise of influences. 5. The efficient causes of influences from the Father and from the Son: influences on the Man Christ. 6. Influences from the Father, how they are ours. 7. Influences from the Son Christ which are promised to us, how they are ours.

THere is another way of fetching influences of grace, when we carefully use former grace: as our Saviour saith, *to him that hath, shall be given.* And so grace shall bring more grace: Sown wheat brings forth more wheat. Psal. 119. 1. *Blessed are they that walk in the law of the Lord, they shall doe no iniquity;* then upon the account of a holy walk, the Lord must bestow influences of grace to preserve men from doing acts of iniquity. And there must be a promise of influences, that such as walk in the Law of the Lord, shall walk more in that Law; Prov. 1. 5. *A wise man will hear and encrease more in learning;* then to spiritual wisdom there must be a promise of influences to encrease spiritual wisdom. Isa. 40. *They that wait on the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, and walk and not faint.* Then waiting on the Lord shall fetch the wind of new quickening influences to wait more upon the Lord, and to run; and they that run, shall run more, and which falls not out in physical running when they are running. Now fresh swiftness and recent vigour of speed shall be given to the runner, and larger breath and spiritnesse then he had before. None are thriving and growing men as the godly are. Mal. 4. 2. *But unto you that fear my Name shall*

The Lord hath given influences by necessity of a promise.

shall the Sun of righteousness arise with healing in his wings; and ye shall goe forth, and grow as calves in the stall. Prov. 4. 18. *But the path of the just is as the shining light, that shineth more and more, unto the perfect day.*

In which dispensation, 1. Such as are more proud with plenty of means and plague themselves with abundance, occasion the truth of this; that Christ sends the rich empty away, and throws the mighty down from their seats, and their golden and silken chairs, Luke 52. 53. *And the rich and the full* (saith Hannab, 1 Sam. 2. 5.) *have hired out themselves for bread.* And since men will be plagued and poisoned with plenty, let it be so; and that lie upon them as a word of chiding, Deut. 29. 3. *The great temptations which thine eyes have seen, the signs and these great miracles.* Ver. 4. *Yet the Lord hath not given you a heart to perceive, nor eyes to see, nor ears to hear unto this day.* And is the Lord complaining of himself in this place? No; he will not have them to search into the depth of sovereignty, ver. 29. *because God gave them not an heart.* Nay, but his scope is to complain of the peoples abusing of the plenty of means. I gave you the grace of outward means, but ye misgraced (to speak so) your own heart; therefore it is just that ye be blind and deaf, since ye wickedly wink and stop your ears; though it cannot be denied that God would have them humbled by reflecting on their own wilful winking and blindness, yet so as they should tremble and stoop at him, who can give a new heart and eyes and ears, but of sovereignty denies it to the reprobates; of whom he complains, that the chosen may tremble.

2. We are hence led to consider the nature of God's promises, that they are much unlike to the promises and covenants between man and man: For it comes to this; such as have influences from the Lord to run, through his free grace, the Lord of the same free grace giveth new influences to them to run more. The Lord, because he makes some rich in grace, he makes them of rich in grace, yet more rich in grace; and whom he loves freely, he yet more freely loves. And the truth is, the Lord makes himself debtor to his own grace not to our industry. As

A clearing of the place Deut. 29. 3. the great temptations, &c.

Angu

August. lib. 1. *Augustine*, the Lord gave being and milk to my Nurse to con. 6. *Nec* feed me, thou gavest me nilling and willing; where is my mater mea nec merit then? nutrices mea

sibi ubera implebant, sed tu mihi, Domine, per eas dabas mihi alimentum infantia secundum institutionem tuam & divitias usq; ad fundum rerum dispositas; tu etiam dabas nolle amplius, quam dabas & nutrientibus me dare, mihi velle quod eis dabas, dare enim mihi per ordinatum effectum volebant, quo ex te abundabant.

3. Free grace infused the first habit; so by infusion of grace he adds parcels to the first habit; so that the increase of the habit of grace, is as free grace as the first habit; and there is no earning nor hiring of grace, or engaging of the Lord, else grace should not be grace, and works should not be works.

4. By some hainous, old and over years guiltiness, we give place to the Devil, and rotten talking and malice and wrath stealing in; *Paul* is put to that necessary word, Ephes. 4. 26, 27, 28, 29, 30, 31. *Grieve not the Spirit of God, by which ye are sealed to the day of redemption.* For such ins bring on withdrawing of influences. *Christ* knocks and ye put a little stone in the Key-hole, and the sprent is broken, and the dore will neither open nor shut: when the wheels of the Horologue are broke, there is no sound of hours heard; when the bones are crushed, the man cannot walk; the spiritual organs, dispositions and powers of *David's* soul were blunted and out of frame, by his adultery and bloud-guiltiness: No wonder then the Spirit was unwilling to dwell and act in his wonted lodging, Psal. 51. 11. *Cast me not away from thy presence: and take not (saith he) thy holy Spirit from me.* 12. *Restore unto me the joy of thy salvation, and uphold me with thy free Spirit.* Its good to keep the wheels whole.

Ripening of guiltiness, makes way to ripening of free grace.

But sin cannot so interdict or lay an arrestment upon influences as to conclude and restrain the free grace of *God*: nor does the Lord by the Saints falls, fall from his sovereignty and principedom of grace; yea, rather from the heightning and abounding of sin does the reign and Kingly power of grace shine the more; the more tumid the boyl is, and the more the flesh about it burns and flames with the swelling of the humour, the more it is ripened for breaking

breaking and healing. A Feaver at the height begins to decline, as the Sea full at the outmost point of the shore does reflow and ebb again. See death and sin's reign, and grace and *Christ's* reign, Rom. 5. 15, 17, 21. See *Ezech.* 20. 23. *Ezech.* 16. 59, 60. *Ezech.* 26. 21, 22, 23. *1 Tim.* 1. 13, 14, 15, 16, 17. make some ripeness for fulness of grace. Though *Christ's* reign cannot ebb or fall; But no thanks to the sinner, but great praise to him who makes medicine of the rotten and attry blond of our wounds.

5. Its considerable that gracious actings fetch influences for other gracious actings; for grace is nearer of kin to grace then nature can be to grace.

Now as touching the Author of influences (that we may come more particularly to the supernaturalness of influences) we know *the Father, the Son, the holy Spirit* are all in Scripture said to act upon the soul, in a gracious way. It shall not be needful to speak much of the *Father's* influences upon the man *Christ* in sending and bestowing the *Spirit* and the anointing above his fellows upon him: In the influences of the God-head, in a personal union upon the Man *Christ* in filling him with the holy Ghost from the womb: and especially the Lord was mighty in him in preaching with authority; so that the hearers were astonished, and all wondered at the gracious words that proceeded out of his mouth, in praying while his countenance shined.

The three persons, the Father, Son, and Spirit give influences.

And 2. The Lord's influences were evident in disputing with the Doctors in the Temple, when he was but twelve years of age, in silencing the learned enemies in strongly convincing parables.

The fulness of influences on the man *Christ*.

3. *God* was mighty in miracles of all sorts, in casting out Devils, healing all manner of diseases instantly without medicine, in raising the dead, in rebuking the sea and the winds, multiplying the loaves, blasting the fig-trees, *Acts* 16. 39. *Isa.* 61. 1. *John* 3. 34. *Isa.* 11. 1, 2, 3.

4. Influences more then ordinary were seen in his strength against the Devils, and justice and wrath of *God* for our sins, in praying, strong believing, in tears and cries, in preaching and exhorting his Disciples, converting the Thief that suffered with him.

5. He

5. He must have had strong and mighty influences in the course of a holy and sinlesse conversation, in a mortified walk, refusing a Kingdom when it was offered to him, *John 6.* though he could have born it out; in being poor for us; in having no hole nor lodging to hide his head; in meek and patient forgiving of his enemies; in being much in prayer, spending whole nights in praying; in praying and fasting forty dayes; in obeying all lawes, fulfilling all righteousnesse, ceremonial, moral, natural; in all works of mercie, obedience to *Cesar*, to Parents, Brethren, to soules of men; in his vertues of faith, lowlinesse, meeknesse, patience, love, zeal, hope, delighting in God.

Now though none can be so neer to God as the man Christ, who in one person was not neer to God only, but was *God-man* and *Emanuel*; yet learn we hence, the nearer we are to God, the more are we under the showres of influences of grace. It's good to be holy, and keep close communion with God, and dwell hard by the Fountain, and we shall be watered. The tree planted by the rivers side hath most influences; and the man that lies in a bed of roses, and is neer to spikenard, to mirrhe, aloes, and Cassia, and is dayly among the herbs, and haunts in the garden of all fragrant smells, will carry some sweet favour away. The Lord Jesus his out-lettings of free love and grace, must run much upon these who are daily neer to him. Keep a distance from God, and be much at cups, at chambering and wantonnesse, in the company of the whore, of the profane, of the swearer, what hope of showres and waterings of influences of grace upon such a cursed soyle?

But 2. The Fathers drawing sinners to Christ, *John 6.44.* the Fathers teaching men, and causing them to hear the learning of the Father, *John 6.45.* holds forth the influences of the Father upon sinners. Christs word is remarkable, *John 15. 1. My Father is the husband-man.* When Christs Father ploughs the sinner, and breaks up the fallow ground of the heart, there must be influences there: for then is the Father sitting the soyle for Christ, *Col. 1. 12.*

Giving

Influences of
the Father
upon his own

Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the Saints in light. *13. Who hath delivered us from the power of darknesse, and hath translated us to the kingdom of the Son of his love.* That must be a mighty strong influence of the Father that works the mans translation; and the daily work of the care of the Father is much in promoting his work, *John 15. 2. Every branch that beareth fruit he purgeth it, that it may bring forth more fruit.* Let then the question be, what talk ye to us of predeterminating influences that are above us in the hand of a Sovereign God? How shall our short arme reach these influences? We must have influences of the Father that are at our hand, and under the power of our free-will.

The Lord's
beginning of a
good work in
us brings the
Lord under a
necessity of
conferring in-
fluences to the
end.

How shall our
short arm
reach these in-
fluences.

Ans. 1. The Adversaries here deny the freedome and sovereignty of grace in bestowing influences, and submit the actings of grace to the indultry of a sovereign man. *Bradwardin* desired to worship no God who was under mans free-will: I commend him for it.

2. The question is soon answered: The Father of Christ condescends to take on the person, and, as it were, the office of a painful husband-man, who intends to make some noble generous Vine-trees to be planted in the higher garden; and shall an earthly husband-man plow, delve, ditch, plant, purge, and do all that becomes his office? so that if the Vine-tree had wit and reason, it could not make a question, will the husband-man care for me? will he delve, and dresse, and purge me, that I may bring forth more fruit? Far more may the believer say, Christs Father and my Father is the good husband-man, and both have begun the good work in me. Faith would say, he will not be wanting in his office of husbandry; he will send showers of blessings and influences upon his mount Sion, and upon me a withered and dry twig.

Christ hath
the dispensing
of predetermi-
nating influ-
ences, by office
and covenant.

3. Christ saith, *John 15. I am the Vine-tree, ye are the branches.* Now look what influences of sap and life the Vine-tree sends to the branches, and the head to the members, so will the Lord for ever make that good, *John 14. 19. Because I live, ye shall live also.*

Y

1. As

1. As King and Prince. Christ must put out his influences for repentance and pardon, *Acts* 5.31.

2. He is Prophet of the Church: Then opening the heart to understand the Scriptures is his office, and to warm the heart by the word, *Luke* 24.32,45.

3. As High Priest he ascended on high, and contributes his influences for sending down the Spirit, *Luke* 24.49. *John* 14.16,17. *John* 16.7.

Yea, and predeterminating influences to circumcise the heart to the Lord, are promised by him, *Deut.* 30.6. *Ezek.* 18.19. *Isa.* 44. 1,2,3,4.

2. When a dominion from sea to sea, and from the river to the ends of the earth is promised to him, *Psal.* 72.8. and that all nations shall serve him, v.11. and that the heathen shall be his inheritance, and the uttermost parts of the earth his possession, *Psal.* 2.8. and when the incoming of the Gentiles in their fulness, is promised to him, *Isa.* 55. 1, 2, 3, 4, 5, 6. *Isa.* 42.8,9. *Isa.* 11. 10, 11. there must be promised a power of bowing their hearts, to make them a willing people to follow Christ, *Psal.* 110. 1, 2, 3. Call this bowing of the heart predeterminating grace, or give it another name, I contend not, or call it an impression of strong delectation on the will, so it be invincible, insuperable, and above the power of free will to resist and oppose the call and drawing power of Christ, no matter though it be not irresistible; which includes the wills free consent.

3. The promises of a seed given to Christ, and that he should see of the travels of his soul; and that the pleasure of the Lord should prosper in his hands, *Isa.* 53. prove that influences of grace must be promised, by which people should be made the seed of Christ, and willing followers of him, which is Christ's soul-travel, and the good-will and pleasure of God prospering in his hand, *Isa.* 59.20,21,22. *Isa.* 49. 5,6, 7,8,9. *Psal.* 89.27,28,29,30,31,32,33,34,35,36,37.

4. The promises of the covenant between the Father and the Son prove the same; for if God give many children to Christ, and if Christ undertake for these many children, to bring them to glory, to cast none of them forth, but to raise them up at the last day, and to lose none of them; Then must

Christ

Christ be Master of their free will, and he must have a bar of strong influences on their hearts, that it shall not be in the power of Satan, the world or sinful flesh to pluck them out of his hand. Hence against all trepidation of mind, this is removed; what warrant have we, that we can make use of the influences of grace that are in the hands of the Son? these are a fowl flying in the wood, which we cannot command; take these answers.

1. What ever Mediatory grace is in the Son they are gracious influences laid by for our good; as what sums of money a rich man is to give out for the profit of Minors, he mixes it not with his own, but looks on it as none of his, but to be expended for the good of others; and the Minors having assurance of the faithfulness and care of their Tutors, look upon it as their own: we are by faith to look upon the treasury of Christ that is begun to be bestowed on us; and that Christ shall not withdraw, (being a most faithful Tutor) what is necessary for our best life.

2. Christ being the best of Kings, the most faithful of Priests, and above all the Prophets, *Moses*, and who ever they were, by office is to give out influences. If we believe that Christ shall acquit himself as a King, then shall his subjects find the outettings of grace for repentance and remission, *Acts* 5. 31. for Christ is worthy of his throne and chair of Princely state. We are to believe, as our high Priest, he shall, by vertue of his office, apply by the Spirit the blood of atonement and sprinkle the nations therewith; As also, when we sin he gives out influences for believing that our Advocate lives and intercedes for us; and the acts of opening the heart to believe the Scriptures, to be guided in all truth, to be comforted and quickned, come from Christ the great Prophet; and if he be God, what the Governour of Heaven and Earth does by his office, if he feed all living things, the Ravens move not the question what they shall eat to morrow, nor the Lillies of the field how they shall be cloathed: far more, believers are to rest upon this, Christ shall fully execute all his offices in all parts towards them.

3. The Vine-tree, by a flux of nature, sends sap to the

Y 2

branch here

branches, and the head does not deliberate nor interpose freedom of will to send down life and influences of life to the members; but nature hath a strong hand in this: at least love is soon resolved in the husband what shall be the influences of good communicated by him to the Spouse. The great thing Redemption is purchased, and will Christ stand and doubt of influences of grace to compleat the Redemption, and to make out the life of glory until it come to the fruition and enjoyment thereof?

CHAP. VI.

The two spirits of the world and of God, 1 Cor. 2, 12. and the differences in order to influences opened. 2. The characters of the spirit of God, and the relation of the spirit to the word. 3. The spirit of Antichrist: 4. The more of the spirit the more activity in the ways of God. 5. The Spirit of God a praying spirit. 6. No praying without the spirit. 7. The suspending of influences. 8. We are to pray for influences. 9. Two-fold power and efficacy. 10. The difference betwixt the spirits acting, and the literal acting of the word.

BUT influences of the Spirit are mainly here to be eyed; and if any have the spirit, he cannot want the influences of God. The Spirit is, as it were, all saving influences, and such as are void of the spirit, know not any thing of saving influences; Yea, the Father and the Son let out all their influences in, and by the Spirit.

Therefore to open this; consider

1. That there are two sorts.
2. The characters and differences of the Spirit of God which speak a spiritual man, and spiritual influences.
3. What are the divers influences to be taken notice of: The

The two spirits are clear, 1 Cor. 2. 12. *But we have not received the spirit of the world, but the spirit which is of God.* Paul had said that the world and the Princes of the world knew not the mystery of the Gospel; why? *They had not crucified the Lord of glory, had they known him.* As also the spirit teacheth it, ver. 10. how is that proved? from the nature of an infinite spirit, that searcheth all the things of the infinite God; even as a mans spirit searcheth all the things of a man, v. 12. How can we know the things of God? they are far above us. He answers, we who have received, not the spirit of the world, but the Spirit of God, doe know the things that are graciously given us of God: they know the things of God; But v. 12. we are such.

2. What is meant by the spirit of the world?

Ans. Its the humane spirit, by which we know Arts and Sciences, and the things of a present world, which is also the Spirit of God, and a singular gift of God. But there is somewhat more in this spirit: a carnal spirit that is opposite to the Spirit that is of God, a spirit that judges the depths of Gospel wisdom to be foolishnesse, ver. 13, 14.

Hence the differences of the two spirits.

1. There are no saving influences due to the spirit of the world. The worlds spirit sees the mysteries of Philosophy and Arts, and the good things of a present flowing world, and no more. And as an old man sees all that a child can see and know, and much more in a more solid way: So the children of God often, as *Moses, Solomon, Daniel, Paul,* see with the spirit of the world in this sense all which the men of the world see, and in a more spiritual way; and beside, the Spirit of God in them knows higher things that are hid from the world and their spirit. As,

1. How Heaven lies, how many Summers are in one year in that land.

2. *The rivers of wine and milk, Isa. 55. 1. the garden, the second Paradise, the tree of life that bears twelve manner of fruits every moneth, and the leaves serve to heal the Nations, and the pure river of water of life clear as chrystal proceeding out of the throne of God and of the Lamb, Rev. 22. 1, 2. Rev. 2. 7.* The glorious things which the spirit of God shews.

3. What

3. What a plantation is there? what streets of gold the rich citizens walk in with their feet? *Rev.* 21. the structure of the new *Jerusalem*, the twelve ports, the foundation of the wall, garnished with all manner of precious stones, the building of the wall of *Jasper*, what a bride the Lamb's wife is, as shee is busked and adorned with the glory of God, what a joyful company of harpers cloathed in white follow the Lamb? *Rev.* 14. *Rev.* 19.

Yea 4. Even in this life in the lower country, and the out-fields, the fruits that grow in the land are good, *Rom.* 14. 17. *Gal.* 5. 22. *Psal.* 72. 16. 1 *Pet.* 1. 4, 5, 6. *Psal.* 16. 11. 1 *Cor.* 2. 9. what a life-guard for Kings sons? *Isa.* 6. 2, 3, 4. *Psal.* 34. 7. *Psal.* 91. 11, 12. and on the other hand, what golden nothings and clay-dreams does the spirit of the world follow after? what spiritual gallantry is in the man, that says and resolves, time and all that *Solomon* had shall not satisfie me; I must either be a King above time or have nothing. Will a beggar aspire to a Kingdom; or a sow seek after pearls? what does the spirit of the world, but lie, and swear, and whore, and oppresse in the sons of disobedience? the godly is of a far more excellent spirit.

5. Its a poor spirit that acts in *Cicero*, *Seneca*, and other *Pagans*: the bastard and the servants priviledge is little to a Kings heir and son.

As to the second, the differences of that Spirit which is of God are considerable.

How the spirit
of God dwells
in his own.

1. The spirit, *John* 14. 17. remains in his own, and dwells in them, as in his house, *Rom.* 8. 11. as a man remains and works in a shop or work-house; and the soul, lives, breaths, acts, discourses in the man: so the spirit of adoption, prays, groans, believes, teacheth, witnesseth, speaketh, heareth in the believer, *Matth.* 10. 19. *Rom.* 8. 16, 25, 26. Now the world cannot receive this spirit, *John* 14. 27. no more then the noble soul of man can find lodging in a brute beast: try what spirit acts in you, and the principles of your actions, and you shall know the influences. Every mans moral actings are as *John's* baptisme, from Heaven or of Men; what sparkles of influences kindle the heart in your actings?

2. The

2. The Spirit of God, *John* 16. 13. *ὁ πνεῦμα ἐν ὑμῖν*, He shall guide the way to you in all truth; *Rom.* 8. 14. as many *ἄγ' ὡς*, as are led, driven either as a flock by the shepherd, or as a ship by the wind, are the children of God. The Spirit is a Pilot and a Steersman acting and moving in the Saints, directing, counselling, conspiring in all actings: its easie to know the spirits leading by what it drives at, *Rev.* 16. 13. For they are the spirits of devils working miracles, which go forth to the Kings of the earth, and of the whole world to gather them to the battel of that great day of God Almighty. This he says of the three unclean spirits like frogs (the Popes firebrands and incendiaries) who came out of the mouth of the Dragon, out of the mouth of the beast, and out of the mouth of the false Prophet. What hellish influences must drive these men delivered up to such leaders? There is a spirit who rules in the children of disobedience, Satan the Prince of the air, *Eph.* 2. The spirit of giddinesse and error leads *Egypt*, *Isa.* 19. 14. The spirit of whoredome, *Hos.* 4. 12. *Hos.* 5. 4. that inclines to Idolatry. The spirit of lying, 1 *Kin.* 22. 22. The spirit of errour, 1 *John* 4. 6. The spirit of unbelief that was in the ten spies led and drive many, *Num.* 14. 24. But *Caleb* had another spirit with him. Its the sin of the time we live in, to persecute & resist the spirit; and the more outlettings of the spirit that appear in *Steven*, the more the Jewes set themselves against him. For *Acts* 7. 27. they cry out with a loud voice, and stop their eares, and run upon him, when he saw heaven open, being full of the Holy Ghost; he was before full of the Holy Ghost, but now there is a high spring-tide, and a new mighty flowing of the influences of the Holy Ghost; and the height of goodnesse and excellent actings of the spirit, draws out their malice to the full, as *Steven* told them, 51. Ye have alwayes resisted the Holy Ghost. *ἀντιπνεῦμα*, is to fall crosse with all the might in a hostile way upon the spirit. O tremble to hate and fight against the marrow of godliness, and to mock the spirit! O that it were not this day the sin of *Scotland*, and of the generality of the Ministers of the Gospel in this Land! In the Prelates times the seekers of
God

The spirit of
the world in
the Antichrist
and drives o-
ther spirits
lead the
world.

God met not with such bitterneſſe as even now they meet with.

Liberty of ſtir-
ring follows
the ſpirit.

3. Where the Spirit of the Lord is there is liberty, 2 Cor. 3. 17. *Uphold me with thy free Spirit, Pſal. 51. 12.* It's proper to natural men in whom the ſpirit dwels, not to be vile ſlaves to luſts; and the more of the ſpirit in any, the more active are they in the Lords wayes; and hardly can the ſpirit be where there are not influences of grace. For it's the Spirits office to be ſtirring and active (as the *horses of Egypt are fleſh and not ſpirit*, that is, lumpiſh, dead, feeble, unable to ſave, not ſpirited & active to deliver) and in this eſpecially the actings of the ſpirit appear in the fiery ſpiritneſſe of heavenly influences. Would ye be carried on and helped in duties, get the ſpirit and ye cannot miſſe heavenly influences; the drineſſe of the earth ſpeaks the ſuſpending of rain and dew in the clouds, and a heaven of braſs; the man is dead, and under bands, and ſtrainted in prayer, then muſt the ſhowres of influences be reſtrained. *Pſal. 51. 12. Uphold me with thy free ſpirit.* What then? *v. 13. Then He teach tranſgreſſors thy wayes.* Take a work where there are an hundred wheels, of which the higher moves the lower; then when the firſt and highest moves not, all the ninety and nine muſt ſtand. When the ſpirit breathes not, and influences are reſtrained, what wonder if the ſoul be deadned? For the Marigold loures and weeps, in its kind, and droops when the Sun is down: our prayers would blow upon the North and South wind; that they may blow: The breathing and blowing of prayer do readily waken up the ſpirit, though he muſt ſtir in praying alſo, elſe we are dead and breathleſs.

Praying is
proper to the
ſpirit.

4. The ſpirit that is of God is a praying ſpirit, *Jude. Praying in the Holy Ghoſt.* Of all the Tongues and Languages on earth, the Holy Ghoſt loves moſt to ſpeak prayer-wiſe, and in the language of humble ſupplications. *Rom. 8. 29. We know not what we ſhould pray for as we ought.* What then? ſhall the work lie? Nay, the ſpirit takes it off the poor mans hand; but the Spirit it ſelf maketh interceſſion for us with ſighs that cannot be expreſſed. And rather or that

ſpiritual work be at a ſtand, the Third Perſon lends a liſt to the groaning ſoul that cannot pray: For the Spirit helps our infirmities. And then praying is a maſs of influences for faith, for holy deſires, for ſenſe of want; yea, and no man gets the ſpirit but the praying ſon, *Luke 11. 11.* Only this ſhall bide a queſtion, How ſhall they pray for the Spirit that want the Spirit? *Anſw. Yea Magus*, though in the gall of bitterneſſe, is commanded to pray, *Acts 8. 21.* The Law commanded praying to God incarnate when he is revealed to be incarnate. As the firſt command charges all to know the Lord practically in all the wayes of Law and Gospel by which he ſhal reveal himſelf; and the Lord hath not abated a whit, and come down from his holy rigorouſneſſe, as if the Lord would make amends, and give us (as ſome *Pelagians* ſay) a lower and milder Law, which forbids not venials. *Et peccata quotidiana incurſionis præciſe ſub periculo æternæ condemnationis.* Yea but there is not any Law nor Gospel which forbids not ſin under the ſame penalty that the Law forbids; and the Gospel forbids not adultery and murder in *David*, but he is free from eternal puniſhment, if he be humbled for theſe ſins, as he muſt be humbled for leſſer and venial ſins, *Pſal. 19. 12. Pſal. 51. 5. Pſal. 130. 3, 4.* God may ſtrait all men to pay the very ſtock which he gave them in *Adam*.

Baron. de peccato mort. & veniali.

2. Are not men inexcusable, when they will not await the wind, and lie at the tide, and uſe meanes, but reſuſe to command body and legs to preſent themſelves to the ſea-side and the ſhip? The body and legs have no influence on the winds, ſo they declare that they hate the covenant and bargain of grace as well as the Law, who reſuſe to ſtir in his wayes.

3. The firſt giving of the ſpirit is like the growing of lilies and flowers wilde on the mountaines, plough or ſpade can do nothing to cauſe them ſo to grow in the garden and the inſield. *Pelagians* muſt not get their will, their common univerſal grace is not the ſpirit of Adoption; and thoſe who ſay men can pray who never received the ſpirit of Adoption (happily they may complement with the Lord in word) but

The ſpirit pre-
venes nature; nature pre-
venes not the
ſpirit.

They deny preventing grace, and in effect say, that nature prevents grace, and men prevent God; and not grace prevents nature: For if there be such a thing as preventing nature, thus were to say the child is born before the mother, and the apple grows before the tree, and the bloom is before the herb. Nay, to pray for the spirit, and not to pray in the spirit, shall never be my Divinity; that were to buy Rubies and Jasper-stones with clay and common flints and rocks; nay nature cannot trade without grace. And while the Lord creates the rose-tree, the rose-tree cannot seed nor bring forth rose-trees. Oh but it concerns us much, Ministers and Professors, to have the spirit, and to have more of it. Too many Ministers in the Land cast never fire on the people; they never warm hearts but by hewing, and striking, and hammering upon the Letter; the fire of the Lord falls not down upon the sacrifice. Ah, our fleece is dry, and we are like the Land not rained upon. And let men speak, Can ye live without the Spirit and his influences, more then ye can live without God and without Christ in the world? And who cries, Lord, can my dry bones live? misse ye the anointing? The complaining of the suspending of influences, of the ebbing of the free manifestations, howings, and out-lettings of free grace, speaks a spiritual disposition. For,

Characters of
a spiritual
soul.

We are to
pray for influ-
ences.

1. The Church complains to God of it, *Isa. 63.17.*
2. Yielding to a temptation is a pain to the Saints, *Psal. 73. 21, 22.*
3. The Saints pray for influences of grace, for teaching, leading, quickening, inclining of the heart to the way of God, uniting of the heart to fear the name of God; then must the withdrawing of these be evil.
4. When we pray against temptations to sin, and not to be led into temptation.
5. When we pray for the spirit of grace to be poured on us from on high, we pray not for the giving of the bare habit, for that could not hinder *David, Lot, Peter, Asa, Jehoshaphat, Aaron, Hezekiah,* and others of the Saints, to fall into sad and hainous transgressions; but we suit also from the Lord the sancti-

sancti-

sanctified use and exercise of grace, and so must suit influences.

6. When we pray that God would not take his spirit from us, *Psal. 51.12.* nor forsake us, nor take the word of truth utterly out of our mouth, *Psal. 119. 43.* we then also pray that he would not withdraw gracious influences.

7. A gracious finding how sweet, safe, and comfortable it is to be acted, led, moved, guided by the sweet influences of the spirit, cannot but be grieved at the departure of such a guide and counsellour.

8. It's lawful to seek sense of Gods loving countenance, in joy in the Holy Ghost, *Rom. 14.17. 1 Pet. 1. 7,8.* in delighting in God, and in duties relating to him and our brethren, and in the consolations of the Holy Ghost, and in the spirits work of sanctifying us; then we may, and are to be grieved at the withdrawings of God, that we see not his power and glory in the Sanctuary, as we have sometimes done, *Psal. 63.*

5. The spirit that is of God goes along with the word, if we 1. consider the spirits relation to the word. *My spirit and my words, Isa. 59.21.* For the Gospel is the chief chair and seat of the spirit, *Rom. 1.16. Isa. 53.1.* The word is, as it were, the work-house and shop, and the spirit the worker; the word the ship or chariot, and the spirit drives and stirs the promises. The spirit honours so the word, the spirit moves and acts when the word moves and acts; the spirit utters not a groan but according to the will of God in the word, *Rom. 8.26,27. Acts 10.44.* While Peter yet spake these words, *ἡ ἁγία πνεῦμα ἤρξατο λέγειν,* the Holy Ghost fell upon those that heard the word. When the ship or the chariot moves, the Pilot or Steers-man and the Coach-man are moved with them. The poor Minister often drives an empty coach, and carries but sounds and letters; but when the spirit strikes in with the word, and is steers-man in the ship, the vessel is afloat, and sayls gallantly before the wind.

The spirit conveys the word; the spirit's relations to the word.

2. The word preached is the breathing of the spirit, and the spirit speaks and breaths through the word, and it is the word of the spirit; *the holy Ghost prophesied well of you, &c.*

3. The spirit is referred to the word as the soul to the body;

A two-fold power of the word.

Of the power of the word and the power of the spirit, and how they are differenced.

body; the body is but a lump of dead clay if the soul be removed, and the word is so many sounds, syllables, and letters, if the spirit act not; this is a similitude and would be well expounded. There is a two-fold power; one *subjective* and *material*, which comes from the Author the holy Ghost; in which regard the word of God from the Author the Holy Ghost hath *actu primo* as touching the matter and efficient cause, holiness, liveness, divinity, majesty of style even as contradicting distinguished from the spirit acting with it; there is no word, no book, no speech of Angels or Men comparable to it. There is 2. A *formal power* which agrees to the word *actu secundo* as the spirit going along with the word makes it effectual, to enlighten, to teach, to rebuke, to convince, to persuade; so our Divines say (a modern *Lutheran* widely mistakes) the efficacy of the word is from the spirit, 2 Cor. 10. 4. the weapons of our warfare are not carnal but mighty; how mighty, not of themselves, but *mighty through God*. We make not the word of it self, a dead inky letter, as *Papists* and *Libertines* both doe. The like distinction is clear in a Sword or an Axe of steel, both the one and the other from the matter and artificer that made them hath *actu primo* sharpness and aptness to cut: Suppose the Artificer that made both be dead, yet the *sharpest* two-edged sword that is, except it be welded by the arm of a valiant man can doe no good in war: And the like may be said of the Axe, both are dead things of themselves.

Hence 1. Since we are meer *Messengers*, we cannot breath life in the word only, like the *Trumpeter* that blows his warm breath through a dead trumpet of Brasse; but he blows or breaths no valour or courage in the soldiers, that was not in them before. But if the spirit goe along and breath life in the hearers they shall live, as speaking and acting are conjoynded, *Ezech. 2. 1. Son of man stand upon thy feet, and I will speak to thee. 2. Then the spirit entered into me, when he spake to me, and he set me on my feet. So John 5. 25. Ezech. 37. 7, 8.* It not a little concerns Ministers and Hearers to pray that the spirit may go along with the word: otherwise the shepherds singing through an oaten reed shall never feed sheep or lambs, and make them fat.

fat: and people often receive in their ears, a noise of words and syllables, and are not fed with sounds. It's true, Christ and the Prophets and Apostles preached in the spirit and in the lively power of God, and yet nothing but the letter came to the ears of many of their hearers, *Isa. 53. 1. Isa. 28. 9.* the hearers are but as weaned children: *Mat. 13. 13, 14, 15.* the hearers are fatted hypocrites. And a poor man speaks the letter of the word, and happily deadily and weakly; yet betwixt the speakers mouth and the hearers heart, the spirit strikes in and the dead man lives.

2. The letter of the word spoken by Christ lies dead, until the Comforter which is the Holy Ghost come: then he shall teach you all things (in a lively way, which the man Christ, as man only did not) and bring all things to your remembrance, *Joan 14. 26.*

3. The light may remain only light and literal and uselesse: the Disciples in the garden with Christ knew they should watch and pray, yet they sleep. The spirit brings not up literal light to spiritually quickning light, *John 16. 7. The spirit shall convince the world of sin, because they believe not in me.* What did not all the Prophets convince the world of sinful unbelief? *Isa. 7. If ye believe not, ye shall not be established. Isa. 53. Who hath believed our report? Did not Christ himself convince the world of sinful unbelief? John 3. 18, 36. John 5. 24. John 11. 26, 27.* and all the Ministers of the New Testament convince men that they ought to believe and receive Christ by faith? But all these are but literal convictions, until the spirit carry into the heart the marrow of the promises and threatenings of the Gospel with a strong hand, and the natural man while he is in the mouth of Hell with *Judas* is convinced of the Law deserving, and of unbeliefs desert, but not of actual damnation. The deceit of the conscience is this, that all are under sin and the curse, who believe not but God must give a general suspension against the Gospels decree and sentence of death for my unbelief, and to most of mankind. Ah, this is not to be convinced of unbelief by the spirits working: Nor in all this does the spirit adde any divine majesty and power to the word which was not in the word

Speaking in the spirit is not ever saving to the hearers.

The spirit's convictions.

In the spirit's conviction there is some new strength added to the word.

before,

before, when he effectually perswades and convinces; As the hewer puts no metal in the Axe which was not in it before, only he applies powerfully his strength and art to the effects which he produceth by the Axe and other tools, by which he makes curious carved work. Nor does the souldier adde any new sharpnesse to the Sword which it had not before, only he useth the Sword for valorous exploits. All that the spirit doth is in the powerful and effectual application of threatnings and promises in actual perswading to believe; all the majesty and heavenly power the word hath *actu primo* from the immediately inspiring spirit: and this is alike to all; only much godly trembling is required that the spirit may in his mighty influences goe out with the word.

2. Hence that is wild-fire and sparkles of hell not the spirit of Christ nor the influences of grace when a dumb spirit speaks not in the word, but in signes, images, ceremonies devised by men, as a dumb man speaks with his fingers. The Spirit of God loves to work and act with his own tools in the testimonies and promises; the Spirit of the Lord never bids burn the Bible. *Antiochus* had such influences from hell, and not from the Lord. Some make the Bible a horn-book for new beginners only as images are, and the man must be *all spirit* turned into *pure spirit*; why then do themselves speak, write such fooleries? why do they eat, drink, sleep, hear? such as are all spirit doe none of these. But though holy men of God were far from making the spirit both Law and Gospel, none had more of the secrets, and mysterious visions of God revealed to him then *Jobn*; he saw Christ in his glory, *Rev. 1. 14, 15, 16.* he saw Heaven open, and the Throne and glorious company, the new *Jernsalem*; Yet *Rev. 1. 3.* he saith, *Blessed is he that readeth*; Can one that is all spirit speak of reading when he had seen all these visions of God? *Rev. 22. 18.* he puts a seal of honour on Canonick Scripture; he is charged to write in his divine Epistles, *These things I have written, I write to you fathers, &c.* When Christ is risen from the dead, and entred in a most spiritual life, *Luk. 24. 27.* he expones the Scriptures: who so mock the Scriptures loath the Spirit also.

CHAP.

A state of pure spirit and of all spirit beyond the word in this life is a fancy.

CHAP. VII.

Characters of a spiritual disposition are these. 1. To be willing to be under the guidance of the spirit. 2. Four expressions in the Scripture hold forth opposing of the spirit. 3. We are to acknowledge and adore the spirit in his actions, and joyn hearty consent thereto. 4. Self-denial. 5. In a bewildered condition to desire to be led by the spirit. 6. Spiritual facility in acting. 7. To act much in publick works, in the spirit: 8. Much watching and praying. 9. To converse with spiritual men. 10. To be much in spiritual conference are all characters of a spiritual disposition.

The third particular is, what speaks a spiritual man and spiritual influences?

Ans. He who puts himself under the guidance of the spirit, is a spiritual man: the will of the Guide should be master of the journey.

The Prophets, *Acts 13.* Paul and Silas, *Acts 16.* Philip, *Acts 8.* accurately observe the command of the spirit, as being as binding as the command of the Father and the Son. The commands of God to the men of God were more legal in the Old Testament; but the commands of the spirit now in the New Testament have more of free grace and perswasive leading, *Acts 10. 19.* *Acts 11. 12.* *Acts 18. 9, 10, 11.* *John 14. 16, 26.* *John 16. 13.* We shall speak hereafter of the lying under and obedient receiving of the breathings and influences of the spirit; only here where there is a strong bensil of will and much freedom in obedience, there is much of the spirit: backdrawing in spiritual works proclaims much carnality; but who had the anointing above measure, was all will, and all heart, and all spirit to obey and suffer, *John 10. 17, 18.* *Psal. 40. 8, 9.*

2. The leading and drawing of the spirit, when it bringeth forth running, and is strongly closed with, speaks a spiritual

Obedience is to be yielded to the spirit, as to the Father and the Son.

Much renewed will is a note of a spiritual disposition.

ritual man, Cant. 1. 4. Psal. 119. 32. Cant. 3. 4. *I held him and would not let him go.* Is not this violence? sweet feelings and high commending of him follows; when the spirits violence in drawing, and the spouses violence in running meet, there is a spiritual closing, Cant. 1. 4. *The King hath brought me into his chambers;* and what follows, *we will be glad and rejoyce in thee, we will remember thy love more then wine.* See ver. 12, 13. Cant. 2. 3. *I sate down under his shadow, and his fruit was sweet in my mouth.* Delighting in him is followed with his delighting in the Spouse, ver. 6. *His left hand is under mine head, and his right hand doth embrace me.*

2. Here, if in any, it's true, *to him that hath shall be given:* he that is willing to be led shall be led; and keeping of the Commandments of Christ makes room for the Father and the Son to come hither and dwell; fire makes more fire.

3. A state of translation is to be gone about; The man hath not the spirit till he be once over the water translated to the Kingdome of the dear Son of God. Christ is not owner of the man that hath not the spirit: *If any have not the spirit, he is none of Christ's,* Rom. 8. 9. Christ and the Spirit cannot be sever'd; the spirit that is in the first heir is in all the rest; and we should take it hard to be called, or to be none of Christ's.

3. Heed must be carefully taken that none of the Organs or parts of the new creation be broken. A spiritual man cherisheth the spirit in all his operations, he loves and honours his guide and leader. The Scripture notes in four words the wrongs we doe to the spirit, Isa. 63. 10. *They vexed his spirit of holiness;* the word is, *Psal. 55. 6. they painfully wrested:* as they gave another figure or fashion to my words, Ephes. 4. 30. *Grieve not the holy spirit.* The word *λύπω* is to sadden rather than to anger, *Matth. 14. 9. Matth. 17. 23. Matth. 26. 22.* Can a friend lodge in a house, where he is every hour sadned? is not this to chafe him away? and especially to sadden the King in the act of sealing your Writs and Evidences of Heaven, is not this dreadful? Ye shall know the spirit to be sadned when he acts deadly and gently; as the man who rides on a lame and halting horse advances little in the way, the fault is not in the Rider; So when

Four expressions in Scripture of wrongs we doe to the spirit.

Vexing of the spirit and violence done to his actings.

Sadning of the spirit and the signs of it.

when the man is straitned in praying, and he knocks faintly, life and liberty and godly boldness is away; the tools of the worker being broken, how unhandsome is the work?

2. There should be an eike made to the working of the spirit; there is needful a sort of helping of the spirit by widening, opening and enlarging the heart; the extending of love, desires, faith, fear to their utmost borders: there is an opening of the mouth wide commanded, *Psal. 8. 10. Psal. 24. 7. Lift up your heads and be ye lift up ye everlasting doors.* Cant. 5. 2. *Open to me my sister, my love, my dove,* &c. And this is needful under the actings of the spirit, that we stretch the soul beyond it self and make an eike to the spirit of his own. Hence that charge 1 Thef. 5. 19. *Quench not the spirit.* The word is, *Matth. 12. 20. Matth. 25. 8.* Our lamps are out, or quenched, *Mark 9. 44, 45.* Some cast water upon the fire and holy flamings of the spirit: this makes a cold hearth-stone, and mightily obstructs the working of God; whereas we should adde new fuel to his fire, and blow away the ashes and wrestle against deadness, dulness, faintness, and *stir up the grace of God,* 2 Tim. 1. 6. as smiths with the bellows blow up and quicken the flame: do not quench it in your self by unbelief and uncheerful walking; and break not one another, know that so doe the enemies of Christ: *He trusted in the Lord that he would deliver him; Let him deliver him, since he delighted in him,* Psal. 22. 8. That is to act Satans office, when men cast water on the flamings of the spirit and crush the spirit and his actings in others.

3. Acknowledge and adore the holy spirit as God, and follow not *Ananias* to play the diavel to the Holy Ghost, to try if the holy Spirit shall find out hypocrisie, *Acts 5.* Satan is the great *νεμεσώτα*, *Matth. 4. 3.* who tempted the Son; And a man may ride so neer the rotten margin on the bank of a mighty River, as he will try the highest of free grace; why but I may doe this and be pardoned? Nay, the holy Spirit never said, *Sin at will with greediness, thou wast once a believer.* It's dreadful to put a tryal upon the worth of an infinite ransom. 2. Upon the most noble and

Quenching of the spirit.

We are to make a sort of eike to the spirit.

Tempting of the spirit.

transcendent actings of the spirit: this God hath done in me, therefore I have liberty to sin. Tempted free grace is a transgression with so loud a cry, its heard all Heaven over.

4 Resisting of the spirit and persecuting of godliness.

4. Joyn hearty consent to all the actings and influences moral or physical of the Holy Ghost, and be not beaten from that. There is an anger outed in the Father as the offended Law-giver pursuing all that are out of Christ. Ah, who can drink unmixt wrath, as Christ did, and live? and who may stand when he is angry? then resisting is terrible.

2. There is vengeance in readinesse, and grinding of men to powder, and everlasting burning for such as so far resist the Son, as they say, *This man shall not reign over us.*

3. But there is a vengeance beyond a vengeance, and fiery indignation, and more then an ordinary hell to touch as resist the spirit in the Prophets, and doe despite to the Spirit of grace, *Heb. 10. 28, 29, 30. Matth. 12. 31, 32.* Killing of the Prophets and slaying of them is a sort of killing of the spirit in men, as the Jews killed the Lord of glory in the man Christ, & wished there were neither in the world, God nor the Spirit, nor God incarnate: and this is just as if men would put hands in so much of God and of the Spirit as they find acting any thing of God in others or themselves: this hateful persecuting of godliness is the dreadful national sin of this age. Find ye not the actings of the spirit sweet and heaven-like? if so, it speaks a spiritual disposition.

4. Much of self-denial speaks much of the spirit: he who will be least his own is most God's, and partakes most of the divine nature. The spirit loves the room of self; *I live not, but Christ* (by his Spirit) *lives in me,* Gal. 2. and the spirit, to speak so, is the full predominant element in the acting (not that nature sinless is wholly dead and passive, as Familists and others teach) and self appears to be sunk into nothing, and is denied: as *Matth. 10. 20. It's not ye that speak, but the spirit of your Father that speaks in you.* Though they be living persons in their nature and being, *Peter* and *Job* speaks: and yet the spirit so discourages and lays aside the creature called *self*, and sets up God, that as if self were annihilated

The spirit above self speaks a spiritual one; he who is least his own is most God's.

annihilated and not there at all (I mind no Libertine annihilation) the spirit as the predominant speaks in the man and acts in him, rather then the man. And the Spirit of the Father, prayeth, preacheth, reigneth, acteth, disputeth, confesseth in the believer. *1 Cor. 15. 10. But I laboured more abundantly then they all;* then must I in *Paul* be preferred and exalted above *John* the beloved Disciple, and all the eminent Apostles? O not; *I laboured more abundantly; yet not I, but the grace of God which was with me.* Acts 6. 10. *And they were not able to resist the wisdom and the spirit by which Steven spake.* He saith not they were not able to resist and dispute against the sinful man *Steven.* Acts 4. 8. Then *Peter, filled with the Holy Ghost,* said unto them, & made answer to the persecuting Rulers; this is a far other thing then if he had said, *then answered Peter* the Apostle; for *Peter* was before this, filled with the Holy Ghost, but now the Holy Ghost in a new fulnesse and flowing of heavenly influences in the man *Peter* is Master-speaker. In the Prophets this is cleer from *2 Pet. 1. 21. Prophecie came not of old by the will of man;* (though the Prophet was not compelled to prophecie, nor his will Physically sunken down to nothing) *but holy men of God spake as they were moved by the Holy Ghost.* 1 *Pet. 1. 11.* The Spirit of Christ spake in the Prophets before hand of the sufferings of Christ and the glory that should follow. Though there be a difference betwixt the speaking of a Prophet, and the acting of a believer; there is much of self in the Prophets, *who bite with the teeth and cry peace.* *Micah* sets himself against such, *cap. 3. 8. But truly* (saith he) *I am full of power, by the spirit of the Lord, and of might, and of judgement to declare unto Jacob his transgressions and to Israel his sin.* 3. There is little of self in children; the children of God (*τὸ υἱοῦ*, the word given to sucking children of two years old, *Matth. 2. 18. Acts 21. 21.*) are like such as are learning to walk; there is little self-wisdom or of self-designes in the motions of young children. So doth the spirit act with facility and without resistance in the sons of God; Who may not see the colour of self, and feel some favour of the creature & of self in men? O if we could favour in looking, speaking, acting, of the spirit! The rivers, loths,

and fountains issue themselves in the Sea and be mixed therewith; its the salt Sea and not the rivers which ebb and flow: the under-acting of sinlesse nature in spiritual actings hindereth not the work to be denied of the man and affirmed of the spirit; So as we say not the man, but rather God in the man acts and speaks. Indeed things are not denominate from their externals; a vessel of copper washed over with silver, or a cup of brasse over-gilded and lustered with gold, is not, nor is named a vessel of silver or a cup of gold. Though we name things by their skin and out-side, yet when the hypocrite prays, the Lord says the man prays, *Psal. 18. 41.* but the Spirit of God prays not in him. Nor doth the Lord name *Magus* a true believer from his profession, only the Holy Ghost saith, *be believed.* It's good when the conversation speaks heaven, and the spirit is visibly seen acting in the behaviour and walk of men. It's true, there is much of renewed self, (as *1 Cor. 15. 9. 10. Gal. 2. 20. Rom. 7. 17, 22. 1 Cor. 9. 20, 21.*) in spiritual actings, and this heightens the excellency of the actions: corrupt self renders the act of praying and preaching wider and bigger, but not better and excellenter; especially in publick renewed self rendereth it excellenter.

And 5. Not unlike unto that touched before is a character of a spiritual man, when the man is spiritually bewildered, and doubts of all ways he walks in, except the way he is sure to be of God, *Psal. 143. 10. Teach me to doe thy will, thy spirit is good, lead me into the land of uprightnes.* Hence these three follow. 1. The spiritual man doubts of all ways, and knows that he is a bewildered and ignorant traveller of himself, and knows not by his own light, 1. The way. 2. The home and lodging. Or 3. The guide. It saith, the spiritual man judgeth the spirit of God a good leader and guide: it's no sophisme à diviser, thy spirit is good, thou art a leader; therefore the spirit is a good leader and guide: it's much to have the faith fixed upon influences of dayly guiding by God. 3. It says *I am willing to commit my goings to thee; Take the guiding of me; be father, guide, leader, tutor, king to me.* All these speak spiritual bewilderednesse; And those two are well joyned.

1. Sense

To doubt as a bewildered man of all ways and to desire to be led of God is a spiritual character.

1. Sense of bewilderednesse; and 2. Praying to the one only guide in heaven and earth: *Psal. 119. 19. I am a stranger on earth: hide not thy Commandments from me.* The Commandments are the way, and a hid and covered way is a misery to a stranger or pilgrim. A frequent sight of ignorance and errors, and a being in love with the spirits leading is good. Though a man could get the work through, be it praying, hearing, reading, waring, governing, eating and drinking, yet he is not satisfied with the bulk of the work, except the spirit be the doer. This gracious spirit looks not so much to praying as to praying in the Holy Ghost; nor to hearing as to hearing in the spirit of faith; nor to fighting, though *David* be stronger then the enemy, except the spirit of the Lord lead the army, *Psal. 60. 1, 2, 9, 10. Psal. 140. 7, 8. Psal. 18. 29, 30, 31.* Nay it's not enough to eat and drink except the spirit act the man to eat and drink for God. Men spend and waste away their actings, and call not for the spirit to get them compassed about. We are men abundance to build the Temple, and mighty Kings favour us, and work-men have strength in legs and arms to lay stones in the wall: O but that will not doe it, *Zach. 4. 6. Not by might, nor by power; but by my spirit saith the Lord of hosts;* and so only is the Temple builded.

6. There is a spiritual facility in the spiritual actings of a spiritual man. 1. The acting is connatural and easie when it comes from an inward principle; the stream naturally without violence flows from the fountain, and so doth heat from the fire: nor is it any pain to the earth to fall down and descend, or for the light bodies, fire and air to ascend; it's neither toyl nor labour to the Sun to give light: for all these come from principles internal. There is violence in the motion of an Horologue, and therefore the wheels shall be worn out by time; but the actings of the spirit are sweet and facile; grace makes the Commandments not grievous; its no pain but easie to a gracious pastor to love Christ; it breaks neither leg nor arm to desire Christ and be sick for him, and to feed his flock for love to the chief shepherd. 2. *Psal. 25. 9. The meek will be guide in*

judge-

Spiritual facility is a spiritual character.

judgement, the meek will be teach his ways. It's easie for God, to guide any man, to guide and lead Lions and Unicorns; but in the very object there is a facility to counsel a broken and danted spirit. If a man be in his flower and prime, and rich and mighty, healthy and prosperous, readily he will doe but what he will; but if the man be in chains and broken and meekned with the rod of God, he is easily bowed and counselled to what is good; as iron red hot will bow and yield to the smitings of the hammer: it's hard to lead a Lion. The Lord speaks like the Lord to Job, cap. 39. 9. *Will the Unicorn be willing to serve thee? or abide by thy cribs? Canst thou bind the Unicorn with his band in the furrows? or will he harrow the valleys after thee?* but it is easie to bind a lamb. Meeknesse is easily led and drawn: when the spirit comes in, the man is made pliable for counsel; he is a plowed and a broken man, who saith, *Acts 9. 16. Lord what wilt thou have me to doe?* There was no pride in him, but the fulnesse of the spirit of the anointing above all his fellows and all mankind, who said, *not my will, but thy will be done.* And if any living man should have had his will or a piece of his will, it was a man whose holy will could never crook; and it was now when sinlesse, holy, harmlesse nature was debating the greatest question that ever Heaven or Angels knew. But the fulnesse of the spirit bids him quit his will, and so he did. The sweet passive tractableness of the spirit of grace will enjoyn the man to be ranged, bridled and led of God: there be some, whom God can neither lead nor drive: any inspiration fals upon him, a moral influence, this I should and ought to doe; but I shall not, I will not doe it let God doe his best; and it is as if a burning cole were cast into the sea or river, will it burn the sea? will it be welcomed and received? no, its presently quenched. An unbroken Tyrant void of the spirit, when he heard that charge, *Let my people goe; They are my servants* (saith the Tyrant) *not thy people.* Exod. 5. 2. *Who is the Lord that I should obey his voice, and let Israel goe?* Let his influences be lodged with meeknesse. O wrestle not against warnings, but yield to them! So are all gracious influences sweet, delecta-

delectable and easie; is it pain, may its sweet and pleasant for a field of Roses, of Vine-trees to receive showers and summer influences from the Sun and Heaven. It was sweet for the baptised man Christ to receive and lodge the Holy Ghost who came down in the form of a Dove on him in all his influences.

7. To act much in the spirit brings more abundance of the spirit. 1. The more publick the work be, the more is the man under the spirit. Christ must have been under mighty flowings of the spirit, who for the publick Catholick duty of redeeming mankind was willing to be suspended from the influences of his personal comfort, and to be under that sad cloud of being forsaken of God that God might embrace us. It's the proper work of the spirit to glorifie God, John 16. 14. *He shall glorifie me* (saith Christ of the spirit) *for he shall receive of mine.* Then the more we glorifie God and Jesus Christ his Son we testifie we partake the more of the flowings of the spirit. The Church hath so much the more of the spirit that she is willing to bear the Lord's indignation, because she hath sinned, *Mic. 7. 9.* and bear publick sufferings to illustrate the glory of his justice.

2. We are also with *Magdalen* and other godly persons so far to be dead to the private comforts of love to Christ and his presence, and waiting about the grave to anoint his body, that we are to wait upon the more publick duties of resting in, and of sanctifying of the Sabbath; though otherwise, the rescuing of the life of an ox be mercy above this sacrifice. If we have much of the spirit, we shall patiently submit to the Lord's dispensation of his sovereign withdrawing of influences of comfort, yea and delight in other inferior duties. What though he will not feast me with the apples of the tree of life, and suspend his comforts? what if he withdraw joyful influences of believing, of glorying, and joycing in the Lord, and feed the poor sinner with absence and exercise him with sad desertions?

3. It's a spiritual condition, when Christ casts in feelings, and discernable motions of the spirit, and not only knocks, but *Cant. 5. 2, 4.* *puts in his hand by the hole of the door,* if this follow, *my bowels were moved for him.* And it's a spiritual

A publick spirit declares a spiritual man.

How to im- prove spiritual feelings.

tual condition when the soul fails, and the spouse falls a swoon at these words, *Open to me, my sister, my love, &c. Cant. 5. 2, 6.* And these lesser feelings would be turned into content, and into fixed resolutions; as the spouse, *I opened to my beloved; I sought him, but I found him not; I called him, but he answered me not:* And that came from the feeling of his hand, put in by the hole of the door, *ver. 4.* compared with *ver. 6.* For that word, *Quench not the spirit,* 1 *Thef. 5. 19.* includes an affirmative; that is, cherish kindly and yield sweetly unto the flowings and sweet influences of the spirit.

8. A watching condition is a spiritual condition. The Spirit of God is much seen in keeping the soul watching. *Ephes. 6. 18. Praying with all prayer and supplication in the spirit is joyed with watching;* For it's added, *and watching thereunto with all perseverance:* and *Jude* conjoynes *praying in the Holy Ghost,* with *ver. 21. looking for or watching after the mercy of our Lord Jesus Christ unto eternal life. The spirit is willing (Matth. 26. 4. forward, watchful, so is the renewed part,) but the flesh is weak,* sleepy, and lazy; And as much as the man hath of the spirit, so much holy watchfulness hath he; and *Matth. 25. 26.* the evil servant that digged his Masters talent in the earth, is called wicked and slothful, *barren & sleepy,* in opposition to the watching and painful servant, who *ver. 25.* gained five talents to five talents. Drowziness counter-works the knockings and gracious influences of the Spirit of Christ's calling, *Cant. 5.* and answers Christ's piercing words *Open to me, my sister, my love, &c.* with a carnal excuse from drowziness; it's not time of night for Christ to seek lodging; *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?* *Cant. 5. 3.* The flesh is a sleeping thing, and a dead: were we more diligent and painful we might be richer; lesser motions closed with become the seed of larger motions. The moving of the bowels at Christ's spiritual stirrings that he makes upon the heart grows to this, *I rose to open to my beloved.* Watching guards against sleeping, and watchfulness puts the soul upon a resolution to watch: sleeping guards no more against watching, then the

Watching is a spiritual condition and near to receive gracious influences.

then the privation fences off the habit, or doth set a man to work against life. We sit not watchfully upon the motions of the spirit, to warm them and to draw life out of them, as the Hen by careful sitting upon dead Eggs bringeth forth living birds. Who would think a tree and a huge tree can come from a forry plant? or sixty or an hundred grains of wheat in harvest to be in one single grain cast in the earth in sowing time? Can the flesh wait for the Lord? is not hope an act of life? Yea, it's lively hope opposite to a dead and rotten hope: and waking is nearer to life, and influencing of life, then sleeping, which is the death of the man as touching the exercise of the sensitive life: Then since the spirit is a spirit of life, and a quickning and living spirit, *Rom. 8. 1 Cor. 15.* the more watchfulness in any, the more of the spirit; For when the spirit enters in the dry bones, they become an army of living men, whereas before they were farther from life and spirit then sleeping bones. *Let us not sleep as do others, but let us watch, and be sober. For they that sleep, sleep in the night,* 2 *Thef. 5. 6, 7.* *The night is far spent, let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, nor in strife and in envying,* *Rom. 13. 13.* This is like the putting on of the Lord Jesus, which is a work of the spirit; for sleeping men put not on their garments. Ministers especially are to watch, *yea to watch in all things:* then in sleeping they must watch, 2 *Tim. 4. 5.* And hardly can fighting, and enduring hardness, as a good souldier of Jesus Christ, commended to the Minister, 1 *Tim. 6. 12.* 2 *Tim. 2. 3.* consist with sleeping, if we know how near Satan the roaring Lion (who sleeps not) is to our quarters and camp, 1 *Pet. 5. 8.* Who can sleep and be secure, and resist Satan? or stand against him steadfast and fixed in the faith? *ver. 9.* Christ is much upon this, by *Matthew, Marke, and Luke, Watch, Watch, and pray;* and lest it slip them again, *I say to you, Watch, Matth. 26. 38, 40, 45. Matth. 24. 42. Matth. 25. 13. Mark 13. 23. Mark 14. 38. Luke 17. 26, 27, &c. Luke 21. 8, 38. cap. 2. 2, 46.* How can sleeping men receive influences of grace? doth the Lord cast influences upon sleeping mens bodies? So are we to act as our acting way be fathered on

the spirit; as the Spirit of the Lord came upon *Gideon*, upon *Sampson*, and they fight, and the Spirit of the Lord upon *Zechariah* the son of *Jehoadab*, and he prophesied, *2 Chron.* 24. 20. *Luke* 1. 64. the father of *John Baptist* was filled with the Holy Ghost and prophesied. *Simeon* came by the spirit into the Temple. This acting in the spirit is opposed to acting in the flesh, and in the spirit of Satan; as *Bullinger* of one brother who slew his brother, and pretended the spirit; and *Pareus* tells us the like. As the Lord the Father and Son never spake to *Abraham*, *Moses*, to Patriarchs or Prophets, but he made them know it was the Lord; so neither does the spirit act in any, though the way seem violent, as in *Phineas* and *Samuel*, their executing of justice, but the Spirit makes it known that it is the Spirit, and that he is not in the mighty wind, nor in the fire, but in the calm voice. So *Samuel* leisurely and advisedly convinceth *Agag* ere he kill him, and gives a reason to his conscience from divine justice, *1 Sam.* 35. 32, 33. though *Samuel* then had laid down the sword. It's an useful word *Jude* 20. *Praying in the Holy Ghost*; and *Ephes.* 6. 18. *Praying always, with all prayer and supplication in the spirit*. What, is there a praying in the flesh? yea, if preaching may be from a principle of the flesh, out of envy and strife, *Phil.* 1. 15. so may praying be from some rotten principle of fleshly presumption. *Lord, Lord, open to us*. Which us? to us workers of iniquity, *Matth.* 25. 11. *Luke* 13. 25, 26. And 2. some prayer flows from fleshly despair, and not from the spirit. *Rev.* 6. 16. *Mountains and rocks fall on us, and hide us from the face of him that sitteth on the throne*. And 3. The enemies of *David* cry to the Lord out of fleshly fear and unbelief, not in the spirit, *Psal.* 18. 41. There is a praying out of deadness and from the flesh, not from the spirit: and often the meer office and the letter not the spirit prays and preacheth out of the man; it's far from that praying *Rom.* 8. 26. And learn to discern the literal fair influences in praying in the flesh, and the sweet, calm, fiery also, and spiritual paining influences of love-sickness, *Cant.* 5. 6, 7, 8, 9, 10, 11, 12, 13, &c.

10. Conversing with spiritual men, born of the spirit of the same Father, *John* 5. *John* 3. & *John* 3. 14. *Psal.* 119. 63. with

To converse with the Saints is a mark of a spiritual condition.

with *Elus*, leaning on Christ's bosom, in whom is fullness of the spirit, declares a spiritual man. None of the Disciples saw more spiritual and glorious visions then *John* in the book of the *Revelation*: he would have desired to lean on and dwell in Christ's heart, as in his bosom. Brethren love one another; the common nature and spirit of their Father dwells in them. Fowls of the same feathers and colours haunt together. Drunkards, malignants, swearers, love to be together: beware of wearying to haunt with the spirit and spiritual men, and to loath a spiritual Ministry, and to look upon spiritual doctrine as upon fancies: If it be so with you, you shall back to the flesh-pots of *Egypt* again: is a living near to the fountain to haunt much with the Saints; and as the streams are one in the well, so do the streams run in the same channel, and love to stick together: Natures of the same kind, lambs with lambs love to live together, *Psal.* 119. 13. *I am a companion of all them that fear thee, and of them that keep thy Precepts*. A part of the Air keeps its being best in the whole Element, whereas a part of the Air is corrupted in the bowels of the Earth, where it is out of its own Element: a part of water is best preserved in being in the element of water; put it in a pit or hole of the earth it's alone, and it becomes rotten and unfavoury. The Saints keep their spiritual being with the excellent ones in whom is all their delight, *Psal.* 16. 2. as being in their own element: and no wonder if it be their woe to dwell long in *Mesech*, and in *Kedars tents* with such as hate peace, *Psal.* 120. 5, 6. *Psal.* 57. 4, 10. nor is this to flatter such as separate from Christ and his Ordinances; nor to say, *Stand by thy self, come not near me; for I am bolier then thou*, *Isa.* 65. 5. and yet they themselves remain among the graves and lodge in the monuments. Be rather frequenting Hospitals of sick ones, making it your work to gain many; it's like to Christ, *Luke* 16. 6, 7, 10. *Matth.* 9. 10, 11, 12, 13. *Luke* 15. God ordinarily showers influences and promiseth influences to the flocking together of the godly, and the pouring of his spirit on them, *Jer.* 50. 4, 5, 6. *Zech.* 8. 21, 22, 23. *Mal.* 3. 16. and two speaking of Christ, Jesus himself comes in as third man, *Luke* 24. 15, 16, 17, &c. and as if they

Spiritual conference frequently used speaks a spiritual condition.

were the fit soyl, he rains down influences of warmth and burning of heart on them while he opens the Scriptures to them, v. 32. see *Acts* 2. 1, 2, 3, &c. *Job*. 20. 19. It's a spiritual condition to talk of spiritual purposes: when the well is full it must run over; when there is a treasure and abundance in the heart, the spirit comes to the tongue in *Zachariab* and *Simeon*, *Luke* 2. 25, 27. and grace seeths and boyls up to the tongue, when the conceptions of the King Christ are the good matter indited by the heart, *Psal.* 45. 1. so to be filled with the spirit, *Ephes.* 5. 18, 19. faith Paul, speaking to your selves in *Psalms* and *Hymns*; and spiritual songs: -- Giving thanks always for all things to God is the spirit's work in his abundant influences. There is a spirit in men seen in language; the sea-man talks of winds; the husband-man of oxen and plowing; the souldier of battels and wounds; and the shepherd of flocks; and the spiritual man of Christ, redemption, imputed righteousness: and as the pilgrims heart, and the pilgrims tongue, the pilgrims thoughts are all upon his way and his home; so is the spiritual man much upon Eternity, Heaven, Christ: for the three noble Confessors, the transfigured man Christ, glorified *Moses*, and *Elias*, speak of the celebrious heavenly subject, the *3* *gods* and out-going of *Christ* when he was to leave the world. The man hath been full of God who could not refrain from speaking of the Lord's testimonies before Kings; and Princes have no great lilt to hear but of State matters & of conquering new Kingdoms, *Psal.* 119. 46. the rotten, unfavoury, worldly and carnal speeches of many, bewray how little of the spirit is within them. It was Christ who had the fulness of the anointing of the spirit within him, *Psal.* 48. 8. *I delight to doe thy will, O my God, thy law is within my heart.* In Sea and Land, and House and Field, by the way side journeying, at every table when he should have eaten he made good that word, *ver.* 9. *I have preached righteousness in the great Congregation: lo, I have not refrained my lips thou knowest, O Lord.* 10. *I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness from the great Congregation.* Influences of grace are required for this; as *pag.* 45.

PART

PART III.

Influences of Grace.

CHAP. I.

Of divers sorts of Influences.

HAVING formerly spoken of Influences of grace in general, we are now to descend to more specials: Hence these particulars.

1. Some influences are from Satan, some from God.
 2. The way of Satans influences.
 3. Its lawful to dispute with Hereticks, instruments of Satan, but not lawful to dispute with Satan.
 4. Christ fought neither the Tempter nor the temptation.
 5. Some influences are natural, some supernatural.
 6. Some moral, some Physical.
 7. Some Prophetical, some not.
 8. Some publick on the Church, some personal.
 9. Some influences are given for the habit of grace or gifts, some for the act, some for both.
 10. Some proper to the head Christ, some for the members.
 11. Some influences are fundamental, some not.
 12. Some influences are given for saving graces actings; some for the actings of a gift.
 13. Differences between acting of grace, and acting of gifts.
 14. Some influences are *viatorum*, of such as are in the way to their countrey; some are *comprehensorum*, of perfected ones; some of grace, some of glory.
- For the fuller opening of the Doctrine of *Influences*: some influences are from Satan, some from God. Influences from God are both moral, when he commands good, and forbids evil; and real and physical, in that all move

in him, as the first cause and mover in operations of nature. 2. of grace. 3. of glory. But Satan being no Master or Lord of providence, hath no real stirring in second causes; his actings upon angel or mens soules are not physical, but only moral or tempting actings, or hellish inspirations inductive to sin; and it's no small mercy that the Prince and God of a lost world, who by permission acteth really on the air, earth, and waters, yet hath no power of immediate, real, or physical acting upon minde, will, affection, and conscience, he having only a borrowed key, and at the second hand power to suit the heart, by fancy, senses, and outward objects, 1 Kings 22.22. John 13. Atis 5.3. Some one way or other the court-gate of Achabs heart, of Judas, of Ananias and Sapphira, lie open to Satans scout-watches. It were safer to watch and fear, then to dispute how that subtle Spirit can blow up the lock and get in; for he knows not what is in a mans spirit. The spirit of a man is under God, the onely keeper of this castle, and knows rooms, doors, and what is within, 1 Cor. 2.11. But devils lying about the out-works, the senses, the fancie, and the imagination, which is a material house, and hath doors, windows, and entries passible to devils; he can here blow the bellows, and kindle iron works.

There be two wayes to know the secrets that are done in a cabinet-camber. 1. Satan can send in posts with letters, and write his *voluntaria*, his wiles to the heart. This is one way of putting it in the heart of Judas to betray Christ, by sending his mind and will through the fancie to the heart, and the fancy being set on work by the will and understanding, can carry the missive letter; else how could the Lord rebuke the sin of actual imaginations? as he doth Jer. 9.4. Jer. 13.10. Jer. 18. 11,12. Nab. 2.11.

2. The heart can write back an answer of the missive letters, and print it on the fancy. We know there is fire in the house by the smoke that comes out at the chimney. A man may speak out at a window to another. Satan conveyed by the serpents tongue, and by Evahs eyes, the living thoughts of a Godhead growing on the tree, and can send in a word of a message to the heart, *All these will I give*

How Satan knows the actings of the heart.

Satan keeps correspondence with the heart.

give thee, if thou wilt fall down and worship me. And thou shalt have thirty pieces of silver, if thou wilt deliver up the Lord to us; and from the sons of disobedience he gets a return; he knew what Achab should answer to the 400 Prophets, and heard that, *Thou shalt goe, and also prevail.* And reason would say since all Satans prevailings have these two; 1. A commission sought and obtained to tempt Job c.1. and as particular as if written, as is clear v.12. Or a sentence of the great Judge to punish sin, 1 Kings 22. 20, 21,22,23. 2 Sam. 24.1. It may appear that the sictor and executioner, though he know not the heart and the thoughts of the Judge directly, yet he knows his own written commission, and what sentence he is to execute, and what mischief he shall doe, 1 Kings 22. 22. as the executioner knows whether the sentence bear heading or hanging.

2. Ananias is blamed for Satans lye that he *put in his heart, Why hath Satan filled thy heart* (it's like there were a good many seeming arguments moved by Satan to promote the work in Ananias) *to lye to the holy Ghost?* Then though Satans knocking and active tempting be not our sin; for our Saviour was tempted by Satan, yet without sin; yet he hath so access to to the heart, as our yielding and being passively tempted with any degree of inclination to the temptation, is our sin.

3. Neither may we dispute or racket arguments with Satan. Object. *We may dispute with Hereticks, and convince them, though they be Satans instruments, Tit. 1.9. Tit. 3.10. and the blind man John 9. hold up a dispute in defence of Christ against the Pharisees; therefore we may dispute with Satan himself.*

Answer. Men, to whose ears the Gospel comes, are to be gained by the power of the truth, 2 Tim. 2.24,25. We are commanded to confess Christ before men, not before devils. This end is not attainable in the fallen Angels; therefore Christ rebukes Satans confessing of him, Luke 4. 34,35.

Obj. *Christ holds up dispute with Satan, Matth.4.*

Answer. We are to follow what is ordinary in Christs disputing, that is, to reject Satans temptations, not brutishly and

It's lawful to dispute with Satans instruments, not with Satan.

and irrationally (that is not victory over Satan by the light of faith) but by evidence of Scripture, and must refuse to yield to the temptation, and refuse in faith.

2. There is something extraordinary in this, which we cannot follow; for the second Adam here as Mediator carries the person of all the tempted ones, as the first Adam did represent all his, and gives a proof that he is Michael, stronger than the Dragon; and that all the tempted feed are by faith to rely on the strength of the tempted Saviour.

3. Nor did Christ hold up or entertain the dispute with Satan; he only gave one simple answer to every temptation, *It is written*. Nor had the dispute

Christ fought not the tempter nor the temptation, but (in a sort) a patient in being tempted.

1. Its rise from Christ. Christ is rather a patient for our instruction, then an agent as touching the rise of the temptation; for Matthew saith, *προσῆλθεν αὐτῷ, the tempter came unto him*; then Christ fetched neither the tempter, nor the temptation, or dispute.

2. Satan brought him to the holy city, Matth. 4. 5. *παράλαβεν αὐτὸν — καὶ ἵστησεν αὐτὸν, Satan set him on a pinnacle of the Temple, v. 8. παραλαμβάνει αὐτὸν ὁ διάβολος, The Devil took him unto an exceeding high mountain, and shewed him all the kingdoms of the world.* Then did not the man Christ goe as from himself to the pinnacle of the Temple, nor to the exceeding high mountain to fetch and bring on himself the temptation or the dispute. See Luke 4. 5, 6, 7, 8.

Yea Divines think he submitted that his holy body should be so far acted upon by Satan. So Mark 1. 12. the Spirit drives him *ἐμβάλλει αὐτὸν, casteth him violently to the desert.* *Evah* entertains a dialogue with Satan. 1. Speaks by way of complaining of God. 2. And doubtingly of the Lords word of threatening, Gen. 3. *Saul* the 1 Sam. 28. seeketh after Satan, and makes a journey to him. Some influences of God are

Differences between Satans influences, and these of the Lord.

1. upon the act, yet so as they are willingly received by us. 2. Though they be terminated upon the material act under transgression, yet is there neither moral warrant nor persuasion to the sinfulness from the Lord, but the contrary. But when the influence is to gracious acts, there are many strong allarements from precept, promise, threatening, to move us to close with the gracious

cious act, and virtually with the real influence. 3. Satans influences are to shameful acts, to walking naked. 2. To bloody delusions, to kill the children to *Molech*. 3. To unwarrantable delusions, to lay aside Scripture, and walk in the dark, attending on unwritten dreams.

2 *Divis.* Some influences of God are *ordinis naturalis*, natural; he commands the Sun to rise; he sends rain, and joynes his concurrence to the things of nature. Some are *ordinis supernaturalis*, supernatural; such as are of the Father choosling. 2. Of the Son. If Christ died without the camp, that he might sanctifie the people with his blood, Heb. 13. 12. and if by his will we are sanctified through the offering of the body of Jesus Christ once for all, Heb. 10. 10. then sure sanctifying influences must be bought and purchased for his chosen people. The doubt is yet answered more fully; what a wife man hath deliberately bought, and with the price of blood, he must bestow that for the end for which he hath bought it. Then Christ must bestow saving influences for sanctifying his people. We look too much to what we cannot doe, and too little in this business, of his bargain of redemption that he hath closed; he must work in his own to will and to doe until the end.

Christ under a necessity of giving sanctifying influences.

3 *Division.* Some influences are *moral*, some *physical* and *real*. The moral influences are the perswading actings of God from the word of precept, of promise, of threatening, from the Law, from the Gospel; such are common to all within the visible Church. Hence from these flow warnings, inspirations, holy motions, strong convictions, that Christ is to be followed, all are to be forgone and cast over-board that we may gain him, in regard of these. Christ stands at the door and knocks, Revel. 3. 20. Thousands refuse to open to him; as howbeit the word carries along with it the high and glorious authority of the Law-giver, the promise of a Kingdome, the threatening of everlasting chains; yet it works but morally, and the robber in the woods laughs at the paper-lawes, and at the far-off general justice that is in cities, which cannot reach the robbers

robbers that are in woods; so moral influences from the word bear in upon the thought afar off a letter-heaven, or a literal hell, with a suspicion of lying unbelief; these are but fables. But when the Lord in real influences lays hands on the sinner, the man is then as if he were at the bar; the robber on whose legs and arms the law hath laid bolts and iron fetters, and is really wrought upon by more then literal influences, as *Saul* for three dayes speaks supplications: And when the influences physical of God are upon the soul of the spouse, then love it self and love-sickness speak with sense, *His love is better then wine. O he is the chief among ten thousand.* Many thousand professors live and die under letter-influences, and a paper-New-Testament; they hear, read, know the word, are baptized, and deceive their own soules, and have but seen (as *James* saith) *their image in the glass, and forget themselves.* Such never knew heart-sickness, nor the terrours of God, nor any real work on the conscience: then seek heart-drawing, and heart-divinity.

Ordinary and extraordinary influences.

4. Some influences are moral and ordinary of some professors; some are propheticall and extraordinary. Now as to these which are propheticall, it may be a question whether they be real and physical, or only moral. It seems there are two things here, 1. The visions. 2. The publishing of them. As to the first, *Jeremiah* sees the rod of an Almond-tree, and a seething pot, and the face of it toward the North. *Ezekiel* sees a whirlwind and a cloud out of the North, and fire infolding it self, and the colour of amber out of the midst of the fire, and the likeness of four living creatures, and every one of them had four faces, and four wings, &c. And *Daniel* saw a ram with two horns, one higher, another lesser, pushing northward, and westward, and southward, &c. It's clear these were real visions, and had real influences of God carrying them into their mind really, and they could not shun but they were in an extasie, and God really made them see as to the publishing of them, just as they saw them. They seem to be moral agents, yet so as *Caiaphas* could not shun to prophetic; nor could *Balaam*, when his eyes were opened, and he falling in a trance, but

propheticall influences.

but see the visions of the Almighty, and could not goe beyond the word of the Lord, but must prophetically bless (and no more thanks and praise can be due to them in so doing, then to *Satan* confessing Christ to be the Sonne of God, *Luke* 4.) So are many, who are convinced, and tremble at the word, and when the terrours of God, and a fever or ague of the pressing indignation of God takes them, declare God to be righteous, and themselves guilty, are but little praise-worthy: For the Law acting in a natural conscience, is another party representing God the Judge; and when such turn again to their vomit, as there be many false births of this kind, how prodigiously profane are such? for they carry about Satans light of a natural conscience, and their own profane hearts: so dreadful it is to doe violence to light which speaks from God. *Saul* at the beginning of his reign, and *Demas*, and some others, are hellish examples of Apostacy to cause others fear.

It's dangerous to resist strong light and the influences thereof.

5. There are some personal influences upon a single man that are more private, which are very desirable: But there be some more publick influences on the Church; so the Lord walks in the midst of the golden candlesticks, and raines down Ministerial blessings on his Church, holds the stars on his right hand, and waters his Church. So *Isa.* 27. 2. *A garden of red wine.* 3. *I the Lord doe keep it: I will water it every moment, lest any hurt it, I will keep it night and day.* Beside protection that the Lord is the keeper of the Vineyard, and Christ answers for the vines, the mystical body is like a parcel of ground subject to drought and withering, and Christ with showres of influences must water our withering, and he leading captivity captive, and ascending on his coronation-day, sent down royal gifts, Apostles, Prophets, Pastors on his body mystical, which also is made visible by him. The times of sweet refreshing showres, and of the singing of the birds under the Messiah's Kingdome, require that we exercise our faith in looking toward these promises. When the heavens seem to be heavy, and (as it were) with child of Summer-rain, *Ezek.* 34. 26. *I will make them and the places round my hill a blessing,*

Private and publick Church influences.

sing, and I will cause the showers come down in his season, there shall be showres of blessings. It's not rain for grafs or corn, but of spiritual influences upon Emmanuels land, where floods and rivers run milk and wine, *Iſa.* 55.1. as also *Iſa.* 32.3. *The eyes of them that see shall not be dim, and the ears of them that hear shall hearken.* 4. *The heart also of the rash shall understand knowledge, and the tongue of the stammerer shall be ready to speak plainly.* Then is that true also *Iſa.* 35.1. *The desert shall rejoyce and blossom as a rose.* 5. *The eyes of the blind shall be opened, and the eares of the deaf shall be unstopped.* 6. *Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.* 7. *And the parched ground shall become a pool, and the thirsty land springs of waters: in the habitation of dragons where each lay (shall be) grafs with reeds and rushes.* And that all this is a prophetic of showres of influences of grace upon the holy people under the New Testament, is clear *v.* 8. *And an high-way shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it, but it shall be for those; the wayfaring men, though fools, shall not erre (therein.)* 9. *No lion shall be there, nor any ravenous beast shall goe up thereupon, it shall not be found there: but the redeemed shall walk there.* Were all the stones and rocks of a Land turned into gold, it should prove that the Sun had most strong influences on that land. The stony hearts under the New Testament are changed into new hearts, *Ezek.* 36.26. and a people of hard mettal of iron and stone, transformed into precious stones, *Carbuncles, Agats, Saphires;* and that made true, *All thy children shall be taught of God, Iſa.* 55. 11,12. This doth evince that the influences of God shall be mighty in those who believe under the New Testament, even the exceeding greatness of his power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places. Such things say that such as live under the Gospel would say what a change is made in them. The Gospel finds you stones and iron, and leaves you stones and iron; O but that is sweet, Christ found me clay, and now I am gold.

Strong influences under the Messiah in the New Testament.

gold, as the man *John* 9. 25. *One thing I know, that where I was blind, now I see.* *1 Tim.* 1.13. *Once I was a blasphemer, a persecutor, an injurious person, but I obtained mercy.* Ah it's a hard condition, born an heir of wrath, dying worse then an heir of wrath; for sin original, and the habit of wickedness was but a little brook when the reprobate man was born; but when he dies, it's a mighty river, and a great sea. What hath the Gospel done to you? It's more then the power of the Sun, it's a strong influence of God the first cause, that makes clay gold, and common earth silver, and copper, and brass. Many cannot tell where Christ found them, and where they are now.

2. If there be such summer-showres of heavenly influences under Christ, how is our fleece dry? And many are rained upon green, and the bones flourishing like an herb and a lilly, and thou art dry. This is not seen; prophane-ness is exceeding prophane, and is twice, yea seven times prophanenels under Gospel-influences. The Gospel-devil is fiercer, and more a devil (to speak so) then the Indian devil. O but the Gospel makes a sad eik to wickedness, Gospel-swearing, Gospel-whoring, Gospel-drunkennes, are worse then *Sodoms* filthiness, *Matth.* 10.15. There is an unperceived vengeance that cleaves to every *Judas*; the man who is long in Christs company, and sees and heares what Christ does, and what he sayes, his traitory is twice, yea seven times traitory. Spilt and rotten wine is a worse liquor then fountain-water; some water is better then some wine.

3. How blessed then is that, this man and this man was born in Sion! To be born and dwell in a Land where Christ dwells, speaks mercy: To be a plant of a young Vine where the garden of red wine is, must be a mercy; to be a plot of ground that Christ plows; to be a branch that the Father of Christ purges that it may bring forth more fruit, is an incomparable mercy. You might have been born in *China*, in *America*, in *Brasilia*, where Satan dwells; but ye were born in a land of Vine-trees and Olive-trees. To be born in the Church (though men despise it) and in covenant with God, and to be baptized, is to be born in Paradise,

Gospel-influences are strong.

radise, in the borders of heaven; for there is the Gospel and the Prince, who both can promise and give Heaven.

6. *Divis.* Some are influences for the habit, others for the act of grace. Influences for the habit, as *Isa. 44. 3. I will pour water on him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thy off-spring.* A land that raines showres of rain and milk, and raines down showres of glory and grace, must be the glory of all lands, and it must needs be an excellent and a glorious Sun that shines upon that land. 2. There are influences for heavenly dispositions. Christ speaks and opens the Scriptures to them, and their hearts burn within them, *Luke 24. 32.* Every word of Christ casts in a fiery coal of love: Every sitting down under the Apple-tree brings sweetness; he hath influences by which he brings on love-sickness, *Cant. 5. 7, 8.* Christ casteth in a praying disposition on *Saul, Behold he prays,* *Acts 8.* and casts in a mourning disposition on the woman that washed his feet with teares; and a disposition of love, she loved much, so she weeped over Christs feet, and kissed them, and wiped them with the hair of her head. He cast in a hearing disposition in *Mary, Luke 10.* A love-sickness after Christ in the Spouse, *Cant. 2.* a mourning disposition on *Peter,* he weeps bitterly. 3. There are influences by which Christ acts in us, and the spirit acts in us to will and to doe, *Phil. 2. 13.* and the spirit groanes and prays in the Saints, *Rom. 8. 26.* Christ by his influences makes some one new work or other what he hath done in you. Are ye a dry Eunuch, and the heath in the wilderness? and are ye the dried up fig-tree, and withered up by the root, neither leaves nor fruit? God will blast brambles, and cast them over the hedge, and deny Sun and rain to them. Some there be on whom Christ never acted as Christ; they are in the shadow all their life, and never saw nor felt the Sun.

7. *Divis.* There be some influences proper to the head Christ, some peculiar to the members. O what rare actings upon the Son, *Psal. 45. 2. Grace is poured in thy lips. v. 7. God thy God hath anointed thee with the oyl of gladness.* *Ila.*

61. 1.

61. 1. *The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclame liberty to the captives, and the opening of the prison to them that are bound. 2. To proclame the acceptable year of the Lord.* In which words are holden forth the influences of the Lord in their fulness, the anointing of the spirit of the Lord upon the head upon the head Christ, and the influence of that anointing upon the members, to wit, on the meek, on the broken-hearted, on the captives, on those that are bound and sold. Then saith the man Christ, the Spirit of the Lord hath sent the strong and fountain-influences of the abounding anointing on me, and I may send the fruits of these holy influences upon the meek to preach to them glad tidings, that they may believe, and influences upon the broken hearts, that they may be bound up, and influences on the captives and prisoners, and the sold and oppressed with debt, that they may be made free for binding up of hearts; and freeing of captives and prisoners are impossible without the healing influences of Christ. Then (saith he) God lets out to me and to the members; the head receive anointing, and a full fountain, and I issue out streames and life to the members; look then as the dry earth hath a sort of connatural right of meanes and end to the full clouds and bottles of heaven, and the rain in the clouds, and the cold and dead earth hath a sort of connatural right, by the Lords holy appointment, to the influences of the Sun; so by a decree of free grace, the broken-hearted, the meek, the captives, the prisoners have a right of meanes in order to the end, to the influences of compassion and tenderness, and of real grace, that in its fulness is in the soul and heart of the Mediator Christ, toward their brokenness bondage and misery who are his. Then may the captive and prisoner claime influences from Christ, as the dry earth in its kind suites and begs that raine that is in the bosome and womb of the clouds for its refreshments: and so much the more that fulness of Christs anointing is not only ordered by a free and gracious decree as the meanes for this end, to supply the emptiness of the meek and the poor

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Mediatory influences are some way due to the broken in heart, and what sort of right they have thereunto. A four-fold right is influences is considerable.

captives, but 2. also which is more, the influences of the fulness of Christs anointing is due by way of merit, and of buying and selling to those captives, as when there is a large price of blood given for to redeem the man in his vain conversation, as 1 Pet. 1. 18. from the present evil world, Gal. 1. 15. from the living to sin and in sin, 1 Pet. 2. 24. from all iniquity and the bondage and filthiness thereof, Tit. 2. 14. There is a due right in law, by way of bargain and payment, made to Justice upon Christs part, that such ought not to be detained slaves, captives, and prisoners. Now the earth hath no such right by buying, nor any *Jur emptiois*, to have rain and influences from the clouds and the sun; for the Lord may without violation of any bargain turn the earth into iron, and the heavens into brass; and so may the Lord simply and absolutely deny the fruits Christs anointing, binding up of wounds, and freedom to the broken-hearted, and to the captives and slaves of sin, for any deserving in them; yet as touching the bargain and engagement of redemption from sins, and the dominion, masterdome, and law imprisonment thereof, the meek and the captives have a more noble right in the surety Christ, by way of buying and selling, to the healing influences of Christs holy anointing, then the world can express. See also how the spirit in its fulness is given to Christ, Isa. 11. 2. *The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.* Isa. 42. 1. *I will put my spirit on him, he shall bring forth judgment to the Gentiles.* These be mighty influences on him, to whom (said John the Baptist) God gave not the spirit by measure, John 3. 34. 3. There is a right of promise to influences, Rev. 2. 7, 17, 26. Rev. 3. 12, 20, 21. John 14. 18, 21. John 15. 1, 2. In Christ *promissio facit legale jus*, Christ, as it were, oweth me showers of grace; for he promised to water me. This promise is a draught of the river of life to the deadned spirit. 4. There is a mystical dueness and connatural love-right: The head by natures law is a fort of debtor for influences of life to the members.

Here are sweet grounds for the streams to beg from the fountain,

fountain, the members dry and withering from the living head.

2. It was fit there should be another higher providence about the head, then about the members, and so more admirable and transcendent influences extended toward Christ, then toward any of the sons of men, as that a new star should be created at his birth.

That 2. God should give testimony of him from heaven immediately, *This is my beloved Son, &c.*

3. That Angels, immediate messengers from heaven, should preach his birth-day and place, Luke 2. should minister to him in his agony in the garden; should watch the corps of this King sleeping in the grave; should witness his ascension; and what mighty influences above nature must be in his raising the dead, commanding devils, &c. In his coming down from heaven to be man, in whom all the fulness of the Godhead dwells bodily; and that the holy body should ascend visibly through the air, and through the heavens, cleaving, yielding, and giving way to him; what influences in that the clouds are his chariots, and that the man Christ intercedes at the right hand of God, and sends influences of life all the world over to his members, rules all Empires and Kingdoms, the languishing and fainting believer is comforted? O how suitable is Christs fulness and life to my death and emptiness!

Strong and mighty influences in Christ.

3. These must be strong influences, that with the anointing, Isa. 61. 1, 2. is given a power to preach the year of vengeance, to judge and trample upon the necks of all his enemies; that the man Christ shall come visibly and locally from the highest heavens, and the heavens bow and yield to his blessed manhood, when he comes with his mighty Angels to judge all.

And he sends 4. influences of judgments through the stars which fight against his enemies, Judg. 5. 20. through winds, seas and rivers, fire and sword, and evil Angels that are armed against his enemies, Exod. 14. 21, 22, 23, 24, 25, 26, 27, 28. Exod. 15. 10, 11, 12. Judg. 5. 21. Gen. 19. 23, 24, 25. Numb. 16. 31, 32, 33. Psal. 78. 43, 44, 45, 46, 47, 48, 49, 50, 51, &c. All which teach us not to murmur at providence,

government of the world. Why say we, this is sad, and yet fallen out? God might otherwise have disposed of all, and we reflect upon his providence, while as we offend at second causes, but be comforted in a new world, and in a more glorious providence of influences in ruling heaven and earth, and in carrying the chosen of God to glory, then if all were ruled to our will.

Gospel-providence how far above the law-providence of Adam.

1. None shall wither or be blasted that are planted in Christ, and committed to his husbandry.

2. We could not in the other first providence, which was before sin entred into the world, have claimed to influences of glory from the fulness of the anointing that is in Christ; for Christ then was not the publick good, and communicable treasure of his redeemed, he was not our God, nor our *Emmanuel*, nor our *Goel* or Kinsman-redeemer, but a reserved and estranged God to be made our God by our own earning and law-merit.

3. The Lord Jesus was infinite God, and the fountain as large as now; but he was not our own fountain, nor the influences and waterings due to us in our witherings as now.

4. Christ is made the new great Lord, Factor, and publick Agent for his Church, to rule all for their good and salvation; and heaven, and earth, and the world, and life, and death, and things present, and things to come, are put over in Christs hands; the morrow, the next years deliverance, the believers outgoing in death, are all made over to Christ, and then in Christ all things are ours, 1 *Cor.* 3.21. and the watering of my witheredness, and the quickning of my deadness *hic & nunc*, in this same moment of time is first Christs, and I got it seasonably from him in a better time and way then according to my time and way.

Object. *Many things fall out which may be well otherwise.*

Answer. Not so; one godly husbandman prays for rain to his ground, another godly husbandman prays for drought, as more useful for his field, for he hath rain enough. Now is it not good that there is a wise providence in.

in Christ, which fits both their prayers, and does the business well? A number of believers are to sail to such a land, they pray for a North-east-wind; another number of believers are to sail to another land, they suit from the Lord a South-west-wind; is it not best that Christ in his new spiritual providence take a course to hear both their prayers, to deny both the winds they suit, and to bring both in his own way to their desired harbours.

Object. 2. *It were better God should hear the prayers of his people in their straits.*

Answer. The Lord neither casteth off his foreknown people nor their prayers, though visible Israel externally called be rejected.

2. God heares wicked mens prayers, and grants them not in a way of promise, but in his wrath, 1 *Sam.* 8. 22. 1 *Sam.* 12.13. *Hos.* 13.11. *Psal.* 78. 20,24,27,28,29,30.

3. God heares the prayers of his people in way of promise which is better then simple hearing. See the judicious Mr *Gees* Treatise of the servant of God Mr. *Gee*.

Obj 3. *Many wicked men are green and flourishing, that they may swallow Jacob.*

Answer. Nor is it evil that the Lords fire in Sion be hot and fierce, that he may remove the dross, though the coals that melt the gold be digged out of hell, and their flaming against his people sinful and cruel; it is not only in relation to him, who is above his laws, binding Angels and men; not evil, but equally done in wisdom and righteousness; for as much may be said by carnal reason in the Lords efficacious permission of sin, which he may hinder in the reprobate, as well as some way he hindered it in the elect Angels, and in chosen heirs of glory. 1. Against the wisdom. 2. goodness. 3. sovereignty. 4. righteousness. 5. and love of God, as *Jesuits*, *Arminians*, *Socinians*, and others say against the holiness of God. No earthly Father but he should fail both against natural love, goodness, and wisdom, should he permit, if he could hinder, his children to commit sins, which shall procure their eternal misery and woe. Let all flesh be silent, here is holy dominion.

Influences of
Christ funda-
mental, and not
fundamental.

8. *Divis.* Some influences of *Christ* are *fundamental*, and simply necessary, and principally promised; some not fundamental, and less necessary. As

1. The inducences by which the Lord gives a circumcised, *Deut.* 30.6. an one and single, *Ezek.* 11. 19,20. a soft and a new heart and spirit, *Ezek.* 36.26. *Zech.* 12.10. *Isa.* 54. 13. *John* 6.45. *Isa.* 44. 1,2,3. These are simply necessary.

2. These inducences are also fundamental, in which the Lord promiseth and doth put in act the habit of grace for the persevering of believers, *Ezek.* 36.27. *Isa.* 54.10. *Isa.* 59.21. *Psal.* 1.3,4. *Psal.* 89. 28, 29,30,31,32,33,34,35. *John* 10. 27, 28, 29. *John* 15. 1,2. If *Christ* plants, his planting layes on him some necessity, so far to give watering-influences, as not to suffer his planted trees to dry up by the roots, and to wither root and branch; and *Christ* so builds on a rock his people and believers, never to be prevailed against by the ports of hell; as he must watch the city that it be not surpris'd, nor the living stones hammer'd to nothing, and removed off the rock and the foundation *Christ*. *Christ* so buyes with a price his own, that he carries them on to the purchased glory, and bringeth them actually to the fruition of life eternal; for *Christ* is an established high Priest to intercede for his own, and the intercession of *Christ* is nothing but a continual showing down upon the redeemed ones new vigorous influences as the head, so long as it lives, night and day, sleeping and waking, sends down influences of life to the members: ever-living and ever-interceding *Christ* is the fountain, running along through the roots of the Lords planting, so that they are ever green, ever blooming and budding, and in old age bring forth fruit, *John* 14.19. *Isa.* 27.3. *Christ* interceding is that live fire on the Altar, *Isa.* 6. ever sending forth live flaming, and heat of life through his live coals to all his, *John* 14.19. *Because I live, ye shall live also.* Now there is no interruption of *Christ*'s living by sickness, sleeping, or death, and so he lives alwayes. Just as the Sunbeams and rayes of light and heat are kept in their being by the presence of the body of the Sun, casting out these influences, and the darting out of heat, and warmth, and light,

The comfortable
necessity
which lies on
Christ to con-
fer influences
of grace.

light, and the flaming, are kept in being by the presence of the fire, which by new fuel is continued still in the act of flaming; so are the Saints kept still in a spiritual living, being by *Christ* issuing out his influences upon them. So sweet is the union of dependency daily and momentarily upon *Christ* that blessed root of *Jesse*. Ah, if we knew what it were to live in *Christ*, to breath in *Christ*, pray in him, love in him, rejoyce in him, suffer and triumph in him, praise in him, wait in him for the Lord; but our actings, separated from *Christ* and his influences of life, not known to be such, through our unwatchfulness are dreadful. Now there be some single influences *hic & nunc*, that the Saints may want and be saved; as the influence necessary for *Peters* confessing of *Christ* when he denied him; the influence by which *David* should have been guarded against the temptation to adultery and murder, the Lord may withdraw such influences, that the fallen Saints may know that they stand by grace; and therefore from the Lords withdrawings *hic & nunc*, let us not conclude we are out of *Christ*, yet we are not to be slack, but in trembling and godly fear to keep near to *Christ*, and censure not the Lord for withdrawing of his influences, since he stands obliged by his holy covenant not to deny the substantial and fundamental inducences by which we shall be saved, and persevere to the end.

9. *Divis.* There be some influences in which the Lord concurs with the actings of saving grace; as of faith, love, hope, and other influences, in which the Lord concurs with the actings of a meer gift, or other principles, possibly the flesh, custome, &c. and it were good to know the difference betwixt the one and the other.

Psal. 57.8. *Awake my glory, awake psaltery and harp;* and so he speaks to the gift of musick to awake and be concurrent in the praising of God, and stirs up the grace of God in himself to praise, when he sayes *I my self will awake early*, he teacheth that gift and grace should concur and be stirred up in spiritual duties of praying and praising; hence how we may know when we act from a gift, and when we act from saving grace these Assertions following.

Assert.

How we may know when we act, pray, or hear, &c. from a gift, and when we act from a grace.

Assert. 1. Some sinful sleepiness of the flesh may concur in both the acting of the gift and of the grace; for *David* bidding both his harp, and so the gift of musick awake, and himself awake, teacheth some sinful dulness was upon both one and the other. So when *David* excites his soul and all that is within him to bless the Lord, *Psal.* 103.

1. he insinuates that in praising of God fleshly dulness may come upon all that is within him, both the powers of the soul, and the habit of grace and gift, and the skill of singing: it's much to get the fountain made clean in our actings.

2. How condescending is his mercy, who denies not his influences of grace to us, though the flesh be acting often, and regarding the spirit in our actings?

Assert. 2. We are to take heed that we knock not at the wrong door: we may pray and preach from a gift of praying and humane eloquence, and a civilized and well-skilled fancy, and a literal mind versed in the letter of the Scripture, when we think that we are praying from the spirit of adoption, and the gracious habit of praying. So the like may be said of Preaching, and singing praises; how many prophesied and cast out Devils from a meer gift, and die in that deluded condition, and are possessed with that habitual mistake (which is never tried) that they prophesied and cast out Devils from a sanctified principle? read *Matth.* 7. 22, 23, 24. *Luke* 13. 25. *Matth.* 25. 11, 12.

If any say, May not sound believers also blow at the wrong harthstone and think the like?

Answer. There may be a particular mistake in this or that act, but not an habitual deluded condition all their life; as sometimes the believer may pray from meer custome, when there is little stirring of the spirit.

Assert. 3. It's not enough to doe the same that heathens doe; for if ye love them that love you, what reward have ye? and if ye salute your brethren only (not your enemies also) what do ye more then others? So *Christ Matth.* 5. to the multitude, and to the disciples, *Matth.* 5. 1, 46. Believers then should not flint themselves to only publicans and heathens duties. *Samuel* speaks as a man, as *Samuel* when he calls

Some pray from a meer gift, when they mistakenly imagine they pray from the saving habit of grace: the mistake is habitual in hypocrites, only a *Qual hic & nunc* in sound Believers.

calls *Eliab* the Lords anointed, *1 Sam.* 16. and supposeth that he speaks as a Prophet; so doth *Nathan*, *1 Sam.* 16. 6, 7. *2 Sam.* 7. 3. There is a vast difference betwixt (*thus saith the Prophet by the Lord*) and (*thus saith the man*) and therefore where are we when our righteousness does not exceed the righteousness of the Scribes and Pharisees? The devils believe there is one God, and they doe well, *James* 2. 19. and we fooles say in our hearts there is no God, *Psal.* 14. 1. and do we well in so saying? The devils do tremble when they believe there is one God: ah, Satan believes in sad earnest when he believes! We sport, yea doe not we laugh and mock at a Godhead, or at the word of a hell? The faith conveyed with godly trembling were good: Ah, that we know not the influences of God conjoynd with the out-lettings of a gift, and of a temporary faith, and the influences that goe along with the out-letting of saving grace, as touching the matter!

Assert. 4. Hardly can the use of a gift ascend above it self to intend God and his glory; for the glory of God is graces end, not gifts end. *Zech.* 7. 5. *When ye fasted, did ye at all fast unto me? 6. And when ye did eat, and when ye did drink, did ye not eat for your selves? and did not ye drink for your selves? Heb. did not ye your selves eat as carnal men? did ye not eat, and drink, and feast, and fast? He means the spirit of grace in them did not keep these religious fasts and feasts, but their own spirit, and custome, and self; and did ye fast for me at all? and he doubles the word, that so he may the more convince them, even for me? So the Lord might say to the Pharisees who prayed in the streets, Did ye at all pray to me, even to me? or did the gift and vain-glory in you, or the spirit in you? So he may say to us, Doe ye preach, hear, swear a covenant for me at all? Saving grace must sanctifie the gift in its use and end, that it be for God; but a gift can never sanctifie saving grace in its use and end. As grace which is above nature sanctifies nature, and heightens nature in its actings, principles, and end; but nature, that is below grace, can never sanctifie and heighten grace in its actings, principles, and ends.*

Assert.

Grace sanctifies the gift in all due circumstances, and spiritual circumstances, but the gift can never sanctifie grace.

Affert. 5. The same sun, the same air and heaven, send the same influences on the true and natural olive, and on the wild olive; the same clouds and rain act upon the vine-tree and the thorn-tree, upon the rose, and the briar, and the nettle; and so the same word comes to the ears of both elect and reprobate, but not the same quickening influences of grace upon both. *Saul* governes, and leads the Armies of the Lord by a gift; and *David* governes, feeds, and leads the Armies of the Lord by the grace of God, and the same word of command layes an obligation upon both; false Apostles preach *Christ* from a gift, and labour by a gift, but *Paul* labours not as *Paul*, but the grace of God in him. The virgins are drawn and run, *Cant. 1.* and *John* is drawn and runneth; but the same lively influences act not upon the one and other: it is a deluding conclusion, *we have eaten and drunken where Christ was present*, and his Saints present, therefore the Lord should open to us; and *Christ* hath preached and his faithful Prophets in our hearing, in our streets, therefore should we be admitted into the Bridegroomes chamber, *Luke 13.25.* What can then be builded on this? I was at the Lords Supper, where undoubtedly *Christ* was in his influences of life; I did swear a covenant to God, I preached the Gospel, I heard ordinarily such a Preacher in whom undeniably the Spirit of God spoke, and was intimately acquainted with him, and loved him dearly, and shall that man be saved, and I thrust in hell? The great errour is, men try not their wayes, principles, motives, and ends.

Now as touching influences of grace, it is not as when the same hand smites upon the string of the harp well tuned, and on another string of the harp that is mistuned; it's the same word that sounds in the ears of these in the visible Church, but not the same spirit of grace in the same saving influences that act upon the heart; yea the spirit leaves the heart of some to its own deadness, and acts upon others to bring them to wonder, to be amazed and astonished, and leaves them there; and acts upon a third sort, to leave a strong conviction and a work of humiliation upon them

The same word, but not the same influences act upon all within the visible Church.

We are not to rest upon the actings from a gift, but watchfully to try when we act from a gift, and when we act from a grace.

them; but it does no good, it's nothing above a law-work mixt with some letter of the Gospel; and the Spirit works in some a lively sound work of saving grace; and the same word is the common instrument in all. So our Saviours enumeration of four sorts of hearers takes in all, *Matth. 13.* How many wonder, and despise, and persecute? *Luke 4. Mark 7. Mark 9. Matth. 12. John 11. Acts 3. Acts 4, &c.*

2. Influences of the spirit saving and lively are called by the names of the Fathers drawing, of the Bridegroomes drawings, *John 6.44. Cant. 1.4.* the Spirits leading, *Rom. 8. 14.* the Lords teaching, *Isa. 54.13. John 6.45.* the blowing and breathing of the wind upon the garden, *Cant. 4. 16.* the Lords quickening in his way, *Psal. 119.37.* the Lords circumcising of the heart, *Deu. 30.6.* the Lords opening of the heart, *Acts 16.14.* the Lords instructing and speaking to men with a strong hand, *Isa. 8.11.* the Lords power in believers, not inferior to that by which he raised his Son from the dead, and quickens the dead that are in the graves, *Eph. 1. 18, 19, 20. Job. 5.25.* But no such showres of influences go along with a meer gift; which is eminent in many, & exercised to the full, to the good of the Church, & yet such builders of the ark for saving of others perish themselves in the waters.

3. If we consider the Lords intention, this is clear; Did ever the Lord decree or promise to bring any to heaven by the gift of prophetic, of wisdom, of learning and arts, whether the men believe or not? or does the husbandman so labour the ground for the growing of the bramble, as for the growing and flourishing of the vine-tree, or for the thistle and the briar as for the wheat? What can *Christ* make out of a preaching *Judas* never given to him of the Father? nothing, he never believing, but to send him to his place.

Affert. 6. In one and the same spiritual acting of praying and believing the spirit and the flesh may concur, not as formal principles, for the flesh and corrupt nature is no formal principle of praying in the spirit, and of believing; the holy Ghost useth no such tooles, but the flesh concurs by way of retarding and weakening of the acts of praying; for it is of the flesh onely that our praying is not with that

deepness of humble sense of want, with that strong desire with that fervour of believing that becomes.

So corruption concurs in the worke as the broken thigh or legge in the halting horse, as halfe a tooth in eating, not as a formal principle of motion. Hence the influences of grace must be accommodate to our gracious actings, that are mixt: he is a meek Spirit, who is willing to sigh in a Saint, beside the body of sin which casts in something of our sinfull corruption to retard the work.

2. In the same prayer the spirit and the flesh speak at once or by turnes, *Jer. 15. 15.* prayes in the spirit, *O Lord thou knowest me, remember me, and visit me, and revenge me of my persecuters; take me not away in thy long-suffering; know that for thy sake I have suffered rebuke. 16. Thy words were found, and I did eat them: and thy word was unto me the joy and rejoycing of my heart.* But in the same prayer the spirit in his suspended influences, as it were resting, lies by, and the flesh mixes in it self, *v. 18. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether to me as a liar, and as waters that fail? Calvin* saith we must distinguish betwixt the doctrine, yea I adde the prayer that is from the spirit, and the sinful complaint in the prayer from the flesh. So *Job* complains spiritually, *10.* he acknowledgeth and adareth the power of God, *which poured him out as milk, and crudled him like cheese, cloathed him with skin and flesh, and fenced him with bones and sinews, and gave him life and favour, v. 9, 10, 11, 12.* Yet the flesh almost casts all down, and makes him to lose his thanks, *v. 18. Wherefore hast thou (saith he) brought me forth out of the womb? O that I had given up the ghost, and no eye had seen me!* Compare *Jobs* sad complaint with his triumphing faith, in looking through so many hundred years to his living Redeemer and Kinsman, who shall stand the last man upon the earth, *v. 25, 26.* Then are we taught to difference betwixt influences from our sinful flesh and his holy Spirit, and to beware of mixing our clay with the Lords pure fountain actings of his Spirit, and not to adulterate and vitiate his wine with our rotten water. It looked like the zeal of God in the disciples to desire to call for

fire.

Calvin. pra-
lest. in Jerem.
15. 18. distin-
guendum inter
ipsam doctri-
nam qua pura
fuit, et inter
ipsum (homines,
prophetas)
nunc autem
dum in seipsum
descendit (pro-
phet.) fatetur
se agitari mul-
tis cogitationi-
bus, quae carnis
infirmis: et
redolent, nec
careant omni
vicio.

fire from heaven to burn the *Samaritans* old and young; it was a cruel end merciless thing to refuse Christ and his disciples lodging. Obert saith Christ, rebuking them, *Luke 9. 55. Ye know not what manner of spirit ye are of. Pray that God would rebuke the flesh while ye pray; and try your own spirit, and take heed to it.*

2. Rest not on a gift, nor upon the literal stirring and bastard heat that comes from a gift, or upon literal tears that often flow from a weakened fancy in prayer. *Esau* both runs and was hot in his hunting for the blessing, and sought the blessing with teares; but there were here no influences of the spirit of grace. *Esau*, *Heb. 12.* was a prophane man.

Avert. 7. It may be a child of God may be deluded in a particular, thinking his actings from a gift to be actings from grace; but

1. An habitual delusion, such as was in the five foolish virgins, *all their life, and until the market* of buying oyle was spent and over, cannot fall into a regenerate man; for the Lord reveals his state to him.

2. A child of God may all his life not put a distinct difference between the gift of preaching in *Judas* and the grace of preaching; for there is no certainty of faith, of the saving grace of others as touching particular men.

3. There is in the Saints a spiritual sense of discerning Christs voice; and here two things are to be distinguished.

1. The actings of sense.

2. The objects of sense, and spiritual discerning the acts of sense in order to others, are not infallible either in the habit or the act; the eleven may all their life mistake *Judas*. But as touching the object, the saving influences and actings of God have them in some singular and peculiar thing by which *actu primo*, and in themselves they may be discerned. As Christs preaching had such grace in it, never man spake like him. *Pauls* preaching in the evidence, and demonstration, and power of the Spirit, *1 Cor. 2.* had something that a spiritual discerning might take up: the garden flower and the wild flower that grows in the mountains are like others, yet the senses of seeing and smelling find a differ-

rence. It's dreadful when Christs preaching, and the Apostles speaking and praying in the holy Ghost, brings forth mocking and persecution, and the miracles of Christ that were done by the power of God are fathered upon the Prince of devils; it's hard to persuade men of the naughtiness of their own heart. What comes from self, comes from grace: the heart, because it is the mans own, is good to God; the prayers are the mans own and good; the lamps they are our own, and they shine, and therefore the shining is from the oyl of grace within, and yet the lamp is empty.

2. As to others, hardly see we what condition they are in; and because the smell of dead bones comes not through marble-stones in the Tomb, therefore the paintry of a profession satisfies us; yet it was not want of charity that made Micah 7. 2. say, *The good man is perished out of the earth, and there is none upright among men; they lie in wait for blood.* As now it's called morosity, rash judgment, to say that the generality of Ministers, and too many time-covenanters know little of any work of the Spirit on their hearts.

10 *Divis.* There are influences proper to the way to the Country, and influences proper to the end and to the Country; or influences of grace, and influences of glory. Influences for the way, though they come from Christ our life, yet for the most part they come by some meanes, the word, the seals, prayer, faith in the promises: what influences they have who never heard the Gospel, but have the law of nature within, and book of creation and of providence without, by which they may read and spell a Godhead, and duties they owe to God Creator, is harder to determine: But they shall be witnesses to judge us, and shall justify Sodom, Matth. 10. 15. But did we read more, meditate more the covenant of grace, we should have more of the influences of grace: the influences of glory are the immediate and eternal out-lettings of God without word, or faith, or praying. The tree of life hath growing on it apples of life all the moments of the year; that is, a long summer, and a long year; the tree is ever green, ever blo-

Differences
between the
influences
of grace, and
those of glory.

soming,

soming, eternally bearing fruit, and the inhabitants eternally feasting on the fruit. The river of life runnes for ever and ever, flowes eternally and never ebbs: they eternally drink in life and joy from him which sits upon the Throne, and the Lamb. So many millions of glorified ones as there are, so many eternal and immediate dependencies and living beames of glory united to the Son of righteousness: because Christ is our life, Col. 3. 4. therefore must heaven be a life of immediate influences of grace in the first glorious conserving power of God in preserving bodies of clay in a being of 1. Incorruption and immortality, beyond sickness, cold, pain, old age, and death. 2. In a state of glory, free of shame. 3. In a state of bodily strength, power, and activity free of weakness. 4. In a state of spirituality, free of a necessity of earthly helps, eating, drinking, sleeping, 1 Cor. 15. 42, 43, 44.

2. It must be an immediate out-letting of God in the fourth life of eternal blessedness and glory above the life of nature.

2. The life intellectual of reason:

3. The life of grace, in the vision of the face of God, 1 John 3. 2. Rev. 22. 4. Job 19. 26. knowing him.

4. In the influences of fulness of joy and delights, or pleasures, and that so long as Christ-God shall live for evermore.

Now these three. 1. Fruition of God, as the last end and satisfaction in him onely, seeking no other lover but God in Christ.

2. Loving and adhering to God, there being no room for faith and hope, 1 Cor. 13. 13. (whence comes filling of the concupiscible part, desire, delight.)

3. Praising him eternally and the Lamb.

These three (I say) have both the consideration of duties, and of a reward; in both considerations the Lord lets out his immediate influences on that blessed company in all these. 1. We are sick of love after our prison here, rather then for our choicest life. 2. We seek not the earnest and first fruits of this life.

CHAP.

CHAP. II.

The nature of the habit of grace; that there is 2. Such a habit is clear in the word. 3. It's purchased by Christs merit. 4. Hath supernatural actings flowing from it. 5. Influences without this habit are but delusions. 6. Differences betwixt the habit of grace and other habits, 7. Resolutions must be followed with prayer. 2. Godly trembling. 3. Faith. 8. The stronger the habit of grace is, the stronger and and more connatural are the acts flowing from it.

THe third particular is, how the Saints may fetch the holy breathings of the Spirit by supernatural habits: And touching this we shall speak to these.

1. What the habit of grace is.
2. How it is the seed of influences of grace.
1. What necessity there is of the connexion betwixt the habit of grace; and how we may fetch breathings of the Spirit from the habit of grace.

As to the first: The habit of grace is a fixed disposition infused in the soul by the Lord, purchased by Christs merit of his death, by which we perform supernatural duties.

The habit of grace is a permanent disposition.

1. A habit is a heavenly disposition or quality gracious, by which the man even sleeping is denominated a convert, a believer, a translated man from darkness to light, *Col. 1. 13. Acts 2.44. Acts 4.4. 1 John 3.14.*
2. It is a fixed quality different from a spiritual disposition, as *Psal. 57.7. My heart is fixed or disposed, O God, or prepared;* but his heart was not ever and alwayes fixed and prepared to praise, though he had ever the habit and seed of God in him after his conversion.
3. It is a fixed disposition infused in the soul by the Lord, as a permanent quality; so *Isa. 44. 3. I will pour water on him that is thirsty, and floods upon the dry ground.* What is

is that flood? *I will pour my spirit upon thy seed. Zech. 12. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplication. Ezek. 11.19. And I will give them one heart; and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. Jer. 31.33. I will put my Law in their inward parts, and write it in their hearts. Ezek. 36. 26. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and will give you an heart of flesh.*

As also that this is an inbiding and permanent quality, infused of God, and an habit not acquired by our industry, by which the Saints are, and really are named anointed, renewed, born again, new creatures, is clear *2 Cor. 3.3. Forasmuch as ye are manifestly declared to be the Epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in the fleshy tables of the heart.* So this habit is called the seed of God, *1 John 3.9. The anointing (saith John 1. 2, and 20.) which ye have received of him, and abides in you. 27. Yea the Father and the Son making their abode in the soul. John 14.13. The well of water springing up to life eternal in the believer. John 4.14. Rivers of living waters flowing out of the belly.* By which the Saints are said to be denominated quickened, *Ephes. 2. 1,4, and 5.* and to be light in the Lord, whereas they were once darkness, *Ephes. 5. 8.* new creatures, *2 Cor. 5.17.* born of God, *1 John 5. 1. 1 John 3.2.* Now this is infused, and no more an acquired habit then regeneration, conversion, translation is acquired.

4. This new fixed disposition is given through the merit of Christ, *Acts 5.30. Whom ye slew and hanged on a tree, v. grace is given through the merit and* *31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins.* Then is Christ the giver of repentance, and of all spiritual habits, not simply, but as crucified and made a meriting Prince.

2. The Father hath blessed us with all spiritual blessings in.

in heavenly places in Christ; then also with the habit of sanctification.

3. We are sanctified by the the willing offering that Christ made, when he gave himself a sacrifice once for all, *Heb.* 10. 8, 9, 10. and the people sanctified by his blood, *Heb.* 12. 12. Then in the merit of this blood must we have the habit of sanctification.

4. If the conscience be purged by the blood of sprinkling from dead works, *Heb.* 9. 14. then is the heart of stone removed, which is nothing but this deadness in us before our conversion and new birth; and if this be done, so that we are sprinkled with clean water, cleansed from all our filthiness and idols, and the heart of stone taken out of us, and a new heart of flesh, even a new heart given us, not for our own doings, but for his own names sake, *Ezek.* 36. 22, 25, 26, 32. that is, from the precious and onely saving grace of Jesus Christ, as it is expounded in the New Testament, *Acts* 3. 16, 25, 26. *Acts* 4. 12. *Rom.* 3. 24, 25. *Ephes.* 1. 17. *Coloss.* 1. 13. *Acts* 10. 42, 43. So for Davids sake is expounded in the New Testament for the Son of Davids sake; and for the Lords names sake, is all one with this, for the merits and death of Christ.

5. Christs blood is a ransome, not to buy us from wrath only, and from the evil of punishment, but also from the evil of iniquity and sin, and so from the bondage of our vain conversation, *1 Pet.* 1. 18. from all iniquity, *Tit.* 2. 19. from living to sin, *1 Pet.* 2. 24. and so to purchase the grace of the new birth, and to make us Kings and Priests to God, *Rev.* 1. 5, 6.

6. The Spirit poured on the thirsty ground, *Isa.* 44. 3. on the house of David, *Zech.* 12. 10. is either a gift of nature or a grace. The former can be said by none but *Pelagians* and *Socinians*; for if the only principle of the life of God, and the new birth, be a work of our industry, Christ died in vain; if it be a free grace, we must receive it out of Christs fulness; For out of his fulness we all receive,

From the habit
of grace we
perform suitable
actings.

5. By this supernatural habit, we perform supernatural duties, and new acts of life; for *Isa.* 44. By the Spirit given

ven they shall spring up as among the grass, as (verse 4.) willows by the water course. They shall graciously professe and swear a covenant to the Lord, *v.* 5. One shall say I am the Lords, and another shall call himselfe by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. And when the Spirit is poured on the house of Jacob, the second acts flowing therefrom are acts of believing, and looking on Christ whom they pierced, and mourning over Christ, and being in bitterness, as if his first-born were dead. So *Ezek.* 36. the putting in the new heart hath walking *v.* 27. in the Lords statutes, keeping his judgments. The first young motions and life-stirrings of the circumcised heart, are the loving of the Lord, *Deut.* 30. 6. the returning and obeying the voice of the Lord, *v.* 8.

Then 1. saving influences in spiritual actings, in praying, praising, hearing, are meer delusions without this new habit, not the motions and actings of a living man from influence of life: But some cozeners by the art of Satan have made dead images to speak, but that speaking, or laughing, or weeping was but counterfeit, and from no kindly influence of life in the dead stone. The heavy elements move downward, and that from an inward principle of nature; but the motion of the wheelles in a horse-mill is not from nature within, but from the beasts that draw the wheels; nor is the motion of the several pieces of the horologe from a principle of life, but from art. And the actings of men destitute of such a supernatural habit, suppose they give all their goods to the poor, and give their bodies to be burnt, yet are there no influences of the life of Christ in these actings, they come from composed art and industry of hypocritie, custome, formality, and vain-glory, and such leave their name in the earth for a curse. Be not satisfied while the wind breaths out of the right air, even from a life of Christ, and from the head Christ. Christ lives in me, *Gal.* 2. and the actual influences of grace from above are suitable, having Christ living in you. Christ shall furnish wind and sweet breathings of the Spirit to his own life; it's a cursed case of conscience, when the man hath peace and

so much quietness as to be satisfied with, and to thank God for his formal fasting, and paying of his debts to all, *Luke 18.11.* and such counterfeit influences please him all his life.

2. How doe they undervalue Christ and his blood, who father all influences of praying and seeking of God upon their own industry and nature; in this the mouth may kisse the hand, we kisse not the Son. It speaks grace when every sincere sigh, and every good word and thought is referred to the price and ranfome of blood; when the soule is at this, *O I would kiss Jesus Christ for this loosening and melting of heart; and I am the endeared debtor of Jesus Christ for this lively breathing upon the heart.* This keeps from murmuring and fretting at other times when the man weeps over his deadness; ah, it's (saith the complainer) long since I saw him.

The differences of the habit of grace from other habits.

2. The differences betwixt the habit of grace and other habits of arts and sciences would be considered,

1. In the rise; industry and free-wills trading may purchase the habits of sciences and arts; this is infused from heaven. *I will pour water on the thirsty ground, saith the Lord, for mine own sake do I this, Isa. 44. Ezek. 36.32.* This habit is indeed Christs trading, and the fruit of the travel of his soul, and stands Christ at a high price.

2. Other habits may be forgotten and lost; this is a part of the believers stock, of Christs buying, and so in Christs keeping. Christ keeps his own purchase from wasting in shipwrack: *It's the immortal seed, the well that springs up to life eternal, John 4.14. the remaining anointing, 1 John 2.20. the imbriding seed of God, 1 John 3.9.*

3. The lesse excellent the habit is, the more it is under the dominion of free-wil: the Muician may sing when he will, he needs no influences of grace to stir up his habit; the natural man from himself may blow upon the natural habits of arts and sciences, and the remanents of the image of God, and he may do much from common honesty; but the more excellent and spiritual the infused habit is, the further it is from being under the dominion of free-will; only the North and South-wind of the Spirit can act upon this.

this habit supernatural: nor can we pray simply at the nod and stirring of free-will, only the Spirit of Jesus is steere-man here; and this is to be holden, that the Spirit so withdraws, as we are guilty consenters to his withdrawing, and in the sinful omission of calling upon the Lord; and when the Spirit acts upon the free-will, and the habit of grace, we are willing consenters to that blessed breathing, and willing joyners in the work of praying; and some commendation and praise the holy Ghost gives to his Saints in all holy actings, *Num. 14.24. Gen. 22.16. Gen. 32.28. Num. 12.7. Rev. 2. 3,13,19. Rev. 2. 4,8,9,10.*

So we are 1. not to engage in the strength of free-will; and let us know thus much, that when resolutions of relying upon the grace of Christ are taking, and we say this we shall do by the grace of Christ, we but use the name of grace; but there is within 1. A fixedness of relying on nature, and we follow not our resolution with prayer, as *David, Psal. 119.106. I have sworn and will perform, that I will keep thy righteous judgments.* He seconds his vow with prayer, *v. 108. Accept, I beseech thee, the free-will offering of my mouth, O Lord; and teach me thy judgments.* In praying for any mercy, as for grace to keep the way of God, which we have vowed to keep, we are to interpose Christ as Surety for the performing of the vow.

2. There is not godly fear and trembling in distrusting our selves. *David*, after the Lord makes a covenant with him, and *David* by the Lords grace had accepted and engaged to stand to it, he calls himself down to the dust, *2 Sam. 7.18. Who am I, O Lord God, and what is my house that thou hast brought me hitherto?* If we did but consider how cozening and unstable as water our hearts are, we should fear our own bentness to backsliding when we so vow. It speaks honest ingenuity after a man hath borrowed money, and given word and writ to pay it, when he is anxious how to answer the day, and be acquit of the debt.

3. Faith should rely upon the promise of God for influences of grace, and look away from nature, and cease from the breathings of free-will, especially since they are involved

volved in the promises of perseverance, and in the promises of the covenant, *Isa.* 54.10. *Isa.* 59.21. *Fer.* 31.35. *Ezek.* 36.27. For among men he who engageth for a good harvest, doth also engage to labour, to harrow and sow. He that covenants to bring home to a Prince a ships loading of gold from *India*, he must also engage to prepare a ship, and sea-men, and provision for them, and to set out to the Sea for sailing, and to take the opportunity of the winds. Now since the Lord hath promised to bring many children to glory, this puts on Christ a sort of engagement, especially if we add to this the trust that the Father hath put on him, *John* 17.2. *chap.* 6.37. to work in them to will and to doe, and when they fall, to raise them again: and as faith relies upon the promise of glory, so is faith to rely upon Christ for grace, and influences, and new breathings of the Spirit, without which, perseverance promised, even undclinable attaining to glory, is impossible.

3. The stronger and the more intense the habit is, the more connatural and kindly, and the more signal, bended, and strong are the acts that flow from the habit.

A strong habit of grace produces easy, and connatural, and strong acts of grace.

1. Rain and sweet showres poured upon the dry ground, make the growing the more easie and connatural; and when a strong habit of the love of Christ, stronger then death and the grave, which many waters cannot quench, was fixed and rooted in the heart of the Martyrs, the acts of suffering, even the torments of the rack, of burning quick, of the teeth of wild beasts, of exquisite and long-enduring tortures, were exceeding both easie, and rejoicing, and refreshing to themselves and others, and they had answerable strong acts of influences, and a mighty presence of God; as the three children have the fourth man, the Son of man walking in the fiery oven with them, *Daniel* hath the increated Angel to stop the mouths of the Lyons; and there must have been strong influences of grace, when they refused deliverance, and believed a better resurrection, *Heb.* 11.35. 2. When there is a strong habit of love, and of soul-love to Christ, there are strong and painful acts of diligent seeking, as *Cant.* 3.

There be three acts of seeking and not finding. 1. In the bed.

bed. 2. About the streets, and the broad way. 3. At the watchmen; and yet no giving over until she find him whom her soul loves, *Cant.* 3.1,2,3,4. The habit of love, even going on to love-sickness, produces strong praying, fervent adjuring of the daughters of Jerusalem to tel Christ that she is sick of love for him, and a most pathetick song of praising of Christ in all his excellencies, *Cant.* 5.10. *My beloved is white and ruddy, and the chief among ten thousand.* v. 11. *His head is as the most gold, his locks are bushy and black as a raven.* 12. *His eyes are as the eyes of doves by the rivers of water, &c.* And there must be strong love within, when such high expressions came out, *Psal.* 42.1. *As the Hart panteth after the water-brooks, so panteth my soul after thee, O God.* v. 2. *My soul thirsteth for God, for the living God.* *Psal.* 84.2. *My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh cryeth (shouteth aloud) out for the living God.* Now answerable to these must be the actual breathings of God, strong impressions, even until the soul be like the thirsty ground, like the chased hart, dying, swooning, and fainting, and in a fever of love-sickness for Christ: all which argue there must be valid and mighty influences upon the soul. Ah, little of the love of Christ is a feast that soon fills and satisfies us. Dry, faint, and dead acts of praying and seeking, speak weak influences and coldness of indifferency, whether we have Christ or want him.

CHAP.

CHAP. III.

A supernatural habit is a seed of influences. 2. We are to improve the habit of grace. 3. The habit of grace in order to the three persons brings a necessitie of gracious influences. 4. The Lord is under divers necessities to confer influences. 5. Christ intercedes for the non-converted. 6. Christs Office. 7. The Spirits office, put both under a necessity of conferring of influences. 8. Divers uses result from the necessity that the Lord hath brought himself under to confer influences. 9. How the habit of grace is acted upon, how it ceaseth not.

AS to natural powers, the God of nature hath prepared influences to seeds and plants apt to grow. There are prepared of God also influences for their actual growing: So to the Sun, fire, clouds, he hath in readinesse such influences, though he freely let them out; so to supernatural powers and habits he must let out and prepare supernatural influences.

The habit of grace is a sort of new nature, a heavenly power, a kind of seed of spiritual actings, and a weight that inclines the soul to acting, and by a sort of a pleasantly refreshing disposition swayes and drawes habitually the man to supernatural acting. In nature suitable influences are due to the powers; as the habit of musick inclines the man to singing, and a natural instinct draws the bird to build its nest; and the Lord hath ordained suitable influences for this instinct: so this habit of grace as a weight inclines the soul to act, not by any necessity of exercise, but by necessity of specification; it inclines not by determining to the act, but only habitually. Therefore influences suitable to this habit must be some way due; as in nature, so also in grace. A habit of grace in the renewed man, does not determine him continually to pray, believe, praise God, while the habit is in him. Hence

1. Be-

1. Because corruption is in *David*, though as a broken and subdued habit, he sins in numbring the people, he is violently carried to be avenged on *Nabal*, he commits adultery and murder, which doe weaken the habit of grace.

2. If the habit of grace be strong, and much of the fullness of God in *Steven*, in *John Baptis*, in *Paul*, they act in the way of God accordingly.

3. If the habit of grace be qualified with a super-added disposition, heavenly and spiritual, there are boylings and stirrings in the heart; as in *Paul* to pray, *Acts* 20. after the spirit in him hath been graciously and heavenly exhorted by the Church of *Ephesus*, he kneels down and prayes; and *Acts* 17. 16. while he is waiting for *Silas* and *Timothy*, there is upon his mind a burning fever, when he saw the city wholly given to idolatry. And there will be some sweet akings and gnawings of the heart pressing the man to pray, praise, and sing, *Psal.* 57. 7. *My heart is fixed; O God, my heart is fixed, I will sing and give praise.*

2. What are we to doe in such a case then?

Ans. We are to pursue these warnings and flaming of the habits of grace with new spiritual actings and exercises of grace, as *David*, verse 8. *Awake up my glory, awake Psalter and Harp, I my self will awake early.* And therefore know,

2. That a kindled habit of grace qualified with an heavenly disposition of grace, is a fire near the flaming, and the call of God to you to pray *hic & nunc*. Besides the command of God for praying continually, smite the iron while it is hot; throw the rod while it is green; sail while the Lords wind and tide doth call; stir up and blow upon the grace of God in you: happily we blow upon the gift of praying, when we should stir up the grace of praying.

Yea 3. Suppose the habit of grace were not kindled, or in any near disposition to flame, but there were deadness on the soul, and the habit of grace lying deadned and covered with ashes; yet is there warrant to blow aside the ashes, to stir the fire, and to smite upon the flint seven times until it cast fire. *David Psal.* 42. and *Psal.* 43. three times, *Psal.*

Actions supernatural, and influences suitable, are some way due to the habit of grace.

Sometimes the habit of grace is qualified with heavenly dispositions.

We should pursue the dispositions of grace, when they are added to the habit, with spiritual actings.

We are to stir up the habit of grace, though deadned.

Pf. 42.11. and *Pf. 43.5.* chides his casten down and unbelieving soul, and wakens up, and puts upon the habit of faith; and *Pfal. 103.* and *Pfal. 104.* four times he wakens up his soul to bless the Lord, and all that is within him to praise the Lord; *Pfal. 106. 7.* he charges his soul to return to its rest. It is dreadful to smother and bear down these births of God, and to blast and wither such buddings of the Spirit, and also to yield to carnal deadness, and to lie down under it; but let us await at the pool, and when the Angel comes down and troubles the water, step in and be healed. As the Martyr condemned to die was under great deadness of spirit when he was in the prison, and going to the place of execution; yet coming to the place, a gale of the wind of the Spirit blew fair, and he cryed out to his Christian friends, to whom he made known his former deadness, now *he is come, he is come,* and he rejoicingly triumphed over death. In a moment there may come in a carnal disposition, and drown and quench the smoaking and flaming of an heavenly kindling. We might draw down rich influences and sweet actual breathings, which are con-natural and suitable to spiritual and supernatural influences; the Lord (though his liberty in breathing when and where he will be admirable) yet should we more vigorously improve ordinances, and specially promises: for ordinarily the Lord would let out more of his breathings, did we more improve the habits of grace; and sure he that trades not at all with his flock, may become poorer: and we might make influences more near to us; for the habit of grace is nearest of kindred of any thing else to the actual breathings of the Lord, and the only culpable cause of our not growing in grace, and augmenting of the habit of grace, is our own sinful sluggishness.

CHAP.

CHAP. IV.

Now the third particular we proposed to speak to, was the connexion between the habits of grace, and actual breathings; and how we may by using habits fetch home the breathings of the Spirit.

The habit of grace is to be considered two ways.

1. In order to God.
2. In its own nature.

In order to God

1. The Father.
2. The Son.
3. The Spirit.

1. IN order to God and his holy decree, if the Lord ordain a certain number to glory, and upon that account bestow the habit of grace upon these so chosen; and God, who doth nothing in vain, when he creates powers and habits, must intend to send influences to act upon these powers and habits; as when God creates the Sun, a heavenly body, which is apt to move, to send forth heat and light, he must intend by constant law and decree to joyn his influences to the moving and shining of the Sun; otherwise, if he had created these heavenly bodies never to be acted upon for the sending forth of their virtues of light, heat, motion, he had created Sun and Stars in vain: So if the husbandman make a plough, and never make use of it for tilling the ground; and make a sickle, and never put it in act for reaping, he must have made the plough and the sickle in vain. If the Lord pour the habit of grace and supplication upon the house of David, then have the inhabitants of Jerusalem, who have received that grace, ground of faith and hope, that the Lord shall suitably to his intended end, and begun work, bestow saving influences on them, to believe and repent, to look on him by faith whom they have pierced, and mourn over Christ whom

The Lord by infusing the habit of grace then comes under some necessity to give suitable influences thereunto.

Divers necessities under which the Lord is to confer influences of grace.

whom they have slain by their sins, as a man mournes and is in bitterness for his first-born, Zech. 12. 10. otherwise the Lord bestowes that habit of grace in vain, which we are not to imagine of the only wise Lord, *Psal. 89. 47. If the Lord pour water upon the thirsty ground, and his Spirit upon the seed of Jacob, the nature of husbandry, which joyns end and meanes, requireth that he joyn to the new heart, and new spirit, influences for the growing of the seed of Jacob, as the willows by the water courses; and that he lead the trembling hand at the pen, and give influences of grace to swear and subscribe that they shall be the Lords married land, joyned to him in a perpetual covenant, Isa. 44. 3. 4. 5.*

2. The graciousness of the Lords holy nature revealed, *Exod. 34.6. The Lord God merciful and gracious, long-suffering, and abundant in goodness and truth to fallen man (for he hath revealed no pardoning grace and mercy to fallen Angels; nor is that the scope of Moses, Exo. 34. or of the Scripture any where.) Now if so, he as the Lord is under some necessity (upon supposal that he created men and Angels) to declare his pure immixed justice in the fallen Angels; so by some necessity of decency suitable to his goodnesse and holy nature he must choos some to glory, and give them inherent habits of grace, that he may carry them to heaven in a way of voluntary obedience: so that upon supposal he hath so declared himself to Angels and men, there must be glorious emanations and out-goings of free grace, both to ordain some to glory, and beautifie them with the habit of faith to believe in him that justifies the sinner, and habits of sanctification. I say, upon supposal he so reveal himself in his word; otherwise, absolutely and simply the contrary order, that he had placed fallen Angels in mans room, and men in the place of fallen Angels, had been as just and good as that which now is.*

3. The holy Lord gives some to Christ: and his enduing them with grace to come, and giving to them of his free grace the habit of faith, it's an engaging of the holy Lord to give influences suitable to the habit: upon the very account that the Lord make over a man to Christ, and create.

ate his own image in him, he intends to make him an honourable vessel in his house, and to adorn the man so gifted to Christ; as when the Lord builds a house, he minds that some shall dwell in it.

And 2. the great deligne of free grace in Christ must in these two bring him under a holy necessity to bring his many children to glory; for the decree of election is an act of the three persons, *John 10. 16. Other sheep I have $\psi\chi\omega$, and they are not yet in his actual possession, but he hath an actual right to them, I have paid a ransom for them, them also I must bring in $\kappa\alpha\tau\alpha\upsilon\tau\omega\mu\epsilon\delta\epsilon\iota\sigma\tau\alpha\gamma\alpha\gamma\eta\nu$, Christ is under a necessity of driving them in, then is Christ under a necessity of a decree common to him with the Father and the Spirit, to breath upon and cherish the habit of grace, that his great deligne of free grace in the work of redemption may stand sure, and attain its graciously designed end; as also he is*

2. Under an official and mediatory necessity to the chosen, to bestow on them the freely given habit of grace; and so I judge, with reverence of the judgment of others, that Christ hath an advocacy and office of intercession for the elect, even such as are not yet actually converted: not that he extends the same acts of advocacy to the chosen converted, and to the chosen not yet converted, *Christ advocates for the elect yet not converted, to bring them in to himself.*

1. Because Christ as Mediator and high Priest prays for them, and so that habits of grace and influences may be bestowed on them, *John 17.20. Neither pray I for these alone, but for them also which shall believe on me through their word.* Nor can it be said that Christ intends not they should reap any mediatory fruit of his prayer, till they be born and actually believe; for he prays and intercedes for their conversion and faith, they yet being in nature and unrenewed; for that is true in some sense, Christ prays for their faith actual, when it is in being, and shall actually be assaulted, that it may not fail them under temptations; and so that prayer of Christ for the disciples and Peter, stands good for all believers, when they shall actually believe and be winnowed, as Peter was: the millions of them neither did believe nor were born, when Christ as an high Priest

Priest offered to the father both the one & the other prayer; but that Christ in no sense intercedes for the chosen till they be converted and actually believe, cannot be defended. For

2. Whatsoever Christ hath purchased by the merit of his death, as our high Priest, offering himself on the cross for the elect, that same Christ as our high Priest in heaven applies them as Intercessor. This proposition must be true; for what Christ purchaseth and buyeth by the merit of his death on the cross, that he actually makes good as Intercessor in heaven. It's true he is said to buy and redeem persons, not things, or graces, as faith and the habit of grace, he purchaseth an inheritance and a redemption to us, and we have repentance and remission of sins in and through his blood; for, in his blood, by an Hebraism, is, for his blood; and yet remission of sins is not properly redeemed or ransomed, never being captivated; but in justice that remission could not be ours but by satisfaction. But so it is, that Christ purchased by the merit of his death, as our high Priest, offering himself for the elect on the cross, that we should be freed from all iniquity, Tit. 2. 14. from our vain conversation of unbelief, 1 Pet. 1. 18. that we should have repentance, remission of our sins in his blood; and faith, the free gift of God in Christ even when we were not yet born. *And he died for us while we were yet sinners, weak and ungodly,* Rom. 5. 6. *And God commends his love to us that Christ died for us ὅτι ἔτι ἀμαρτανῶν ὄντων ἡμῶν, while we were yet sinners; for if when we were enemies, ἐν γὰρ ἔχθρῳ ἕστες καὶ ἀδικούντες τῷ θεῷ, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.* If Christ as high Priest offer himself a sacrifice for us, to obtain reconciliation to us, when we were not born, and when we were ungodly an I enemy, she must intercede, that such a purchased reconciliation and merited grace, the grace of faith, and the habit of faith, be in his due time bestowed on us.

3. If Christ as our high Priest have received the elect from the Father, *Thine they were, and thou gavest them to me;* and as Redeemer entrusted to bring them in, he must send the Gospel to them as Mediator, and intercede, that

John 17. 6, 9,
10.

Apo-

Apostles, Evangelists, Pastors, Teachers may be gifted with the Spirit, and sent to preach; for the giving of the Spirit that way is a fruit of Christs ascension and kingly triumphing, while as *he led captivity captive, and gave gifts to men,* as Intercessor, for perfecting of the Saints, and the work of the Ministry, Eph. 4. 11, 12, 13. that the Gentiles who believe not, and the blind, may see and be converted, Acts 26. 17, 18. Acts 13. 46, 47, 48. 1 Cor. 3. 5. Matth. 4. 15, 16. John 10. 16.

4. Christ, who had reared up a new form of providence, having chosen his own to life, must, as Mediator, take care of the coming of the elect into the world, and have a special eye over the ways of his own chosen, that *Saul* and others fall not into that unpardonable sin against the holy Ghost, and that *Saul* before his conversion goe not farther on then making havock of the Church, yet ignorantly through unbelief; and this is the more to be laid hold on, that the man Christs coming into the world, is, and goes along with his own decree of electing some to glory, and to the great work of saving lost sinners, Luke 19. 10. Matth. 20. 28. 1 Tim. 1. 15. of bearing a rare and singular testimony to the Gospel beyond all Martyrs that ever lived, John 18. 37. as is clear in the birth and deliverance of *Moses*, Exod. 2. Exod. 3. And also Christ in his providence of predestination to life, as Lord Mediator causeth the chosen to be born and live, when the Gospel is preached, and comes to their ears, and works powerfully on their hearts, Acts 16. 9, 10. Acts 8. 7, 8. Acts 19. Acts 9. 11, 12, 13, &c.

5. In another consideration there is an official love of Christ, founded upon the identity of nature which is between Christ and chosen ones, and the man Christ loving his neighbour as himself; and the humanity and natural compassion in Christ is not destroyed, but perfected by his state of glory; he remains a feeling, compassionate high Priest; Heb. 4. 14, 15. Luke 5. 1, 2, 3. And also this puts Christ to stretch his love to the unconverted that are his flesh, and given to him, that he must bestow habits of grace on them, and gather the sheep with his arm, and drive gently those that are with young, and give new influences to fainting ones.

Whether the connexion between the habit of grace and the acts of grace a question to be cleared, Whether or not the habit of grace may cease in the way it lie by and utterly cease from acting? to which the answer is in these assertions.

Affert. 1. No habit of grace, or any habit as such, can reduce it self to acting, for it is well neer to the nature of a power; the Sun, Moon, and Stars move not themselves, but are moved by some other powers whatever they be. 2. We are commanded to stir up the grace that is in us, 2 *Tim.* 1. 6. then must the habit lie dead as it were, except we improve it: the two talents do not make themselves four; the man to whom the talents were given must do that, *Matth.* 25.

The habit of grace is not eternal.

Affert. 2. It's not improbable that saving grace of it self, being not God, nor the holy Ghost himself, but a created thing, may, as to its own nature, perish and dry up. 1. For it is not to be trusted in; nor doth the weight of our standing against temptations consist in our stock, but in the Lords conserving power. *Peter* had saving faith, but that faith could neither keep *Peter* from falling, nor keep the faith from failing; but the standing of *Peter's* faith (*Luke* 22. 32.) is in Christs intercession; *I have prayed for thee, lest thy faith be sunken down*: that which needs a keeper without it self, cannot keep it self; for faith is but an instrumental keeper. But *1 Pet.* 1. 5. we are kept, and our faith is preserved by the power of God. As also *Jer.* 1. 9. the weight of *Jeremiah's* standing courageously in his Ministry is not on *Jeremiah's* stock and habit of grace, though the Lord had put much precious mettall in him, and made him a brazen wall (as Prophets are of themselves but clay bottles that are soon broken) but in the Lords actual supporting of him by influences from God, 19. *I am with thee, saith the Lord, to deliver thee*; and therefore the strength, immortality, and stability of the habit of grace is in his power who furnishes actual influences. 2. In the decree of God. 3. In his covenant and promise. 4. In the intercession of Christ; no man then can commit idolatry with saving inherent grace to put it in the room of God, and to trust in it. Be not secure, but

be

be strong in the Lord, and in the power of his might, *Eph.* 6. 10. who must furnish new influences of grace.

Affert. 3. The habit of grace so far may cease to act and lie dead, as notwithstanding that the beloved Christ knocks and speaks heaven into the Church, *Open to me, my grace ceaseth* *sister, my love, my dove, &c. Cant.* 5. 2. yet she opens not; the habit being under the ashes, yea, being a little frozen and blunted, the spouse shifts his presence; *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?* And the habit of grace doth not hinder *David*, and *Peter*, and *Lot*, but upon the Lords withdrawing of actual influences they may fall into atrocious and hainous sins.

Affert. 4. Yet in some sense the habit of grace rests not. For 1. The habit of grace according to the degrees makes the man stronger: as *John Baptist* by the indwelling of the holy Ghost in some fulness is stronger against temptations of persecutors; and so is *Steven* fuller of the holy Ghost, then men not converted. 2. The habit of grace debilitates, weakens the acts of sin in the regenerate, that they sin not with full bensil of will; as the indwelling body of sin again weakens the acts of faith, and others the like flowing from the habit of grace; the combat betwixt the flesh and the spirit proves both the one and the other, *Rom.* 7. 14, 15, 16, &c. for this combat is ever in the regenerate. *How many acts we may bring out of the habit of grace.* 3. The habit of grace of it self as a weight disposes the renewed man to resist sin; as a stone though violently detained in the air, *actu primo*, habitually of it self, inclines the stone to move downward to its natural place; whence come some far-off tendency and habitual bowings of the heart to the love of Christ, as warmness of heart, *Luke* 24. 32. stirring of bowels at the inward motions of Christ on the soul, even when he is kept out, *Cant.* 5.

5. The covered and borne down habit of grace may and doth break out into praying after him when he is away, and most anxiously and carefully seeks him, *Cant.* 3. 1, 2, 3, 4. *John* 20. 13.

6. There is no such sleeping but the heart is waking, and breaks out in these acts first, and misses him; he knocks,

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and

and says, Open; then she knew he was without. *They have taken away my Lord, and I know not where they have laid him,* John 20. *I sought him, but I found him not,* Cant. 3. 2. there is a discerning that it was his knock and breathing. And 2. his voice, *My heart waked at the voice of my Beloved.* 3. She knew his very words, and repeats them, *Open to me, my sister, my love, my dove, &c.* though then sleeping. 4. There is a spiritual wishing; O! if I could open and overcome the temptation of carnal drowsiness; this appears in the Spouses confession of the excuse, he knocked and spake lovely, and I refused rudely to open; *I have cast off my coat, this is told by her by way of confession of sin; I have put off my coat, how shall I put it on;* for there may from the habit of grace arise an habitual and a conditional desire that the temptation had never assaulted, and yet there is an absolute consent to the temptation, and a wish that this sinful pleasure were not astray to the Law; which is in effect a labouring to reconcile my carnal lust and the Lord's holy Law, and it is as if I should say, Ah, if I might enjoy my lawless pleasure, and yet the Lord not be displeased: some sick mans lusts after contradictions that in his fever he might drink wine, and yet be free of a further pain of fever; but all this is but a virtual fretting against God that ever he made such a Law. *Evas* desired that the falsely supposed Godhead which *Satan* said should be the reward of eating the fruit of the tree of knowledge, should have been really and truly in eating that fruit, and that was a clear fretting against the wisdom of God, who made such a law as laies bands upon men, and forbids them to eat of all fruit, *Gen. 3. 2, 3.* yet would difference be made betwixt the carnal mans wish, that he might enjoy his sweet lusts, and not feel the smart of the evil of punishment; and the spiritual mans wounding not to do the evil that he hates, *Rom. 7. 15, 16.* and yet he does it, and so virtually desires there were nothing offensive and displeasing to God in it. 4. From this habit it is that the Spouse sends commendation to absent Christ (to speak so) and desires the daughters of *Jerusalem* to tell him that *she is sick of love* for him, *Cant. 5. 8.* 5. There are checks and

There is a consenting to the temptation, which is a wishing that our lust and Gods Law might both stand, and a virtual wishing that the Law of God had never had being.

Eight evidences that in the regenerate the saving habit of grace never ceaseth from omitting some influences.

loaf

soul-sorrow at the thoughts of the words he once spake, *Cant. 5. 6. my soul failed when he spake;* hence there are godly reluctancies and spiritual propensions of the spirit and renewed man entering dissent and protestations on the contrary. *Rom. 7. 15. For that which I do I allow not; for what I would, that I do not; but what I hate, that I do.* Hence the spirits spiritual counter-workings contrary to the flesh, and the gracious pleadings in favours of Christ, What do you? is not this against free love? Ah, will you grieve such a beloved? hence the inward prickings and cuttings of the heart, like the wane-rest of the Horologue, ever stirring and checking the conscience; if experience say nothing of this thorn in the soul, and of the weakness of the bones, little is known of the work of the spirit. 6. There is ever an holy apology and clearing of the renewed part, that the spirit doth his part. *Rom. 7. 22. I delight in the Law of God after the inward man. v. 9.* The renewed man would do good; *v. 16.* consents to the Law, that it is good, and laies the blame upon the fleshly will and sin dwelling in the man; *v. 17. now its no more I that do it, but sin dwelling in me.* 7. From this habit it is that the renewed man is a captive, a sufferer, a complainer, *Rom. 7. 23, 24. O wretched man that I am, &c.* 8. The spirit is contrary to the flesh, *Gal. 5. 17.* and when fire and water yoake in the cloud there is thunder, and nature suffers pain; and there are actions and passions, and reactions on both sides, and finally the habit of grace so far never rests, as the flesh cannot get sin perfected without a battle, and some thunder in the soul. Hence we see, did we improve the habit of grace, how many spiritual actions we may set about, and what wind and breathings we might fetch if we should hoise up all the sails; the very setting out to sea, and laying all the sails open in their bredth and length to the heaven should create some wind; we lay not open our affections in their length and bredth, in the use of all the ordinances before the Lord; *Open thy mouth wide and I will fill it, Psal. 81.* nor do we improve the stock of habitual grace; the not improving of the stock in trading brings on poverty.

H h 2

CHAP.

CHAP. V.

The fourth particular by which we fetch influences of grace is by heavenly and spiritual dispositions: hence in this we speak

1. Of heavenly dispositions, in order to heavenly influences.
2. Of our actings to come under the influences of grace.
3. Of the obstructions and impediments of heavenly influences, and the contrary cures.

As touching dispositions:

1. What dispositions are, and how differenced.
2. Of the division of good and evil dispositions.
3. Get heavenly dispositions, and influences connaturally follow.
4. Evidences that dispositions go and come.
5. Spiritual dispositions are different from the affections.
6. There are heavenly dispositions through all the powers and affections of the soul.
7. Sinful dispositions are in all, and they latently creep in.
8. Actings and life under deadness.
9. Many sweet actings there are under deadness.
10. It's fit to go about duties under deadness.
11. Less of strong real influences, and more of moral influence prove the obedience to be more perfect.

What dispositions spiritual are, and how they differ from the habits of grace.

1. Dispositions are moveable qualities of the soul, beyond and above the habit inabling us to act graciously, and to perform actions suitable to those dispositions; I speak now of gracious dispositions, for there are wicked and sinful dispositions added to the habit of sin original.

2. Gracious dispositions are moveable qualities, this differenceth the disposition from the habit of grace; and therefore

therefore know wherein spiritual dispositions and spiritual habits agree; and 2. wherein they differ. 1. Both are above-nature, for we being born in sin, mind, conscience, will, and affections, being polluted and corrupt in such heirs of wrath; no man is born with habits of grace, or gracious disposition. 2. Through the want of both, all are alike unfit by nature to be the work-house of the holy Ghost. 3. Both the habit of grace, as it is proved Book 2. and much more gracious dispensations are the purchase of the merit of Christ. 4. Both are the supernatural gifts of God infused from above, and neither of them acquired or purchased by natural actings: it's clear of the habit of grace. *John 14. 16. I will pray the Father, and he shall send you the Comforter.* Christ sends him, the Father sends him in Christs name. *John 14. 26. he shall receive of mine and shew it to you.* Now the holy Spirit, the Comforter dwells in the Children of God not personally, though he be said to dwell in them, and to speak in them. 1. In the habit and divine power, given to them to confess Christ before men, *Matth. 10. 19. Acts 4. 8.* or in preaching, working of miracles, *Acts 6. 8.* or in praying, *Acts 6. 10, 11. Acts 7. 55, 56.* 2. In actuating that power, in giving grace actually to will and to do, to confess, prophesie, *Luke 1. 27, 41, 42. Luke 2. 27, 28.* to pray, *Acts 7. 55, 56.* as the Lord is said to thunder in the clouds, to give rain, not that he is personally united with the clouds, but because he creates in the clouds the power of thunder and raining, and doth actually determine the clouds to rain. 5. Supernatural habits and supernatural dispositions are near to other, as the fire and the flaming of the fire, the clouds and the rain, the sea, and the ebbing and flowing of the sea; not that the disposition is the very operation and second act of the habit, but because the disposition is a quality superadded to the habit, or the nearer principle and power of spiritual acting. *Stephen, and Peter, and John,* were full of the holy Ghost, habitu, from the time that the holy Ghost was given them; but when they are conveyed to answer before the rulers, they are said to speak being full of the holy Ghost, *Acts 4. 8. Acts 7. 55, 56.* which is either an enlargement

ment of the habit of grace, or a new spring-tide of the same sea, or a new infused disposition, promised by our Saviour, and given *ἐν ἐσπέρῃ τῇ αἰῶνι*, Luke 12. 11, 12. *Matth.* 10. 19. *Mark* 13. 11. in that same hour. And

Get heavenly dispositions, and influences follow connaturally.

3. There is much nearness of heavenly habits, dispositions, and heavenly influences; and they are like other, as life and breathing, fire and the flaming of the fire. get heavenly dispositions, and influences of grace to pray, to praise, to believe, almost connaturally follow. When the tide of the Spirit flows, *Steven* and the Apostles must preach, and boldly confess their precious Master Christ Jesus; and this is great condescension of love, that the Spirit and the sinful believer are fellow-workers; for the Spirit to act in the man Christ, or in the elect Angels, is not so much a wonder, for they never sinned: influences upon us, who have but a sort of obediential power, as we are sinners, such as is the power of swimming in iron, is lowliness of love. What is it for the Spirit of grace and glory to beat upon such broken and mistuned harps, and to bring forth such excellent actings, as praying, praising, confessing, believing, rejoicing in God, in such unhandy tools? What holy trembling is required in us, that we offend not such an honourable and glorious help, and that we neglect not to joy in his own habit to his own influences, when he renders the work sweet and easie! O let us lend our heart, and give organs, and a work-house to the Spirit, who comes down to sigh in sinners! He mourns like a dove, and weeps like a father who hath lost his first-born in heirs of glory.

Q. *But is not the habit of grace and spiritual dispositions all one and the same?*

Ans. They are not one: For 1. The habit is the seed of God that remains alwayes in us, 1 *John* 3. 9. and the anointing that dwells in us, 1 *John* 2. 20, 27. but a disposition comes and goes, ebbs and flowes. A child of God will be under deadness and witheredness, the soul cleaving to the dust, dropping away for heaviness, like a bottle in the smoke, when the man with the habit of grace will pray like one sweating and rowing with oars against the tide and stream.

Dispositions are not ever alike, but various and changeable.

stream. Why doth *David* pray so often to be quickened, if he was ever in a lively disposition?

2. Doth not experience teach that there be times when *David* saith, 2 *Sam.* 7. 27. *Thy servant hath found his heart* Evidences that heart and disposition to pray is lost sometimes, and is away, and come. *to pray this prayer.* Was not this so much as to say, the *dispositions* goe: *Psal.* 57. 7. *My heart is fixed, O God, my heart is fixed or prepared.*

3. To say that spiritual dispositions are as permanent and constant as habits, is to deny the going and coming of the Spirit in Christs love-visits. Now certain it is the Spouse is not ever sick of love for Christ, as *Cant.* 2. nor is there such a flaming of love dispositions, as when the Spouse saith *Cant.* 1. 5. *A bundle of myrrhe is my beloved to me, he shall lodge all the night between my breasts.* When a sleepy drowsiness is on, that she suffers the welbeloved to knock, and stand and knock, *while his head is full of dew, and his locks wet with the rain of the night,* and refuses to open, yea positively gives a reason that she cannot lodge him in the house, nor between her breasts, *I have put off my coat, how shall I put it on?* Such a spiritual love-sickness is far off.

4. When a contrary disposition to adultery is on, and *Dauids* hand at the pen writing a letter to contrive the killing of innocent *Uriah*; and the unbelieving fear of losse of life is upon *Peter*, so that he denieth his Lord, there could not be an heavenly disposition to make spiritual songs, to pray, to praise, to confess Christ before men, on either the one or the other.

5. If those heavenly disposition were ever in it, it should speak much against the liberty of the blessed Spirit, whose breathings and out-lettings are sovereignly free. Now by this the work of grace should be like the work of nature: we see the fountain alwayes casts out her streames, the Sun ever gives light; the work grace hath a day and a dark night, and Sun-light and Moon-light; that we are in a state of outlawry when he withdraws, to be humbled to the dust for abused love-visits, and may know what is Christs, and what is ours; the fire is ever alike disposed to cast heat: a mill-

mill-stone, if not hindered, is alike disposed to fall to the earth, or down the mountain.

Q. Are not spiritual dispositions nothing else but the hearts affections?

Spiritual dispositions are different from the affections.

Ans. Dispositions heavenly are different from the affections, much more then they are different from the habit of grace.

1. The spiritual dispositions goe and come; the heart and affections of love, joy, sorrow, remain.

2. The heart is onething, and the heavenly preparedness of the heart is another thing: As the subject iron differs from the fierceness and heat in iron, and the water differs from the cold and heat that goes and comes from and to the water; so dispositions are spiritual qualities, and the affections the subject; the heart is sometimes cold, and sometimes hot, lively or dead, as the Lord is pleased to visit.

Q. May we not then say that dispositions are the affections heavenly disposed?

There are heaven's dispositions in the as well as in the affections.

Ans. Not so neither; the affections are not the compleat and adequate subject of heavenly dispositions, because there is often a heavenly disposition in the mind to know spiritual truths; so *Elihu*, Job 34. 32. *That which I see not, teach thou me.* An heavenly propension in the mind to be taught of God, *Psal.* 119. 18, 26. There is a heavenly disposition of the spiritual mind to believe the Scriptures; and in place of that there is a slowness to believe divine truths, rebuked by our Saviour, *Luke* 24. 25.

3. There is a spiritual disposition in the conscience of the Centurion, *Luke* 23. 47. in *Thomas*, *John* 20. 27. in *Peter* 5. 8. The contrary whereof was in the Pharisees and Rulers wrestling against the manifest light of God, *Matth.* 12. 22, 23, 24. *Matth.* 21. 33, 34. & 45, 46. *Matth.* 28. 11, 12, 13. *John* 9. 13, 14, 15, 16, 17, 18, 19. & 34, 35. *John* 42. 47, 48. *Acts* 4. 13, 14, 15. *Acts* 13. 44, 45. As also there is a heavenly disposition in the memory to retain the word, *Psal.* 119. 11. forbidden, *Heb.* 2. 1. And gracious dispositions goe through the whole soul, in order to all gracious actings, in mind, conscience, will, memory, affections of love,

love, faith, hope, desire, fear, anger, and order to all the spiritual duties that can be performed by men, as sinful dispositions may be in all the powers of the soul; if so, the heart being so ticklesome a piece, so ill to be guided, it is of great concernment to see with what dispositions the heart is seasoned, and who they be that lodge here: as heat and cold come in the water by turnes, as the summer is hot, and the winter cold, so the soule even of the child of God hath ebbings and flowings of dead and lively dispositions; as the frequent triumphing and rejoycing, and the ordinarily and much repeated complaints of the Saints doe abundantly evidence, *Psal.* 22. *Psal.* 31. *Psal.* 77. *Psal.* 89. *Lam.* 3. *Jer.* 20.

There is a sinful disposition.

2. The children of God may act spiritually under sinful dispositions.

3. What acts they then put forth.

4. The obedience performed under greatest indispositions, upon the sole motive of the word, is the most spiritual obedience.

5. Sometimes the lesse sense, the more spiritual is the obedience.

That there be sinful and gracious dispositions in men can hardly be denied

1. In all men by nature there is the habit of natural and original sin. Hence an indisposition, and a reluctancy to believe in Christ, to love, desire, fear God.

2. There is an acquired wicked disposition in *Doeg*, he loves to lye; a disposition satanical and and hellish in *Saul* when the evil spirit troubles him, he is disposed to kill *David*.

But the special ill disposition here is the dead untowardness of the children of God to pray, or praise, or confess Christ, &c.

Hence these considerations of this indisposition.

1. That it may befall the children of God.

2. That they may act under this indisposition.

3. What acts they may and ought to performe under it.

As to the first, it needs not much probation.

Bad spiritual
dispositions
creep on on the
children of
God.

1. A doubting disposition comes on the disciples *Matth.* 8. when the ship is a drowning, and they in hazard of sinking. Christ reproves not the act not so much as the root and disposition, *v. 26. τι δουλι εσε; why are ye fearful? He sayes not, why fear ye? and he rebukes both in Peter, Matth. 14. 31. τι εστι σου ταραχος, for what end shouldst thou doubt? and both are clearly reprov'd, when they were εφοβου, affrighted, 37, 38. why are ye troubled, jumbled, or put out of order? or why doe dialogues, or bounded or racketted thoughts ascend in your hearts?*

2. *Job, David, and Jeremiab,* sadly complaining and challenging God as an enemy, as fiery, and a God burning with hot displeasure, and as lying waters; and that sayes, that hardly could they but be under a disposition and fretting impatience.

3. *Elisba* is so jumbled, that the soul is made like muddy water with indignation at *Jehoram*, that he is in no spiritual disposition or capacity to see the visions of God, *2 Kings.* 13. 14, 15. and *Jonab* is diltmper'd at tender mercy in the Lord towards great *Ninive*, and old and young in it, a straw, the withering of a gourd: the renewed soul may be hammered and knocked to pieces like a broken crystal glass, while the Lord be pleas'd to solder the broken pieces of the soul together again.

There is some
aliving and lif:
under much
deadness in the
regenerate.

As to the second, under such dispositions there may be some stirring of the habit of grace, and of the new creation; the soul either under swooning or sleeping is still acting as the soul one way or other: it's not to be supposed that the life of God in a believer can more intermit all sort of lively and vital actings, then the soul can live of breathing, or to communicate vital heat to the body: the unbroken and intense habit of sin in the unrenewed, is the mother-indisposition that hinders influences of grace; as cast sparkles of fire on cold iron, it makes no flaming, because of the density and coldness of the object: the Lord does not bestow every the same Sun-influences on the thistle or nettle, and on the vintrey; nor is it supposed that God more bestowes actual influence of saving grace upon a man dead.

dead in sinne, until there be a new heart, and the life of God first infused in him, then the Lord bestowes moral or rational influences on a horse or a mule that hath no understanding. Now cast sparkles of fire upon flax or tow (though the sparkles be small) and there is presently flaming: if the Lord but blow upon the smallest measure of the spiritual life of God, though under many ashes, and a huge deal of indisposition, and there is some work flaming, which will beger more fire. There is much deadness and dulness of life in the affections to act in duties; when there is life, and some quickness of spiritual light, the life and warmth retiring in to the heart the fountain of life, when there is paleness and coldness in the external members: and as fire within creates fire in the nearest dry fewel, there is an act of renewed light consenting *Rom. 7.* to the good to be done, and yet deadness in the affections to perform, and lively light in the half sleeping Spouse, discerning the knock, voice, and words of the beloved, and assenting that it were just to open to Christ, and give him lodging in his own house; and yet a prevailing drowsiness in the affections, refusing to let him in.

As to the Third, under indispositions there may be divers lively actings. As

1. Terrors and distractions, and all the waves of Gods displeasure. *Heman Psal. 88. 1. O Lord God of my salvation, I cry day and night before thee. v. 9. Lord I have called daily unto thee, I have stretch'd out my hands unto thee. Psal. 102. the afflicted soul saith, v. 4. My heart is smitten and withered like grass. And here though buried and dead bones scattered at the grave mouth, as when one heweth timber, speak and pray to God, Psal. 141. and the Church so overwhelmed, so that they cannot speak, Psal. 77. 4. yet they speak prayers.*

2. There is holy complaining layed in the bosome of an apprehended angry God; and though arrows of God stick in the flesh, *Psal. 38. 1, 2, 3, 4. Psal. 119. 25. My soul cleaveth to the dust. 28. My soul droppeth away for heaviness. 83. I am become like a bottle in the smoke, Psal. 42. 1, 2. Psal. 6. 1, 2, 3,*

Many sweet
spiritual act-
ings may be un-
der indisposi-
tions.

prayer and complains in a holy way to God; Like a crane or a swallow, so did I chatter, I did mourn as a dove; mine eyes fail with looking upward: O Lord I am oppressed, undertake for me.

3. It's half a closing with a sinful disposition, when it pains us lesse. Paul protests against the flesh's sinful disposition, Rom. 7. 15. *I allow not the evil which I doe.*

2. He disowns it, v. 17. *It's no more I that doe it, but sin in me.*

3. He condemnes himself for it, v. 18. *I know in me, that is, in my flesh dwelleth no good.*

4. He complains of it 23. *I am led captive to the law of sin.*

5. His complaining so grows, that he ends in an out-cry, *O wretched man that I am, who shall deliver me from the body of this death?* and triumphs victoriously in Christ, v. 25. From which it is clear that Paul and the flesh part open enemies, and that there is no treaty of peace betwixt the spirit and the sinful disposition flowing from the flesh, as if the flesh and the spirit were two free, co-equal, independent Lords and Princes, and each must have his own kingdom and principedome to himself, and the one must not encroach upon the other; for the flesh and its complices must down, and the spirit must be up in Christ: Nor is there any arbitrary agreement of the matter; for the spirit yields no liberty to sin, nor gives away one jot or tittle of the holy Law, to say Herod by the new covenant may keep his lust and Herodias, so he gladly hear John the Baptist.

4. There ought to be a going about of all duties, of praying, believing, hearing, praising, &c. under the lowest ebbs of the spirit, and the saddest deadness; so deadness and indispositions be the sin and sinful affliction, and the afflictive sin of the child of God; for our obedience to God is the more spiritual, that it hath no moral motive from sense and comfort, but rather the contrary, save onely the word of command. So excellently Christ, Heb. 10. 9. *Loe I come to doe thy will,* to suffer wrath, and the curse for man; but Psal. 40. 8. *I delight to doe thy will, thy Law is within my heart.*

No agreement betwixt these two champions the flesh and the Spirit.

It's fit to go about duties under indispositions.

heart. His delight was in that saddest commandment (to speak so) in laying down his life for his sheep, and so had no sense to bear him up; for an agony, and sadnesse, and sorrow to death was upon the holy Saviour, when he obeyed, and that peculiar law was in the inner part of his heart. It's true, his Father loved him for it, John 10. 17. *Therefore doth my Father love me, because I lay down my life that I might take it again.*

But 1. It's a question if in the act of suffering he felt that love, when he complained that he was forsaken of God.

2. Therefore the Father loved Christ, and Christ did abide in his love, because he kept his Fathers commandments, John 15. 11. because they were the Fathers commandments.

2. It's a temptation to act under deadness, which actually blunts the heart; therefore to obey under a formal temptation, is more spiritual obedience. As for Christ to pray, to believe, to exhort his disciples to watch, and when pain, wrath, the actual pressing curse puts him to tears and hideous cries, Heb. 5. is a perfect copy to all obedience: lesse thanks to you to pray when the heart is oyled with real influences, and feasted with some hony, and the bride-grooms hony-comb, and the feelings of the out-lettings of freest love; as what praise to a wheel to roll down the mount? or for the fire to cast heat, or the Sun to yield light? Feelings of the strong impulsions and breathings of Christs love carry along such a strong necessity of obeying Christs love, being a stronger and a more imperious commander then the fiery Law, almost steals away the elective power, but to pray under the frame and current of a dead disposition working and re-acting on the contrary, from a principle that is strongly real, but from pure moral influences from the pure spiritual commands, 1 Thess. 5. 17. *Pray without ceasing,* and Psal. 50. 15. *Call upon me in the day of trouble,* is the most spiritual and perfect obedience. That wine hath the most kindly taste and colour of wine, and is preserved most connaturally, that hath it's being on the mother grape; it's not so when there is something of art (I know not what) to preserve it by, steel

or something like that. Hence appears the deceitfulness of our hearts, when the delight in the duty comes rather from a meer physical cause, & less moral, to wit, from the heavenly flaming of quickening influences, not from the command, the only kindly mother and moral motive of obedience. The withdrawing of the rayes and beams of the personally near Godhead now (as it were) under a cloud, which was wont to give the favourness of strong delight, made our Redeemers obedience (as is said) the more excellent.

2. It speaks much of savoury graciousness, when the temptation is *cos gratie*, a wheestone to grace, and to the spirit of adoption, and as sailes and oares to praying, and does not blunt us in duties.

3. The greater combate with nature, the more perfect is the obedience. *Abraham's* natural disposition was strong to love *Isaac* his onely sonne, to let the child take his good night at his aged mother; but the command of *Jehovah* his God in covenant so prevailed, as he would shift the temptation, and hid the matter from the mother *Sarah*, and strongly second the design of Gods trying with resolved pure spiritual obedience from only the command of God.

CHAP.

CHAP. VI.

The place Luke 24.32. Did not our heart burn, &c. is opened. 2. *Believers can tell the history of the actings of the Spirit.* 3. *Feelings may be strongest after the actings of the Spirit.* 4. *The differences between literal heat and spiritual heat in many particulars.* 5. *And betwixt the Spirits actings with the Word, and Enthustastical raptures.*

There be other holy dispositions most considerable, specially these.

1. *Burning of heart.*
2. *Enlargedness of heart*
3. *Fixedness of heart.*
4. *Love-sickness after Christ.*

Besides these there be special dispositions: to pray, to praise, to submit to God, to adore, to walk humbly, to walk circumspectly and tenderly; and such like; but most of them may be reduced to these.

NOW to speak of the *burning of the heart*, the place *Luke 24.32.* is clear. The two disciples having parted with Christ, now risen from the dead; and not knowing him to be Christ; 32. they say one to another, *Did not our hearts burn within us when he spake to us in the way, and opened to us the Scriptures?*

In which words the nature of heavenly heart-burning, in the causes and properties thereof, is laid open; and the differences between the heat natural from natural influences, from the lively heat spiritual.

In the words these particulars are to be observed.

1. When the heat is gone and past, 1. they perceive it; they said one to another when he is gone, our heart *did burn*, in the past or preterite time.

2. They accuse their own stupidity, *εὐχὴ ἢ καρδία ἡμῶν καλομένη.*

uinn, did not our heart burn? were we sleeping when he burnt us.

3. The Author speaking, Christ, while he spake to us in the way.

4. The fewel that made the fire, and the burning coals, the Scripture opened by Christ.

5. The object of the burning, or the subject recipient, our heart, was burning, as an oven or a furnace.

They said one to another. The coal of fire which Christ cast into the heart, and is now smoaking among the fire-wood, and on the heart, leaves two things behind it.

1. Telling of their experiences one to another.

2. The feeling and perceiving of the heavenly heart-burning, better when it's gone, then when it was on. Then the heart-working of Christ will leave histories behind it; as what is much of *Solomons Song*, but a Narration of the daughters and virgins one to another of Christs actings upon the soul, or a chronicle of Christs love, and the Spouses sin; as

1. Of Christs dispensation in withdrawing, *Cant. 3. I sought him, but I found him not. Cant. 5.6. I opened to my beloved, and my beloved had withdrawn himself.*

2. She tells his saving actings upon the soule be like to the virgins, *Cant. 1. 4. The King hath brought me unto his chambers. Cant. 2. 4. He brought me into his banquetting-house, and love was his banner over me.*

3. She tells over songs of Christs loveliness and excellency, *Cant. 5. 10, 11, 12.* of the favouriness of his name, of the memory of his love, *Cant. 1. 3, 4.* of the seat and room that Christ hath in her heart, and betwixt her breasts, *Cant. 1. 13.* all the night.

4. She tells of her carnal drowsiness; of her sinful refusing to open, and let in Christ to the heart. So does *Jeremiab* tell a sad experience of his own; he had quit the prophecying trade, and would speak no more in the name of the Lord; and he was burnt with a fire in his breast, he could not get the word housed in his heart, but it did come abroad. This shall be the first difference betwixt spiritual heart-burnings, and the influences that the Spirit leaves, and

We can tell the actings of the spirit when they are on, and after they are over and gone.

Differences betwixt spiritual heart-burnings of the love of Christ, and literal heat.

1. Difference.

and the natural heat. The literal burning leaves no work upon the heart, nor any impression of heavenly experiences. *Jehu* his heat against *Achab* and *Baal* left no impression of God on him to hate the golden calves, or the way of *Jerobam* the son of *Nebar*, who made Israel to sin: He did cleave to that way, *2 Kings 10. 28, 30.* Let fiery professors find any influence of a gracious work in the heart: the flaming of thorns under a pot, and the flashes of heat from burning straw leave no fire but ashes, and much cold behind them in the cold winter frost; and the generality of dead professors can say nothing to one another, but I have long heard the Gospel, and yet am without God and without Christ. 2. I am convinced of the excellence of Christ, and there yet is no fire or coal of heart-love to Christ in me; and it were good such a missing there were.

2. Did not our hearts burn?

This is convinced to be a disposition spiritual rather than a habit; its a burning of heart while Christ speaks, that had a cooling before, though they were believing Disciples. But here observe, they feel not so the burning of heart in the mean time as afterward, when *v. 31.* Christ was vanished out of their sight and gone, now they take special notice, in a feeling way, of the warmth of heart they felt while he opened the Scriptures to them. The Lord preaches in a ladder reaching from earth to heaven; *Jacob* sleeps, and can give no judgement in the mean time; but *Gen. 28. 16.* when the sweet vision and preaching is ended *Jacob* awaked out of his sleep, and he said, *Surely the Lord was in this place, and I knew not.* A strong impression of the presence and glory of God sometimes comes on after the Lord is away. *David* desires and thirsts, *Psalms 63. 2.* (saith he in the wilderness of *Judah*) that I may see thy power and thy glory as I have seen thee. The enjoying of *Zion* and of *Zions* songs while the people is at home in their own land, hath not such influence on their spirit as when the Sanctuaries glory is removed; then *Psalms 137. 1.* By the rivers of *Babel*, there we sat down, yea, we wept when we remembered *Zion.* While one is in a fever, they may be ignorant that they are in a fever, but when the cooling

of health comes, then he well remembers he was sick of a fever. When there is a fever of glory on Peter, he speaks he knows not what, *Mark 9.6.* yet after, *2 Pet. 1. 16, 17.* he makes sweet comfortable life of that glory of Christ on the mount: when the Lord waters the sown seed, and sends down new influences of grace, then doth it appear what warning hath been in the soul; this is a second difference betwixt literal heat and spiritual burning of heart; literal heat hath most sense when it is a flowing; there are no spiritual reflexions upon that burning when it is gone and over; except the Lord give repentance, and that is accidental to all sinful furies and flamings of the flesh, or of a moral gift, it dies with its flaming, as fired powder that endures not long; whereas its useful to call to mind the gracious burnings of heart, yea, or any of the Lords ancient paths, according to that *Psalms 119. 52. I remembered thy judgement of old, and have comforted my self; and its good to receive and lay up influences of heart warmings of Christ, Isa. 42. 23. Who among you will hear this? who will hearken and hear for the time to come?*

Did not our hearts burn? &c.

The godly reprove their not knowing and not discerning of Christ in his heart flamings of love; godly and spiritual sense enlargeth self-interests, *Cant. 5. 6. I opened to my beloved, but my beloved had withdrawn himself and was gone. This is a sign of Christs withdrawing, with a challenge of her refusing to open: Ah! why did I not open while he did lovingly stand and knock, and lovingly speak, Open to me, say thou, any love, &c. sense of Christ with challenge is good: sense with tears for an in the woman that did wash his feet with tears: sense with faith going along with her, John 13. is commendable: its a spiritual care to add up our reasonings, what we have profited to finally by the heart-warmings wrought by Christ; and all his kind difference. The moral and human man cannot improve by heart, as he call himself to a reckoning; nor can a self say, what mercer am I to God for my living in a reforming religion? its kindly life-heat that makes the man more lively and vigorous.*

Difference.

Spiritual burning of heart flames upon the prefrontal lobes, which literal heat hath not.

Difference of spirit of God and man.

Defective Original

While

While he spake. The third particular, who works burning of heart in these men, speaking Jesus Christ; when Christ takes the bellows and the fan and stirs up the fire, it must needs burn boldly; and when Christ casts in a coal in the soul, it must make heart-flamings. *John 4. I am he that speaks to thee,* that made a fire in the womans heart, then she leaves well and water-pot and runs to the City. So *Matth. 9. 9. Matth. 4. 20, 21, 22.* with a word he kindles a fire in the breasts of fisher-men, who knew nothing of him before, and hath an inward work upon the heart. *Cant. 5. He put in his hand by the hole of the door, and my bowels were moved for him; that was fire in the bowels; and what did Christ here but speak words? and this is the fourth difference, with little pain, but a word speaking he makes a fire.* There is a huge deal of violence in *Esau* running, sweating, hunting; *Jacob* stirred not after works, but laid at home and believed, and faith made him blessed: the Spirit drives not, but by the words leading and persuading. But is there no violence in the natural and literal heat? Yea, for *Baal*s priests to cut and bleed themselves with knives, and cry till noon, and to shout to a deaf God, must have in it much violence; and its a very unnatural fire, and its a most unnatural wild-fire heat to slay their young children to *Molech*. A man who forces a sigh when a sigh forces not him is a sufferer; but what violence is in the constraining Gospel-promise? what compulsion is there in love or love-sickness, when Christ makes love a key that opens all doors? how strongly and how sweetly doth the word of promise carried on by the spirit of Christ, force thy soul? there is a huge deal of force and violence in faithless sickness, as when a man makes and counterfeits distraction and madness, and runs naked.

While he opened the Scriptures.

The fourth particular is the fewel that makes the fire; the Scriptures opened, and opened by Christs key; *Is not my word like a fire?* saith the Lord, *Jer. 23. 15.* Yea, in Christs baptizing there is fire. *John* baptizeth with water, and no more, as a cold and watry seal; but Christ, *Matth. 3. 11.* baptizeth with the holy Ghost and with fire. The word

a. Difference.

There is sweet leading, no violence (spiritual in heart) burnings for Christ; its in the literal heart.

5. Difference. *The heavenly heat goes along with the Scriptures open and applied, not so the literal heat.* of prophesie was in *Jeremiab's* bowels, as a fire shut up; and this is the fist difference betwixt the literal and spiritual heat; the heavenly heart-burning goes along with the Scriptures. 2. With the Scriptures so opened and applied by the spirit of Jesus as by a strong power, burning coals are cast into the heart. As touching the former, the difference betwixt this and the Libertines spirit, or the Enthusiasts, are to be observed, and the spirit of the children of God.

1. Christs spirit extols the Scriptures; *It is written, saith Christ* against Satan. *Have ye not read in the Scriptures, saith Christ* against the Sadduces, *Matth. 22. Search the Scriptures, saith Christ, they bear witness of me.* He taught the multitude and disciples, *as its written in the Scriptures.* He rebukes them, *Luke 24. v. 25. as fools and slow of heart,* for not believing the Scriptures. When he would carry in real influences of grace to the heart, he carries them along by the Scripture, and opens the understanding that they may understand the Scripture, *Luke 24. 45.* that is the spirit of Satan in some, who boast that they are beyond and above the word of the Kingdom, and such must be beyond and on the other side of heaven.

2. They who wait for the Lord, and whose soul waits for God, *they hope in his word, Psalm 130. 5, 6.* Libertines souls cannot wait for the Lord as the watch for the morning.

3. Its a work of the spirit strongly to convince the conscience of not believing in Christ, *John 16. 7, 8.* now to believe in him is the sum of the Scriptures, of the Gospel. Enthusiasts extol persuasions by raptures, according to which the brother killeth the brother, as *Bullinger* relates, in place of the Scripture-convictions of the spirit.

4. The work of the spirit is to comfort, for its the spirits office; and the sound comfort is *patience and comfort of the Scriptures bringng hope, Rom. 15. 4.* The spirit of Enthusiasts persuades men of peace and comfort without and beside the promises of the Gospel.

5. The words of the book of the Law melt the heart of godly *Josiah*, *2 Kings 19. 22.* and the Lord looks to him that

Hence considerable differences betwixt motions of the Spirit and loose Enthusiasms.

that trembles at his word to dwell with him, *Isa. 66. 2.* The Enthusiasts boldly mock the word as an instrument of carnal and fleshly regeneration, and seek a new birth from a spirit alone separated from the word.

6. Deep humiliation is wrought by the word, *2 Kings 22. 14.* the pride of Satan reigns in the spirits of Enthusiasts, who despise Scripture humility, and reproach tears and the work of repentance, as a work of the Law and the flesh.

7. Strong and couragious fighting, even to overcoming, gets for a reward *the hid manna, the white stone, and the new name written thereon, which no man can read but he that receives it:* now fighting and overcoming is by the word of the spirit, *Rev. 2. 17. Eph. 6. 17.* and faith in the word, *1 John 5. 4.* Enthusiasts tell us of a dumb and Scriptureless persuasion by which men are perswaded they are chosen to salvation, and can know others by the face that are so chosen.

8. The true spirit leads unto all truth, *John 16. 13* and opens the true sense of the Scriptures, and leads no man by a new wild-fire light; nor doth the spirit of God sway and determin a topick conjectural way, while there is a speculative doubting as touching any light from Scripture, whether the course be lawful or warranted by the word or not: for the spirit of God leads by Scriptures infallibility, *Isa. 59. 20, 21.*

9. The actings of the true spirit are gentle, civil, human, and he bids us follow whatsoever is of good report---whatsoever things are pure, *Phil. 4. 8, 9.* The spirit of Enthusiasts, leaving Scripture, licences men to abominations which Heathens abhor.

10. The actings of the spirit of Christ are seasonable, *Matth. 10. 19. in that hour it shall be given you; it is not ye that speake; but the spirit of your Father speakes in you.* Enthusiasts spirit suggests night-works to be done in day light, and many unseasonable actions contrary to godly prudence, as to read godly Treatises when they should hear the Word preached; the spirit that suggesteth this is not of God, for the spirit of God cannot counter-work himself.

11. The

11. The spirit of God acts the soul and the man within his own orb and sphere of grace. Nature acts not upon the Moon to move it up to the sphere of the Sun, nor could it be called a kindly and connatural motion for the Sun to move down in the orb of the Moon. It's not the spirit of the Lord which acts the plow-man to move out of his element in the throne or in another calling in which God hath not placed him: for it is not from the motion of the spirit of sanctification for David to go out of his element of grace, and move in Satans orb of uncleanness and blood-shed: the spirit of holiness is a friend to the holy Law of God; all influences and actings of the spirit are to be tried by the same rules by which the spirit is tried: some influences to Scriptural duties are from God and his spirit, other influences from the Scriptureless spirit of Satan, or corrupt man himself; every stirring and impulsion must not be fathered upon the spirit of grace.

The fourth particular is the subject or seat of burning, and its the heart; *did not our hearts burn within us?* the heart is the only seat of heavenly burnings; not simply as the heart of man, which is evil, and only evil by nature in all its out-goings, *Gen. 6. 6. Gen. 8. 21.* and supplanted and wicked, *Jer. 17. 9.* But the new heart of man, *Ezek. 26. 26, 27.* the heart in which the love of God, as a flood, is spread abroad by the holy Ghost, *Rom. 5. 5.* the heart and soul that loves the beloved Christ, *Cant. 3. 1, 2, 3. 25* for the unrenewed heart it is no more a hearth-stone, or a seat to kindle this fire upon, nor will it burn in this heart, then if you would kindle a fire of coals and fuel and dry timber upon the superficies of the ocean sea; for the heart of the unrenewed man would eat up and quench all this fire; and the spirit does no more give influences for the heavenly burnings in the heart of an unrenewed man, then he gives influences to the water to burn, and cast out flaming as a huge fire doth, or to the midnight darkness to shine as the Moon or Sun; and this is the first difference. The renewed heart is only the seat of this fire that comes down from heaven, the natural heart is not capable thereof.

Q. Is there not an heart warmth in the natural and unrenewed man?

Ans.

Ans. Such as is the heart, such is the heat, such as is the hearth-stone, such is the fire and the fuel that burns on it.

But the differences be these:

1. The heat of the unrenewed man is strong, and cannot be commanded; they hassen as mad men after their idols, who run after other gods, *Psal. 16. 4.* And Paul says of his heat in persecuting the Saints, *Acts 26. 11. I compelled them to blaspheme, resistis is inanis superbia, I was abundantly and exceedingly mad,* and phrenetic, out of my wit, in burning malice against them: now the mad man can hardly command his madness, yet upon other sinful and mad grounds Paul could have been persuaded on the contrary: as the Pharisees were mad against Christ, yet the fear of the people and of their own kins restrained them long from doing violence to him; and in matters which nearly concern God, the heat of an unrenewed man may be quenched: as a man that counter-acteth himself to be mad can command his madness, and so who feins himself to be sick, can command his sickness; but one who is really possessed with a Devil and mad, and one who is really sick of a raging fever cannot command either madness or sickness: hypocrite hath some dominion and empire over its own cursed heart and its burnings; one by mountains on the love of Christ, love breathes and lives under it: devise torments, lent, burning quick in a ball of brass, or in a seething Caldron to the members of Christ, in ten days one off the ten fingers one by one, and so the rest of the members in divers days, or some many more devile hellish tortures: the witness of Jesus in a bounden and bounded hand and foot (as the word *bound* elsewhere is made use of) by the commanding and freely covering love of Christ, could die an hundred deaths, and yet rather than deny Christ; for such as so love not their lives to death, are not their own: nor hath a believer Christs love under his dominion: nor can the world, if they could give him laws, and an ounce of the gold of Gods, bribe or buy the love of Christ, and the strong influences thereof. So true is that *Cant. 8. 7. Many waters*

cannot

cannot quench love. That is a strong fire which all the waters in the Sea cannot quench. Nor can the floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned. Then drowning and burning, death, fair allurements and gifts, cannot counterwork the love of Christ. What? and are loves coales so hot? yea he spake to that, *v. 6. Love is strong as death: jealousy is cruel as the grave; the coals thereof are coals of fire, which have a most vehement flame, the flame of God.* But natural men for all their heat in the matters of God, can let out and let in, and stretch out the truth for all their heart-burnings, as if it were kid-leather; and they may take and give, and borrow and lend upon Christs matters, whereas the Saints are awed with that, *By the truth and sell it not.* Let indifferent and cold men, who never felt the influences of loves fiery coals, know this. Ah, the interests of Christ have been looked on in Scotland too indifferently and coldly; the coales of self-interest burn strongly.

2. The bare letter of the Gospel wins not in upon the heart; it warms the skin and not the heart; whereas Christs speaking and opening the Scriptures with his Spirit, and the key of David, casteth not fire upon the heart, the heat is all upon the letter and externals, and upon *Sacrifices, New Moons, Solemn Assemblies*, formes without taste: All Pauls heat is about Christ, and the hope of the resurrection; the Jewes his adversaries heat could be nothing of this heart-burning, but for Moses Law in the letter, circumcision, and other ceremonies, now wanting their life Christ. For Christ had now 1. removed from the letter of the ceremonial law, and there is no life there as touching the observance thereof.

But Christ hath 2. not departed from, and gone out of the ceremonial law, as touching the doctrinal teaching thereof to lead us to Christ; and therefore that law should be read, preached, believed, and stands cloathed with the authority of Canonick Scripture, otherwise Libertines must cashier the books of Moses.

3. Nor hath Christ removed out of the letter of the Scrip-

Literal heat is all upon the letter and forms, not so as the spiritual heat.

Scripture Law and Gospel, to teach us no more thereby, but only by the Spirits instruction; for even the doctrine of the Law curses, *Deut. 27. Deut. 28.* are a part of the immediately inspired word of God shining with the same majesty, holiness, divinity, convincing power, as the letter of the Gospel, *Psal. 19. 7, 8, 9, 10.*

4. Christ hath not removed (as *Salmarsh, Dell*, and others teach) from the Law moral the divine obligation to holiness and righteousness; for it layes the same bands and obligations to the duties of love and obedience to God, and of love, truth, mercy, righteousness, soberness, to man, which was upon us in *Moses* time; for that way grace should teach looseness, lawless wantonness, not holiness. We would press good works, holiness, godly walking, on all, as they would see God, and not be trees hewen down and cast in the fire. Suppose we could not with Schoole accuracy rid marches as touching the necessity thereof; but we are to beware of the leaven of the Pharisees, justification by works.

5. Christ and the Spirit of Christ dwell in the Law, to joyn gracious influences therewith to humble sinners, to cast them down, to bring them to self-despair, that they may see to Christ

CHAP. VII.

Of enlargedness of heart, Psal. 119. 32. I will runne the way of thy commandments, when thou shalt enlarge my heart.

THE words have no great difficulty. Running imports a cheerful, nimble, willing activeness, in giving obedience to Gods commandments. *Enlarging* is a widening of the heart, and the Lords giving of a wider capacity to run, by bestowing influences on *David*, in heavenly dispositions and actings for God. Hence the Text shall be cast into these questions.

Q. 1. Whether David was now under straitning, that he so speaks?

Q. 2. What the straitning is?

Q. 3. Whether David might promise and undertake to run, upon the supposal of an enlarged heart granted him of God?

Q. 4. Is there no running except the Lord give enlargement and new influences, and what we may here doe?

Q. 2. What enlargedness of heart is, and the branches thereof?

To the first. The frequent complaints of David in the Psalm, seem to say some straitning was on him.

1. He complains of his soul cleaving to the dust, of his soul dropping away for heaviness.

2. He frequently seeks from God teaching, quickening, enlightning; which saith that some deadness, darkness, and narrowness of heart was on. He who is nearest heaven, and is (as it were) all prayer, misses many things. Psal.

David was Ps.
119. and a belie-
ver may be un-
der some
straitning.

119. 11. Thy word have I hid in mine heart, that I may not sin against thee. He must then be well instructed, when the word is hid in his heart; yet saith he v. 12. Teach me thy statutes. v. 14. I have rejoiced in the way of thy testimonies, as much as in all riches. 24. Thy testimonies also are my delight and my counsellors. 30. I have chosen the way of truth; thy judgments have I laid before me. 31. I have stuck unto thy testimonies. What wants David then that a glorified and perfected man hath? yes, he wants more enlargedness of heart, v. 32. he wants more of Gods teaching, v. 33. Teach me, O Lord, the way of thy statutes. He wants a bowed heart to the Law, 36. Incline my heart unto thy testimonies. He wants more life and spiritual vigorousness, 37. Quicken thou me in thy way. Begging and suing supposeth need and want, at least a want of the degrees of grace. How sweet is it to be rich in missing and feeling of wants! and that is the dangerous state of *Ladicea*, Rev. 3. 17. I am rich, and increased with goods, and have need of nothing.

A true and a
false missing.

2. Where there is much sinful complaining, and onely complaining, there is lesse praying and praising. Satan can

can make use of bastard sense of unworthiness, and counterfeit letters from the Law to lay a man in prison, and weaken praying. David doth not so complain, but he misses, and also is rich in praying and praising.

To the second. Straitning is a sort of narrowness and scarcity of heartiness in the ways of God. It comes sometime from hainous sins; the runaway child blushes, and is straitned to speak to his father. Adultery and bloodshed brings on David sealed lips and a closed heart in praising, Psal. 51. 15. while God enlarge both. Lord may I have leave to pray, to believe; to apply the promises, Psal. 51. 12. Psal. 119. 45. I will walk at liberty; for I seek thy precepts. Then casting aside the precepts brings straitning, restraint, and bands on the Christian in his walk, and in praying, praising, hearing, loving, running in the way of Gods precepts. A fettered man can act little; hence drought of soul, and the rain of influences are withholden.

2. Heaviness of desertion brings on straitning, Psal. 77.

4. Thou holdest mine eyes waking, I am so troubled that I cannot speak. Possibly from this *Hezekiah* is locked up in chattering like a crane in stead of praying.

3. Satan may have leave as a faingied Purfevant to imprison where he hath no Law. What hast thou to doe to prison? Is not *Joshua* ragged, and cloathed with filthy garments? And Satan stands before the Angel at his right hand to resist him in praying for *Jerusalem*; for he is not worthy to pray for himself. But the Lord that hath chosen *Jerusalem* rebukes him, Zech. 3. 1, 2, 3, 4.

4. There is a narrowness that comes from ignorance, until God give spiritual wisdom and largeness of heart, see 1 Kings 4. 29. when we mistake God, and unbelief represents God as a lyon or a bear, Lam. 3. 10. Isa. 38. 13, and Christ is represented as a terrifying Spirit, not as Christ, Matth. 14. 26. Luke 4. 37. How can the poor man pray to a lyon, or a terrifying spirit? What weak influences are there in speaking to God covered with a cloud of anger.

5. The Lord out of the depth of holy sovereignty withdraws the breathings of the Spirit, and straitens the man,

that he cannot speak with lively liberty, that he may depend upon the free out-goings of the Spirit: He who waters the garden, waters every plant of the garden every moment, *Isa.* 2. 7. and when he waters not, there is a drying up.

6. Neglect of praying and fetching enlargement from the fountain may straiten, as appears from *Paul's* suing of the prayers of the Lords people, that God would grant him a door of utterance with holy liberty to preach the mystery of the Gospel, *Eph.* 6. 19. *Col.* 4. 3. For much of the anointing there is in the man Christ, that draws wondering at the gracious word spoken by Christ, *Luke* 4. 18, 22. See also the Churches prayer, *Acts* 4. 29. For it is a grant of grace to speak with enlargement.

7. If fear and dismayment be on the heart, *Jer.* 1. 17. and *Ezekiel* may not speak at all, *Ezek.* 2. 6. Self must be denied, and shamefastness before Kings, *Psal.* 119. 46. see: *Psal.* 39. 1, 2. laid aside.

Rules to be free
of straitning
and to get en-
largement of
spirit.

Q. What then shall be done to be free of the indisposition of straitning, and so to get influences of enlargement of heart?

Ans^r. 1. Get and entertain large apprehension of God. Who is a rock save our God? *Psal.* 18. 30, 31. Be principled in the broad apprehensions of Christ, he is altogether lovely, all loves. *Cant.* 5. 16. A touch of him can save.

2. Rid marches betwixt the Law and grace: some renewed ones must have their by-past life and the strict law reconciled; otherwise they but walk in the flesh, and so live (as they imagine) in Law bondage, and are sick of the old diseases, and so weaken their faith. Hence straitning. Thou art under the Law, and having made a bargain with the Law to keep it, thou art in the flesh, thou canst not speak to a strange King in another land, a King of grace, since thou hast fled back again to the old prison; and if thou speak, it is with much straitning and doubting; thou art the Lawes man, and not Christs.

3. Keep near communion with God; keep the vessel free of leaking, and of under water; sin weakens faith, and saddens the spirit; and where the Spirit of the Lord is there is liberty, 2 *Cor.* 3.

4. Im-

4. Improve much faith. Frequent believing shall come up to full assurance, and that makes strong and bold knocking: for a Son who hath right to come where his own flesh is within the veil, is vigorous; the servants knock is weak; unbelief knocks faintly. Yet mistake not heaviness, as if it were unbelief; Christ had much heaviness, even to death, in his suffering, but no weakness of faith. Every heaviness is not so, my God, my God, speak strong faith, much enlargement of weakness of faith. These four being observed, influences are near.

5. Grow in sonly love, as a child to cry *Abba Father*, a word of a child learning to speak, *Rom.* 8. 26.

6. Get and cherish the inward witnessing of the Spirit, *Rom.* 8. 16, 17. and the confirmed assurance of justification by faith: hence access and boldness, *Rom.* 5. 1, 2, 3, 4. *Eph.* 3. 16, 17, 18, 19.

The third question, How far David, or a child of God, may undertake to run upon the supposal of an enlarged heart? Hence these.

Assert. 1. There is an undertaking, as if the child of God had influences at his hand. Of this nature in Scripture, *Psal.* 51. 10. Create in me a clean heart. 11. Cast me not away from thy presence. 12. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. 13. Then will I reach sinners thy ways. So v. 15. O Lord open thou my lips, and my mouth shall shew forth thy praise. *Psal.* 119. 27. Make me to understand the way of thy precepts, so shall I talk of thy wondrous works. 88. Quicken me after thy loving kindness, so shall I keep the testimonies of thy mouth. In which he lays it for a ground, if God graciously give a new heart, he will graciously give influences of grace to teach sinners. If the Lord of free grace open the lips, he will also give influences to make him shew forth the praises of God; not that dispositions of grace doe necessarily determine us to gracious acts, or can determine the Lord to bestow influences of grace, but the Lords free promise determines him. Where he opens one door, he opens a second, and then a third, until his child be in his bosome: when he gives one grace,

grace, he gives another; yea because he gives grace, he laye sholy bands on himself to give more grace; the Lord of grace choofes some to savation, and gives them to his son; and because he choofes them, he gives his Son to death for them; and because the Lord redeems them by his Son, therefore he gives to them strong faith; and because he gives to them saving faith, therefore he gives to them perseverance and glory, and so gives influences of graces in a golden link and chain, *Rom. 8.29,30. 2 Theff. 2.13. Acts 13.48. Eph. 1.4,5. 1 Pet. 1.2,3.*

Affert. 2. A believer under the sense of mercy and deliverance, is to engage his soul to praise. *David delivered in the cave, Psal. 58.7. I will sing and praise. Psal. 30. Thou hast turned from me my mourning into dancing. v. 12. O Lord my God, I will give thanks to thee for ever. Psal. 116.8. Thou hast delivered my soul from death. 9. I will walk before the Lord in the land of the living, out of the sense of the Lords goodness to all. Psa. 104.33. I shall sing unto the Lord in my lives, or as long as I live. Psal. 63.3. Because thy loving kindness is better then life, my lips shall praise thee, thus will I blest thee while I live. Heb. in my lives.*

Affert. 3. The man Christ may absolutely undertake, assurance to be *Psal. 22.22. I will declare thy name unto thy brethren, I delivered from will praise thee in the midst of the congregation.* For he *sin hic & nunc.* knows perfectly, he neither can sin, or come short of his vow; nor can the Lord withdraw influences of grace from the man Christ; but *Peter* had no assurance that under that particular temptation the Lord should not forsake him. The general, all the renewed have, that the Lord will not suffer his own to be tempted above their strength: *Peter* was obliged to watch and pray under all the particular temptations that could occur, and especially under the trial of his suffering Saviour, of which he was fore-warned by the mouth of Christ, from that Prophecie *Zech. 13.7. I will smite the shepherd, and the sheep of the flock shall be scattered.*

Obj. The faith of believers is to rely upon the promised help of Christ in every temptation. Then may the believer pray to be delivered, not in the general, but in every

How we are to rely on God for influences.

every particular not to be tempted above his strength.

Ans^w. The promise of preserving the elect, and of giving promised perseverance *Isa. 54.10. Jer. 31.25.& 32.40.* to them now converted is absolute, that the Lord will put his fear in their hearts that they shall never depart from him.

2. That his grace shall fortifie them against atrocious sins committed with the full strength of consent and inconsistent with the seed of God, and the inbiding of that seed in them with the holy anointing, *1 Job. 2.20,27.6.3.v.9.* But there is not any promise in the New Covenant that *David* and *Peter* shall be delivered from particular sins, *hic & nunc*, such as may consist with the habit of grace and the seed of God. There faith is to relie upon God and his grace that he shall not lead them into temptation, *hic & nunc*, in such particular sins, not absolutely, but conditionally; so the Lord in his wisdom and holy sovereignty shall judge it fit for their humiliation and the promoting of the work of their salvation, and especially for the glory of holy Sovereignty: they are to believe that the Lord shall absolutely confer upon them fundamental, and amply necessary influences of grace, but not that he shall bestow on them absolutely non-fundamental influences.

Affert. 4. Its not lawful to engage to run the ways of the Lords commandments, leaning to the habit of grace, and the stock within the Believer; *Peter* relied on this, *I am ready (ετοιμὸς ἵμι)* noting habitual grace and faith) to go with thee to prison and to death, *Luke 22.33.* and *John 13.37.* *Peter* is angry because Christ lesseneth his stock and habit of grace and strength of faith; *Lord; why can I not follow thee now? Δὲ τί ἐδύναμαι σὺ ἀκολουθεῖν ἀγέ.* This habit of grace is not Christ, neither the Spirit; and therefore the enlarging of the heart, upon the supposal whereof *David* engageth to run the way of the Lords commandments, is not the only habitual enlarging of the heart, but he supposeth also that the Lord must add his actual breathings and influences of grace, else he cannot run nor move at all in the way of God, *John 15.5. 1 Cor. 12.2. 2 Cor. 3.3.*

Affert.

What enlarging of heart David speaks of *Psal. 119.32.*

Assert. 5. Far less can we engage to run the way of the Lord upon our own strength. For

1. The Apostle *James* rebukes such as say they shall go to such a City and buy and sell, and say not if God will, *James* 4. 10, 11. far less can we engage to spiritual duties on our own strength.

We cannot engage in our strength or habitual grace, to run in the ways of the Lord.

2. This is carnal presumption for men to lay wagers on their own strength, and to say with *Peter* and the Disciples, they'll do wonders.

3. Men believe not the wickedness of their own hearts, nor see they to the bottome of sovereignty, the depth of sin original.

4. Its contrary to godly watchfulness, and an hardning of the heart; as *Prov.* 28. 14. *Blessed is the man who fears always, but he that hardeneth his heart shall fall into mischief.*

5. Its atheism to suppose that influences of saving grace are as due and connatural to men now fallen in sin as influences natural are some way due to the falling of rain, the rising and going down of the Sun, the growing of trees, the ebbing and flowing of the sea, and that we have dominion of free-will over the saving breathings of the holy Ghost.

Whereas 6. The Gospel bids us pray, and by faith rely on the Lord for influences of grace, and give the glory and praise of the breathings of the Spirit to God.

7. Its against that humble self-denial, and godly trembling, and humble despairing of our own strength that should be in us in our undertakings of obedience.

So an huge deal of pride; 2. want of mortification to self must be lurking in our undertakings.

Assert. 6. Its not lawful to blame the Lord for our sinful omissions, for that is to father our sin upon the holy Lord; nor is that *Isa.* 63. 17. *O Lord, why hast thou made us to erre from thy ways, and hardened our hearts from thy fear? complaining against God.*

Isa. 63. 17. *O Lord, why hast thou made us to erre, &c. opened.*

Its 1. a tacit complaining of themselves, that they are grosse

grosse matter, and the dunghil on which the Sun with his beams stirs up a stinking smell, which is not the Sun's fault.

2. As Gods active hardning of us is a punishment of sin, the Church may lawfully complain of it to God, and deprecate that and all the like sad evils of punishment; yet it shall never follow that God is the author or the cause of the sins of our being passively hardned of God, or of active hardening of our selves.

3. Its a prayer for softning and grace not to erre, *return for thy servants sake. v. 16. thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting.*

2. None of the Saints yielding to temptations do blame the Lords withdrawing, but blame themselves and clear the Lord. *Psalms* 51. *Against thee, thee only have I sinned; thou hast taught me wisdom in the inward parts: here is a clearing of the Lord. Isa.* 64. 6. *We are all as an unclean thing; v. 4. since the beginning of the world--men have not perceived a God beside thee, 5, 8. So Lam.* 3. 34.

Assert. 7. A Believer may undertake in the strength of God, *Psalms* 119. 33. *Cant.* 1. 4. *Draw me, we will run.* Grace and the Spirit in his sweet breathings being undertakers, one may undertake for a journey, when Christ engages for such a chariot, *the midst whereof is paved with love.* O be humble, and lay not great wagers upon self; ye know not sin original as a sin, but ye know it as a meer punishment. What? we are sinners by nature, and we can do no otherwise; *Pharaoh* and *Judas* knew it so.

CHAP. VIII.

Q. 4. Is there no running except God enlarge the heart? what then can we do?

Assert. 1. Without some enlargement of heart there is no running; the negative is true, none come to Christ except such as the father draws, *John 6. 44. John 15. 5.* and the affirmative is true, all that are drawn, and have heard and learned of the Father, do run and come apace, *Cant. 1. 4. John 6. 44.* There is a spiritual riches in heavenly and spiritual suppositions. O for more of Christ to ern his praises with a shout which might waken Angels and Men, all men in this side and in the other side of the Sun, and that all creatures might hear and put to their seal, and cry Amen to the Psalm.

Assert. 2. The use we are to make of our sinful weakness is not to sit still: he loves death who says, I cannot heal my self; art and skill must only do it, therefore He seek to no Physitian; if the Lord will not do it, let me die. The husbandman were mad who would say, my plowing, sowing, early rising, and late labouring can never make the corn to grow except God give the increase, therefore He fold my hands and take the other sleep: and if another say, God only creates the wind, therefore He never set my foot in a ship; so is it here, what can the dead and the sick sinner do if the Physitian Christ will neither quicken nor cure? his influences of life are above my reach, therefore He never make out to Christ, nor ask for the Gospel; if Christ will not heal us we must pine away in our sins; *how then shall we live?* this is to tempt Christ, and to bring him under a new miraculous way to heal and save the sinner in his dream, without hearing the Gospel; which is, that God should bring bread and cloathing to the sleeping mans bed-side. The contrary is *Phil. 2. 13.* work because he works. *Cant. 1.* Draw, and we will run; the Spouse saith not, Lord, draw that we may sleep.

2. Our impotency leads us to turn sinful wickedness in mournful

What use we are to make of our inability to run except God enlarge the heart.

mournful confession and godly complaining, as the Saints do *Psalm 51. 5. Jer. 14. 4. Isa. 64. 8, 9. Dan. 9. 5, 6, 11. Psalm 116. 6, 7.*

3. Cain, Pharaoh, Saul, Magus, never complain of themselves: Heathens complain of sin original, not as mans sin, but as Socinians and Pelagians complain of it, as mans misery, and the Lords fault and sin (with reverence to his holiness) in that God and the step-mother nature have dealt worse with man in bringing him into the world naked, weeping, weak, sick, dying, then with bulls, that are born with thick skins, and have horns to defend them: Its a shameful accusing of God to deny original sin to be a transgression of the Law, such as deserveth death eternal. Ah, our pride, who dare bark against God when we should weep over our own wolfish and beastly nature.

Assert. 3. We do not so much in the use of means as our lameness doth permit. The Lord hath drawn a bill in the conscience, that the blind will not so much as open their eye-lids; we may be a law to our selves, *Rom. 1. 14, 15.* We know God (by nature) and glorifie him not as God, *Rom. 1. 25.* We may go many miles farther toward God by Na- tures light, but we sit still.

2. Yea, we blow out the candle; and here the crippe and lame man breaks his own legs and arms the second time, and complains of the Physitian Christ that he will not heal him against his will: he who adds to his sickness a poyson drink, cannot father his death upon the Physitian. Ah, we stir not broken legs and arms upon and towards the Physitian Christ.

3. The crippe may move and creep toward the Physitian. The motion of such as stepped in the pool immediately after the Angel troubled the water, *John 5.* was not a motion of perfect nature, nor a perfect motion, but yet a means of health it was; Christ rejects not crippe and sickly motions in using means towards himself.

Assert. 4. The motions of the Spirit (to come to the renewed mans case) serve as legs to bear the crippe-man, but not as eyes; for *Psalm 119. 105.* Thy word is a lamp to my feet, and light to my path. Yea, a doubt it is if the motions

The Spirit as the Spirit lays no obligation on us, but to move in Scriptural duties.

No violence but from our selves hinders us to believe.

God loves using of external means pro tanto.

How farre we may all to fetch the wind, and to get influences.

tions of the Spirit, as the Spirit without the word, lay an obligation on us to follow these motions, except when the Spirit speaks to Paul and Barnabas to go to Macedonia, not to Bythina; and then the word of the Spirit becomes formally the word of the Lord, as the word of Christ from his mouth is the word of God: but heed is to be taken in a special manner, when the bastard spirit speaks to Bebold, to Hickol, and such wizards; for God speaks like God, and his own know his voice, and the children of the Devil know also their fathers voice; learn to go as far as you can in the way to Christ.

1. No violence but from your own heart stands in your way; the birth helps it self in the womb to come out, work with the tide or against it; he who rowes with oars in a manner helps the wind; they desire not to fail who will not stir a foot to the ship.

2. Hearing in Lydia, and the Gaoler reading, in the Eunuch diligent taking heed to the word of the Gospel preached by Phillip in the Samaritans, the woman of Samaria conferring with Christ, have in them, though they come not up to the nature of a perfect duty, somewhat of the ordinance of Christ, and Christ loves to be in his own ordinances *pro tanto*; its true, the unrenewed man cannot use the means formally as they are referred to Christ, and for Christ, until his will and intention be renewed, yet he is in the way to Christ, and materially he comes to Christ; nor is walking to the ship on dry land an act of sailing; nor the sick mans journeying to the Physitian, or his simple receiving of medicine, an act of healing; its good to come to the work-house of the spirit, the preached Gospel, and to lie under the breathing of the Lord when the word is spoken; lend the letter of the Gospel, lodging in the outer house, the ear and literal understanding; go in to the Potters house, and stand beside the furnace, and behold what work the Lord hath.

3. Upon the wheels towards others, and how many he meets with in the way of his ordinances & frames the new creature in them, & makes a real change in them, that you wonder at them, knowing thy were blind, and now they see.

2. As for renewed ones these cases are considerable, 1.

1. When the letter of the Law is granted, there is something, and a great something wanting, *Psal. 119. 29. remove from me the way of lying, & be grace over thy Law to me;* which is first a suit that deeper and deeper spiritual impressions of God in the Law may be engraven on him, till he be filled with all the fulness of God; and influences may amount to a strong habit, following of hearing, reading, conferring, meditating, with much praying for spiritual teaching from him (as all along through *Psal. 119.*) would make us rich in influences.

2. The natural man never misses life and quickning influences in the word, the spiritual doth, *Psal. 119. 50. This is my comfort in mine affliction, for thy word hath quickned me.* Its not a bad property of the earth to gape and thirst for rain, there is no such gaping and thirsting in the rock; the stone is never parched for want of rain; but this parchedness is a neereft disposition for influences of sope and moisture from the clouds, and though the thirsty man pray not, yet thirst it self calls for watering influences; as the Lord disappoints not nature, so uses he not to frustrate gracious thirst of suitable influences of grace, and these are put together, and both are satisfied *Psal. 145. 15, 16, 19.* So his way, *Matth. 5. 6. Luke 1. 53.* if thirsts for life, and not for the bare condemning letter.

3. There is something which we call fetching of the wind, and casting of a board again to wind to the right harbour, and it is a sort of courting the wind, and that is the case of the soul that would live upon influences, its fit to pant and gape, and carefully wait on for the holy breathings of the Lord; could we wait in the way that the Spirit uses to come, and attend him in ordinances, he must come that way, as *Zachem* cast himself in that way of Christ; providence places two blind beggars in Christs way, & the Lord thereby bestows the Son of *Dauids* mercy on them; and providence placed the woman of *Samaria* at the well of *Jacob*, and Christ must needs go thorow *Samaria*, and her way, she looked for water from *Jacobs* well, and looked not for the *Messiah*; yet she meets with him, and feels his influences before she goes hence: but we are with ordinances to lie at the tide, and wait for, and seek the flowings of the

the Spirit; in one and the same work the founding of the word and the breathing of the Spirit may be attended, Psalm 130. 5. *I wait for the Lord, my soul doth wait.* Whether in his real helping and hearing, my crying out of the deeps, or on his saving actings upon the dead heart, and in his word do I hope: there may be a casting of the goods in the sea to help the ship to land: there is failing of the eyes in waiting for God, Psalm 69. 3. Psalm 119. 8. *My soul fainteth for thy salvation.* 13. *I opened my mouth & panted, for I longed for thy salvation; I cannot create breathings.* But the man in a pit or dungeon, though he can make no help to himself, yet he can cry and make use of arms and legs when a rope is cast down to him.

4. Blowing of the bellows adds nothing to the fire, yet it removes the ashes, it fans away the earthy part, and rarifies it, and acts upon the smoke, and adds quickning; it's fit to blow upon the habit of grace and heavenly disposition, yea, to blow in a sanctified way, in a gift; so Paul, 2 Tim. 1. 6. *Wherefore I put thee in remembrance, to stir up the gift of God which is in thee by the laying on of my hands.* Erasmus saith ἀναζωπυγίζω is an elegant metaphor from such as care for the fire, which is as it were buried under ashes, they blow with the bellows, and revive and stir up the fire like to die out; others think it an allusion to the Priests daily watching to cherish and keep in the fire which the Lord sent down from heaven, and to cast new fuel to it. So is that 1 Tim. 4. 14. *μη ἀκηκεν, neglect not the gift that is in thee; let it not rust: self-sharpening and self-impulsion upon the heart, and acting upon the habit, which is in worse case because it lodges in a lazy heart, is required: we may deaden and neglect both our souls and the new habit, whereas that prayer (Lord, increase our faith) teacheth that we by diligent acting add to the habit, to the gift, talent and dispensation, and the improving of these are forcible means to draw down fresh influences of life: the Lord of his grace having brought himself (reserving actings of sovereignty and deep wisdom) under a sort of promissory necessity to bestow influences, and to give one talent to him who makes five talents*

talentsten; idleness and sleeping then must be no small obstruction to new quickening influences.

5. As the husbandman is a fellow-worker in his way with industry and art, with the Lord and nature, to fit his ridges by plowing and sowing to receive influences of dew and rain, and impression from heaven; and he works with God and nature, who labours the vineyard, purges out brambles, briars, stones, prunes the young vine-trees, that they may receive influences from Sunne, Moon, Heavens, and Clouds. Yet no husbandman, no vinedresser, can be Lord of the influences of heaven: so hath the Lord commanded us to *plow up the fallow-ground of our hearts, and not to sow among thorns; to lie under the husbandry of Ministers sent of God; to frequent ordinances; to yield up our hearts by willing consent to be acted on by God; to resign them, and put the heart out of our possession, and yield to that suit, My son give me thy heart; else we mock God in suing from him enlargedness of heart, in a sort of compromising that we shall run, if he shall draw and enlarge: But we keep fast possession of our own hearts, and doe not resign them to God. Hence a word of wakening to cry to harp and psalterie, to our gift, and to our tongue, and to our sleepy hearts, Psal. 57. 8. is requisite; as also 2. that we chide with our unbelieving soules, Psal. 42. 5, 11. and command the renewed part to act upon the heart, to accuse, and convince, and rebuke the heart, 1 Sam. 24. 5. 1 John 3. 20.*

6. The soul can be in no such dead case, but it's capable of an Evangelick command. *Sardis* hath a name; they are living and yet are dead: then is it useless to speak to *Sardis* now dead? no: Rev. 3. 2. *Strengthen that which remains.* There fly sparkles of fire from the red hot iron of the smith upon those about, whether they will or no. From that charge, *Open to me my sister, my love, &c.* there came upon her, whether she would or not, flaming of love, which brought influences on her bowels.

CHAP. IX.

The fifth Question is what is the enlarging of heart. It is nothing but the wideness and fulness of the soul and powers thereof in its actions. Hence these Propositions concerning enlargedness of heart.

Prop. 1.

When the soul is widened and stretched out in its actions, we are ready to say, *I shall never be moved*, Psal. 30. *I shall dwell in the house of the Lord for ever*, Psal. 23. 6. which though true, when he was banished from the Tabernacle, Psal. 42. Psal. 84. Psal. 63. he had uttered thoughts of his state. Some say, Shall I ever again be dead? Shall I ever again doubt as a down-casting soul? no, I shall believe and hope under temptations to the end. But we are no more to judge of our selves by our present enlargedness, then we are to pass sentence of the multitude of people of a City by a solemn fair or great market, the town is not every day so peopled: nor are we to esteem of a river by its swelling and running over banks after a mighty long continued rain.

2. Nor are we to judge of our selves according to our ebbing and deadness of disposition, that we shall ever again believe. Saith the doubting soul, Shall I ever again see the beauty and glory of his power, as sometimes I did in the Sanctuary? Psal. 63. The birds reason not so; they say not in winter, shall ever the Spring and the season of building our nests come again? shall birds ever have Summer-tinging again? And we are ready to make a weapon-shew of grace when the heart is enlarged; Ple doe wonders: as if the man were the Father who begat grace, and the Lord of his own believing; as some believe the horses swiftness is the swiftness of the rider. Be humble, and pull down the sail when the heart is enlarged.

Prop. 2. See in the Text enlargedness of heart and running are near of kindred and blood. The disposition and the

the gracious acting by divine influences are near other, as the powder and flammings, the dry timber and the warm harth-stone, to receive flammings. There is a near disposition in the Embrio, in the framed mass of the birth, to receive by the Creators influences a living soul, Psal. 38. 1, 2, 3, 4. So in Christ, Psal. 40. the law in the heart, and preaching the Lords righteousness in the great congregations are near other.

2. The enlarged heart is ripened to receive influences and quickening of grace for running. The God of nature, by a sort of necessity, must give influences to the egg so prepared to be a living bird: when the heart is boiling and seething with thoughts of the King, the tongue is the pen of a ready writer. When the heart is fixed, Psal. 57. 7. as if he were master of influences, he humbly out of the abundance of the heart engageth to sing and give praise, *I myself will awake early*. There is here fire, therefore the Lord shall blow upon his own kindling; no question we may cast water on our own coals. The heart of the two disciples is burning like an oven, while Christ speaks to them by the way, Luke 24. 31. yet they fortify themselves, and fetch reasons to strengthen unbelief; so as they seem to fetch unbelief, and unbelief comes not on them unsent for, ver. 21. *We trusted that it was he who should have redeemed Israel*, we are beguiled. This is the third day, the women said he was risen again, but none saw him. Strangle not heavenly dispositions, they shall break out.

Prop. 3. For the branches of enlargedness of heart; there is a fulness of the holy Ghost, in the Baptist, in Steven, enlargedness of heart. which was not a transient disposition, but a permanent habit; but this breaks out in something more than an habit. The Spirit of the Lord came upon Sampson in mighty influences, when he broke the cords, and carried away the ports of the City. Psal. 45. 1. *My heart is inditing a good matter*; like a boiling and seething pot, and that puts him to speak of the King. Elibu, Job 32. 18. *I am full of matter, the spirit within me constraineth me*. 19. *Behold, my belly is as new wine which hath no vent; it is ready to burst like new bottles*. There was a heavenly spring, a new fountain broken up in him, and excellently beyond all the

friends he pleads for the Lord his sovereignty. O what fulness above measure above his fellows was in the man Christ! the law was in his heart, and the fulness of grace; and (as it were) to overtake the running over well, he takes whole nights to prayer; and for Preaching and working miracles, he hath not leisure to sleep or eat. If there be a fire in *Jeremiah's* bowels. what wonder then prophesying flame out of his mouth, and he confess he was weary with forbearing, *Jer. 20.* and God obtains his holy end. The people are warned of their sin, when *Micah* saith in opposition to the empty Prophets, *Micah 3. 6.* But truly I am full of power by the spirit of the Lord, and of judgment, and of might; and that fulness fetches influences from heaven, to declare unto *Jacob* his transgression, and to *Israel* his sin. This condemns the cold, indifferent, and dead actions of many, who are far from that, *whatsoever ye doe, doe in Fluxus, from the heart or soul,* which sayes some duties are soul-lets actions, and actions dead without heart and soul.

Mr. Leigh *Ps*
active, eructa-
re, evomere
tanquam ebri-
um. Metaph.
depromere, pro-
ducere.

Isaiah would have us, if we fast aright, to give bread; and not that only, *Isa. 58. 10.* but to draw out, or vomit out (so the word) the soul to the hungry. There is often great scarcity of the soul in our actions, every acting in Gods way being an act of hypocrisy, and a dumb and dead action. When shall we lay the Lords glory to heart, and do things from the soul? Ah, prayers without a soul! what influences of grace are here, hearing and no soul-hearing?

2. There is a wideness and an all-ness in regard of wisdom. *Solomon* had wisdom, and largeness of heart, as the sand that is on the Sea-shore, *1 Kings 4. 29.* So *Paul* *Col. 1. 9.* We cease not to pray that ye may be filled with the knowledge of his will in all wisdom. *Eph. 1. 8.* Christ hath abounded, overflowed to us, in all wisdom and prudence. *Col. 3. 16.* Let the word of God dwell in you, richly in all wisdom. Here is wideness of heart.

2. And *Solomon* was but a shadow, and the sand of the sea, which none can number, a shadow of a shadow in comparison of Christ, *Col. 2. 3.* In whom are hid all the treasures of wisdom. And therefore he went about doing good up and down, sowing good deeds to the world, *Acts 10. 38.*

Whom

Whom God anointed with the holy Ghost and with power. Here is wideness of heart, and abundance of influences, and acting of good night and day.

3. The wisdom of Angels is large. Hence that (*wise as an Angel of God*) and also the fulness of God in their affections teacheth us that wideness of heart is outed in continual acting, and so in multiplied breathings of God: and Angels doe not walk and run onely, but fly with wings, cheerfully to doe the Lords will: and what influences must be there, when each having six wings, they cease not night nor day to cry one to another, *Holy, holy, holy, Lord God of hosts, Almighty, which was, and which is to come, the whole earth is filled with his glory, Rev. 4. 8. Isa. 6. 3.*

Influences on
Angels and the
glorified ones.

4. The glorified see him face to face (that is wideness of heart) and they serve him night and day, and weary not, *Rev. 14. 2, 3, 4. Rev. 7. 9.*

5. The more the Prophets and Apostles saw of God, the more the heart is enlarged to teach and to warn every man, *Col. 1.*

3. There is an enlargement of heart in loving Christ, and in the experimental knowing and feeling thereof, and in godly fear and joy, *Eph. 4. 19.* *Paul* prays that the *Ephesians* may comprehend the love in all the dimensions of it, *That ye may be able to know the love of Christ, which passeth knowledge, that ye may be filled, not that it may be in you, but be filled 2. with fulness, that is a wide fill. 3. with the fulness of God, that is yet wider. 4. with all the fulness of God:* and then follow influences above the prayers of the godly, *v. 20.* He is able to doe exceeding abundantly above all we ask or think, according to the power that worketh in us. Of the latter, *Isa. 60. 5.* when the *Gentiles* shall be brought in to the Church, *Thou shalt see and flow together, thine heart shall fear and be enlarged.* And hence wideness of heart in acting, the Church shall willingly receive them, and with joy also, and hold open their gates night and day, *v. 11.* and influences of grace and glory shall so be rained on the Church, that her Sun shall no more goe down, nor her Moon withdraw it self. *v. 20.* All her people shall be righteous. *21.* A little one shall become a thousand, and a small one

N n 2

a strong

a strong nation. Nor shall they be weary in running, *Psal.* 92. 14. They shall still bring forth fruit in old age, they shall be fat and flourishing. The oyl burns, and the oyl grows; for *Isa.* 40. 31. They shall run, and not be weary. A glimmering of newes come that Christ is risen, and *John* and *Peter* try their speed, who shall be first at the grave; and *Magdalen* outruns both, and seeks with teares, and staves about the grave until she find her Lord.

The Lord must be displeas'd with our narrowness. How little a portion of him doe we see? We are not straitned in the Lords heart, but in our selves: He calls for wider hearts, *Open thy mouth wide, and I will fill it, Psa.* 81. 10. not the mouth, but the heart: our narrow heart, and narrow faith, is like the little hand of the child, who hath not fingers to hold the large and great apple.

Many straitned
and dead ones
reproved.

2. The fool wants a heart, *Hos.* 7. 11. *Prov.* 9. 4. Then must the fooles of this world know little of an enlarged and wide heart, as little as the horse or the mule that hath not the understanding of a man; nor have they the heart of the new man. Speak to the natural men of the fatness of the Lords house, of all the fulness of God, and the showers of influences of grace, of the anointing of all wisdom, and ye speak to new weaned children.

3. Idlers and sleepers, that run not in the way of Gods commandements, but are hot as fire, and mad, and run as the *Galatians* in a wrong way, are hence rebuked. Many run, and sleep little, after their corn, and wine, and oyl, after their vineyards, honours, but not with enlarged hearts in the Lords way: They run to set up themselves, and in place of Religion set up all the wicked religions of hell. Toleration is high, but he shall be laid hold on who prophesies and cries against the cursed Altar.

4. There is a Spirit of deadness on many professors, the judgment of the Church of *Sardis*, *Rev.* 3. 152. and hardly can sleepers waken themselves: we pray not as *David*, *Psal.* 119. *Quicken me, quicken me.* Unrenewed professors are painted men praying and hearing, men risen out of the grave, dead on their feet, preaching, praying, hearing, and yet dead.

CHAP.

CHAP. X.

Of fixedness of heart. 2. Prayer begets an heavenly disposition, and an heavenly disposition again begetteth prayer. 3. Holy acts beget holy acts, and an heavenly disposition begets an holy disposition. 4. The Lord so frames his precepts and his promises, as our actions are suitably required to his influences. 5. These three are to be differenced. 1. The spiritual state. 2. The spiritual temper or constitution. 3. The spiritual condition. 6. The reason of doubling of sentences and words.

Psal. 57. v. 7.

My heart is fixed, O God, my heart is fixed; I will sing and give praise. 8. Awake up my glory, awake psaltery and harp: I my self will awake early.

My heart is fixed. Gen. My heart is prepared, my heart is confirmed, established. The doubling of the word, my heart is confirmed, noteth the vehemency of affection. 2. As also the speaking of it to God, O God my heart is fixed, declares the sincerity of it.

3. The speaking to his tongue to awake it, his calling it his glory, as *Psal.* 16. 9. My glory rejoiceth, that is, my tongue expresseth joy, is an elegant fiction of a person, as speaking to his soul, *Psal.* 103. 1. *Psal.* 116. 7. *Psal.* 42. 11. and noteth some dulness in tongue and heart to praise God: his bidding his psaltery and harp awake, is also an elegant *propopeia*; as if the harp could sleep and wake. And there is another figure; the instrument of musick is put for the gift of musick; he tacitely prays God to waken up his gift and his grace of musick to praise, and that God would awake himself to praise, being under the sense of the Lords deliverance of him, when he fled into the cave for fear of *Saul*, and the Lord delivered him out of the hand of *Saul*, and put *Sauls* life in his reverence. The

The words contain

1. The disposition of fixedness of heart.
2. His vehemency of affection in doubling the expression.
3. His speaking of it prayer-wise, *O God, my heart is fixed*. His sincerity.
4. What the disposition wrought in him, a fixed resolution to praise; and a waking up of his gift of musick, *awake psaltery*; and of himself, *I my self will awake early*.

The word, *my heart is fixed*, is rendred by *Ainsworth*, *my heart is firmly prepared*; *Diodati*, *my heart is re-confirmed, or re-assured*; *Calvin* in the French, *my heart is well disposed*; *Geneva*, *prepared*.

Q. How got David this heavenly disposition?

1. The occasion was *1 Sam. 24.* as the title of the Psalm bears, *Saul* with three thousand men-persons, *David* in the rocks of the wild goats in the wilderness of Engedi; *Saul* went into the cave to cover his feet, and *David* and his men remained in the sides of the cave; and *David* went in and cut the lap of *Sauls* garment, and had in his power to kill *Saul*, and his men counselled him so to doe; but in stead of affrighting *Saul* and his army, the Lord suggests the fear and awe of God, he durst not kill him.

2. He trusted in God for deliverance another way then to put hands on the Prince, as *Psal. 112. 7.* *A good man is not afraid of evil tidings, his heart is fixed trusting in the Lord.* This is the fixedness of faith, opposite to fear and unbelief, when another man would tremble, being compassed with three thousand instruments of death, as many men, as many deaths; yet his heart is fixed on God, both to believe and to pray. *David* by prayer, *Be merciful to me, O God*, and by faith gets this confident disposition, and this confident disposition brings forth acts of believing in stead of trembling, and resolutions to praise and to sing, and give thanks. But if the question be moved how gets *David* grace to believe, and grace to pray? Certainly by influences of grace upon the occasion of the delivery: So that here acts of praying bring forth holy dispositions to pray and to praise, as is clear, *Be merciful unto me, O God*: and God both delivered him, and gives him fixedness of heart

heart to pray and praise, when a natural man would tremble at the sight and fear of so many deaths. And again, a disposition and fixedness of heart brings forth a resolution to praise and give thanks. And 2. a stirring up of himself and his musick to praise, yea and actual praising, *v. 11.* *Be thou exalted, O God, above the heavens, let thy glory be above all the earth.* As the herb brings forth the seed, and the seed again brings forth the herb, and so the herb brings forth the herb, and the seed the seed; and the apple brings forth the tree, and the grape the vine tree; and again the tree brings forth the apple, and the vine-tree the grape; the water is the maker of ice, and ice is dissolved into water; and again that water is turned into ice.

Q. What shall beget a holy disposition to pray?

A. Praying begets a holy disposition to pray. When *David* goes up the mount of Olives, fleeing from *Absolom*, he weeps and prays, *Psal. 3.* and that praying begets a fixedness to believe, and a disposition to pray, *v. 6.* *I shall not be afraid of ten thousand of the people, that have set themselves round about me.* *Psal. 6.* he prays, *Lord, rebuke me not in thy wrath, have mercy on me; return again, O Lord, deliver my soul.* That prayer is heard, and the result is an heavenly disposition to part with wicked men, *6. Depart from me ye workers of iniquity*, and a new disposition of assurance, *The Lord hath heard the voice of my weeping.* And assurance that God heard the man, is a new seed of praying to him again, *Psal. 116. 3, 4, 5, 6.* *Psal. 18. 3, 4, 5, 6.* So *Psal. 31.* after complaints and heavenly petitions, *v. 4.* *Pull me out of the net. 9. Have mercy upon me, O Lord — make thy face to shine upon thy servant, &c.* follow heavenly-dispositions.

1. Of commending the seeking of God, *v. 19.* *O how great is thy goodness which thou hast laid up for them that fear thee.* A disposition to encourage others to seek God, *v. 23.* *O love the Lord all ye his Saints, &c.* A disposition to encourage fainters, *v. 24.* *Be of good courage, and he shall strengthen your heart.* How shall I get praying? Praying helps to praying. How shall I get holy dispositions? Holy dispositions beget holy dispositions? How shall I get courage

Holy acts beget holy acts, and holy dispositions beget holy dispositions.

courage and spiritual strength? *Psal 31.24. Be of good courage, and he shall strengthen your heart; that is, be strong in the Lord, and he shall make you strong in him. So Psal. 27.14. Wait on the Lord, be of good courage, and he shall strengthen thy heart; wait I say on the Lord.* The courage of faith is commanded, and the argument is, *God shall strengthen thy heart, and give thee courage.* As if we were the beginners of the good work: so does the Lord frame his precepts & promises to shake us out of our laziness, that we abuse not his grace and gracious influences to wanton idleness. So the Apostle, *Be strong in the faith,* and courageous, and God shall strengthen your heart, and furnish you. So the Father speaks to his child, *lift at this burden, I will lift your arms, and strengthen them to lift the burden, and to bear it.*

The Lord so frames his precepts and promises as our failings are justly required to his influences.

2. They are refuted hence who say, The Lord bids us be of good courage, and he knows courage and strength is from himself; yea, but so as you are to goe about acts of courage. He bids us pray, and he knows prayer is his own gift, and the work of his Spirit. It's so here; but he bids you pray, that you may pray; believe, that you may believe. So he commands heavenly dispositions, and he only can give them. So he commands heavenly habits, and heavenly dispositions; but yet so as ye act. When a Physician enjoyns one for such a disease, strive to have your body and cloathes to cast a good favour: does he not enjoyn also that this sick man should carry about roses, precious oynments? Would we act more in God, and pray more, and haunt more in heaven, we should favour more of heaven: And when men complaines of deadness, it is with reflection on God; he quickens me not, and therefore I am dead; his Son is the resurrection and the life, and he sends no influences of life on me. That is the physical cause, and the Lord is free of your sinful deadness and unfavouriness in so doing: Why? complain of the moral faulty cause, that is, complain of your self; complain that ye lie not among the roses; ye are not much meditating and drawing life out of the precious promises; ye are not often in wisdomes house; ye are not much with the King

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at his banquet; ye draw not near to his house of wine: habits and heavenly dispositions grow from multiplied spiritual acts; and spiritual acts come kindly from heavenly dispositions.

My heart is fixed.

What is the particular disposition here aimed at: For clearing of this, know a disposition in general (of which I spake above) is one thing, and this disposition is another.

These three must be differenced.

1. *The state.*
2. *The temper and constitution.*
3. *The disposition.*

The state is to be renewed in Christ, or in nature born of the spirit, or yet remaining and walking in the flesh, acted by the prince of the air, that rules in the children of disobedience: the birth and state of living is neither up nor down to the temper and constitution, which is either strong and vigorous, or weakly and sickly; or bewixt these, the state of living or birth consists in *indivisibilit*; if the man breath and live in nature, or in Christ, being now a translated person, he hath a natural or a spiritual life: but howbeit some be born again; some are fathers and experienced, radicated, and confirmed Christians; others are young men strong in the faith, and both these are of a good spiritual temper and constitution. But there are a third sort that are babes in Christ, and though born again, yet weakly and sickly, frequent out-breakings, much doubting, liable to strong unmortified passions, *1 John 2. 12, 13, 14.* And to be born of God is common to all the three sorts, and the essence and nature of the new birth agrees equally and univocally to them all: all have their own influences finished to them from Christ; but the spiritual tempers may differ, as weak and strong, healthy or sickly, good or bad, at least lesse good.

But as for dispositions of the regenerate, they are qualities that go and come, now & anon. I judge you will say the new-birth and the heavenly disposition are all one; For David was born of God, while he was under a wicked disposition to devour *Bathsheba*, to kill *Uriah*, to be avenged

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no *Nabal*; all which were bad dispositions, when the new-birth is the new-birth and saving work of the spirit.

And again, the spiritual disposition differs not a little from the spiritual temper.

1. The spiritual temper is permanent; as one is a weak man until he come out of his childhood; for so many years or months he is Infant, so long a child, so long a youth: So one is so long a babe in Christ, and grows to be stronger in the faith, and at length comes to be a father in Christ; but even while the same babes age in Christ continues, and the same weakly and sickly temper and inclination to yield to temptations; in *David* new born and a babe, good dispositions may be on to pray, to praise, to commit his life to God in extream dangers, to make Psalms; and yet *David's* spiritual temper and constitution is and may be bad and sickly; as *Peter* before our Saviours death is born again, and a believer, *Matth.* 16. 16, 17. and by his much ignorance and frequent slips, as acting Satans part in dissuading Christ from the necessary work of redemption, his carnal confidence in himself, in saying, he should never deny Christ, his smiting off *Malchus* ear, his denial of Christ with an oath, it appears that the spiritual temper was weak and much carnal: nor can it be denied all that time when *Peters* temper was weak; but when he gave a confession of Christ, *Matth.* 16. he was under a gracious disposition; and *Peters* continuing with Christ in his temptations did suppose a gracious disposition in these acts of his, and the rest of the believing Disciples, *Luke* 22. 29, 30. 3. The Lords Disciples are all born again (*Judas* excepted) but it were hard to say that *John*, the beloved Disciple, was of the same temper, before the death of Christ, with *Perer*, who proved more sinfully rash in many things than *John*.

2. A disposition is a transient impression that may be left upon the spirit by an occurrence of providence, which though it sometime continue long, is not necessarily alway so. Upon the supposed death of *Joseph*, *Jacob* refused to be comforted; upon the departure of the Ark, *Phineas* daughter in law is disposed to die for sorrow; which in a great

great part was a gracious disposition: its like this great deliverance left a strong impression on *David's* spirit, and brought out praising of God.

But to the particular: this disposition is a fixedness of resolution to believe, pray, praise, having its rise from this present merciful deliverance, its opposed to the trepidation and doubting of unbelief, which made him say elsewhere, ^{What David's present disposition was.} *One day or other I shall perish by the hand of Saul;* which also faith, that this was not ever *David's* condition; but being deserted of God, he was under a contrary disposition: but good it were alway to keep the heart under such a fixedness. Ah, but we are up and down, out and in, as touching stedfastness and unmoveableness in the work of the Lord; the *Galatians* did run well a while; the balasting of saving grace is most necessary: it was a sad word, *2 Tim.* 1. 15. *This thou knowest, that all they which are in Asia are turned away from me. John* 6. 66. *from that time, many 2. of his disciples, 3. his 12 apostles took them to things behind, went backward, and 4. walked no more with him: they left both Christ and the profession of Christ. It was a sad suspending of influences when all the Disciples forsooke him and fled, Matth.* 26.

My heart is fixed, my heart is fixed.

The second particular is the doubling of the words. In this and in the following words we have divers considerable characters and properties of heavenly dispositions.

1. The doubling noteth the heat and fervour of affection in *David*, as that *My God, my God*, notes the heat of faith; two gripes of faith is better then one: so faith the tripling of that prayer, *O my Father, O my Father, remove this cup,* The doubling of *Matth.* 26. There is fire in the desire *Psalms* 57. 1. *Be merciful to me, O God, be merciful to me: and twice in this* ^{words or sentences noteth} *Psalms*, v. 5. *Be thou exalted, O God, &c.* and again v. 11. ^{certainty,} *Be thou exalted, O God, Psalm* 46. that is doubled, ^{Addition of} *Lord of hosts is with us, v. 7, 11. for his mercy endureth for* ^{assurance,} *ever, is repeated twenty six times in one Psalm.* ^{freeness of} *affection.*

1. In sinners (in Christ it could not be) it notes a sort of distrusting of the Spirit; they will not believe the heart

at the first word : *Not unto us, O Lord*; that is not enough, the heart is ready to steal the Lord's glory; therefore he addeth, *not unto us, but unto thy name give the glory*: therefore the doubling of it speaks the certainty, *Gen. 41. 32.*

2. It notes that we are to make an eik to our assurance; *my heart is fixed, O God*; therefore two witnesses are better then one, he says it over again, *my heart is fixed*; for we shall deny that any such heavenly disposition was in the hour of temptation, and say all is but false work; in so doing he blows the coal when he finds it smoaking, and blows twice, and strikes the iron again and again when he finds it hot. So he awakes up tongue and voice, musick and harp, gift and grace, to praise the Lord; as when he finds his heart in a praising disposition, he desires an eik of all creatures in heaven and earth, *Psalms 103.* all the Angels, all his hosts, all his works in all places of his dominion to joyne with his soule to blesse the Lord, *v. 20, 21, 22.*

3. It notes a fierceness and a strong flaming of the affection, and a sort of violence of assenting to the influences of grace which brought on that holy disposition; which teacheth us when holy dispositions offer a divine violence to the soul to joyn our violence to his violence: we will run, that is our violence; *Draw me*, that is his violence. *Psalms 119. 32.* I will run the way of thy commandments, and press my self to willing and hot obedience *if thou shall*, or when thou shall, *enlarge my heart.*

2. To this purpose we are to meet his actings of love, *Cant. 1. 4.* *The King brought me into his chambers*, with extolling and praising his love: *we will be glad and rejoyce in thee; we will remember thy love more then wine; the upright love thee.*

It is fit to make an eike to the holiness of influences which the Lord offers to us.

3. Let us intend and enlarge the acting of our heart to him. Christ puts in his hand *by the hole of the door*, which was a strong inward stirring of the Spirit of Jesus; and the Spouse meets this with bended and mighty acts of loving obedience. As

1. *My bowels were moved for him.* For whom? for him, my Beloved, who did stand and knock, while his head was full

full of dew, and his locks (wet) *with the drops of the night*, *v. 2.*

2. *I rose up to open to my Beloved, and my hands dropped with myrrh, and my fingers with sweet smelling myrrh upon the handles of the lock.* Here are both repentance in rising to open, whereas she excused and shifted the business before, and sense of the favouriness and heavenly feeling as of a sweet smell of myrrh, joy, sense of joy and delight in obedience to him.

4. There is a formal holy violence offered to him, the Angel *Christ* wrestles with *Jacob*, which is a sort of fighting and opposing his strength to *Jacobs* strength, and he opposeth trying and tempting reason to *Jacob*, *Let me go, for its dawning*; and *Jacob* opposeth his violence on the contrary, *I will not let thee go until thou bless me.* And the Beloved is wrestling to win away, after long absence and much painful seeking, *Cant. 3. 1, 2, 3.* but the Spouse offers violence on the contrary with all her strength, *I held him, and would not let him go, until I brought him to my mothers house, and unto the chambers of her that conceived me.*

5. Its fit to meet a thirst of the Lords Spirit in a flowing of feeling with a thirst of faith; when Christ saith to *Thomas*, *John 20. 27.* *Reach hither thy finger, and behold my hand; and reach hither thy hand and thrust it into my side*; this was a great condescension of Christ in bestowing on him a flowing of feeling; and *Thomas* answers it with a strong act of the application of faith, *My Lord, and my God.*

6. When strong convictions come upon the spirit we are to yield our hearty assent to him. *Matth. 27. 54.* the Centurion and the watchers of Christ seeing the earth-quake and other wonders from heaven, say, *ἀγνάσκω* *Luke 23. 47.* *ὁ υἱός* true, certainly, *undoubtedly this was the Son of God*: this was a righteous man: but ah, he calls and we answer not; we love to be wrought on as stones and blocks, and could wish to be carried sleeping to heaven in Christs bosome.

2. We often suffer the heart to cool and obey not the Spirit in his heavenly disposition, and let the fire die out, and the furnace cool.

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3. It were good if we did not counter-work heavenly dispositions by refusing and shifting *Cant.* 5. 3. of God, and the actings of his Spirit, *Cant.* 5. 2. open to me; nay, (saith the Spouse) how can I open?

The third particular is, that *David* speaketh this prayer-ways to God: there may be so heavenly a disposition upon the child of God, as he dare lay it before God in point of sincerity, that it is not rotten. *David* prayer-ways lays before God the fervor of his desire of God, *Psalms* 42. 1. *As the hart panteth after the water-brooks, so panteth my soul after thee, O God.* *Psalms* 63. 1. *My soul thirsteth for thee, my flesh longeth for thee.* *Psalms* 73. 25. *Whom have I in heaven but thee? Psalm* 119. 103. *How sweet are thy words unto my mouth! v. 97. O how love I thy law.* *Psalms* 139. 17. *How precious are thy thoughts to me.* And the Church saith, *Isa.* 26. 8. *Yea, in the way of thy judgements we have waited for thee, O Lord, the desire of our soul is to thy name.* *Jer.* 15. 16. *Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of my heart; for I am called by thy name, O Lord God of hosts.*

We may speak to God, and profess in prayer the sincerity of our heart to God, and the causes why.

Q. 1. May we not lay out rotten and unclean hearts before God?

A. No doubt the pained man may lay out his boils before the Physitian: and confession of sins and of the evil of our ways make way to making of a new creation in us, *Psalms* 51. 5, 10.

Q. To what end should we speak to God of the sincerity of heavenly dispositions and fixedness of heart?

A. 1. Because neither *David* nor any of the Saints can order their own hearts under heavenly dispositions, therefore the telling of this to God is a seeking help from him to improve these dispositions. *Peter* cannot make use of the glory of *Christ's* transfiguration which he saw, except grace help (in a manner) glory, and the Lord inable *Peter* to make the right use of it, as he doth *2 Pet.* 1. 16, 17. and not as he doth *Mark* 9. 5, 6, 7. The Spouse banqueting with *Christ* in his garden, eating honey and the honey-comb, is in greater danger to miscarry, and turn sleepy and carnally secure, as it fell out *Cant.* 1. 2, 3. then when she

It's hard to guide well grace and glory so long as sin dwells in me.

she wants his presence *Cant.* 3. 1, 2, 3. Its not easie to guide a new heart, or to guide and use well the heaven of a fixed heart and such heavenly disposition at the Kings banquet of wine, when he gives the hidden manna and the white stone; when *Christ's* banner over you is love, and his left hand under the head, and the right embracing you, there is then, if ever, need to pray; and *Christ* is our precedent in this when he was transfigured, and in that heaven, so as he seemed to be beyond praying, in a stare of praising, yet he prays *Luke* 9. 29. and then there is need of watching; yea, a believer is to pray, in a good sense, to be delivered from the evil of our prayers, and from the sinful abusing of spiritual acts of a renewed heart from the evil of the flowings of free grace and heavenly dispositions, so to speak, and therefore should we tremble for fear that our sinful abuse of the impressions of the Spirit and heavenly dispositions move not the Lord to hide his face from his own shinings of grace, and darken his own Sun, and overcloud his noon-day beams, and rays of light and love; and who knows that God may mar his own feast, and remove the table before the believer eat, because he was sinfully wanton at the sight of dainties, and prayed not humbly that *Christ* would bless his coming down to his garden, and his banqueting with his Spouse. *Psalms* 141. *David* prays for his own prayers: its a great art to carry equally the running over cup of consolation, or to guide the comforts of the Spirit: when the man is high, the head is giddy. *Psalms* 77. 6, 7. *I will offer in his tabernacle sacrifices of praise, I will sing, yea I will sing praises to the Lord: this hath been a warmly condition of his spirit, therefore he follows it with prayer, v. 7. Hear, O Lord, when I cry with my voice.* The body being warm and sweating, there's need to take heed that cold get not into the heart.

2. To tell the Lord of our fixedness of heart is a sort of ingaging of him to perfect his own new building, and to send rain and summer warmness on his own sowing, and to perfect what he hath begun; and its a secret praying that God would make an eik to his own work, that he would give influences of grace, and would be pleased to milk out.

The Lords
giving of grace
laid bands on
him to give
more grace and
to add new in-
fluences to old.

out holy actings, willing and doing out of holy dispositions. Psalm 119. 35. *Make me to go in the path of thy precepts, for therein do I delight.* If the Lord give freely of grace a disposition to delight in his precepts, he will also give grace to walk in his paths: he that made the plant, creates the tree and the fruit; he who made the vine-tree, makes the Summer-sun to nourish it. v. 159. *Consider how I love thy precepts; quicken me, O Lord, according to thy loving kindness.* The Lord who gives the life of love, and a warmly disposition of heart to the precepts of God, must also give more quickning to that life: he that brings the sown corn to a blade, brings it to an ear of corn, and to be bread: the saving work of grace is one piece, one building, foundation, walls, and covering; its one growing tree, root, bulk and branch, one compleat new man: Doth the Lord of free grace create half a new man, or rear up half a new building? No; grace is grace is grace going on and advancing, till it be reaped grace, and so glory.

3. He tells the Lord of his fixed heart by way of thanksgiving and praise, as Psalm 131. *Lord, my heart is not haughty:* he lays before the Lord the depth of the mercy of heavenly dispositions, and of a fixed and prepared heart, though he was at the mouth and entry of death; the cave was like to be his burial place, being chafed for his life into it, yet he tells the Lord he feared no evil in the valley of death.

Hence 1. Try the disposition of the heart, see what hearts ye can bring out before the Lord; its true, the repenting thief could not, as Hezekiah, say, *Lord, I have walked before thee with a perfect heart;* or as Paul 2 Tim. 4. 7, 8. *I have fought the good fight, I have finished my course, I have kept the faith;* yet the crown is laid for love, and such as love his appearance, though all cannot wind up to be such fighting fouldiers as Paul was: the repenting thieves flock was small, his race short, yet what he wanted of inherent grace that Hezekiah and Paul had, he had it of free righteousness, and Christ crucified was the gloriation of both. David brings not out his fixed heart in his extreme danger, as building his peace on it; the influence

What a heart
the repenting
thief, and what
an heart He-
zekiah brought
out before the
Lord in his
dying.

fluence of works on justification and peace is not causative, no more then the poor bride can say she hath put a debt upon the bride-groom to love her with marriage love because she wears his golden chains, his bracelets and jewels; its the bridegrooms comeliness that he puts upon her: nor can roses and lillies say, our Creator is our debtor, oweth us love because we are subjects bearing his colours, smell, vertue, and beauty of the Creator: What would the rose be if the Creator should take all from it he gave to it? We know such a rock to be covered with water, therefore its full sea; here is smoke, therefore here is fire: And ah! what a heart in death can the unrenewed man bring forth before the Lord? except he say, *Lord, I was never in Christ, Lord, I never wept for sin; Lord, I never did a good work for Christ,* but all for my self; *Lord, I prophesied in thy name,* but I was never born again, but hated all those that were born again.

2. How strongly may the believer argue who hath any heavenly fixedness of heart, or any thing of Christ in him? Its a sort of holy obligation (with reverence) that he shall bring forth to acting all his own holy dispositions; it speaks an ingaging of holy unchangeableness, that he shall perfect the good work he hath begun; but be not ye lazy, and do not ye sleep, and say, God shall do of all his grace; that is a strong argument that the man who habitually uses such logick hath nothing to do with Christ: Ah, the Spirit will do whether I will or not; and in the mean time thou livest a sensual beast; know that thou but fomentest lies of the holy Ghost. *Jude* puts these two together, v. 19. *sensual, nor having the Spirit:* and before, v. 8. *Likewise all these filthy dreamers defile the flesh:* dreaming and filthiness are conjoynd. Men dream the influences of grace shall go along with their dispositions for good, and they are but natural dispositions at the best; and the Lord never said he would perfect nature, and finish works of nature that are begun in swinish dreamers: woful secure dreaming destroys external professors; men will not awake, neither are they afraid of that condition, but a trembling professor is the surest and safest professor.

Verse 7. *I will sing and give praise.*

V. 8. *Awake my glory, awake psaltery.*

The fourth point in the text tells us what this fixedness of heart produced in *David, I will sing*; so we are led to the rest of the characters and properties of the heavenly disposition of fixedness, for it brought forth holy actings, as singing of praise, and awaking of his gift and grace, which flow from holy dispositions: hence the second property of holy dispositions.

2. Property of holy dispositions

1. One grace brings forth another, and so holy dispositions holy actings; faith and trusting in God brings forth claiming of God as the mans own. Psalm 16. 1. *In thee do I put my trust: Hence v. 2. O my soul, thou hast said unto the Lord, Thou art my Lord.* The disposition of believing brings forth speaking; Psalm 116. 10. *I believed, therefore I spake.*

2. A disposition of loving God brings forth praying; Psalm 18. 1. *I will love thee, O Lord, my strength.* 3. *I will call upon the Lord, who is worthy to be praised.* *Hannah, Jonah, Hezekiah, David* the afflicted soul, Psalm 102. graciously sad and heavy, pray and call on God in that case.

3. The disposition of felt mercy brings forth praises; Psalm 30. 5. *O Lord, thou hast brought up my soul from the grave---v. 3. Hence that, Sing unto the Lord, O ye Saints of his, and give thanks at the remembrance of his holiness.*

4. *David's* joyful disposition to glory in the Lord brings forth his dancing before the Ark with all his might, and his constancy therein to be yet more vile before the Lord, what ever *Michol* said to the contrary; and this is most suitable to the nature of heavenly dispositions: motion comes kindly from the wheels, when they are oyled; the heavenly dispositions oyles and anoints the soul, and renders the powers more active, as they anointed wrestlers of old to make them more nimble and active in wrestling.

2. The very intention & apointment of God speaks so much: God hath ordained heavenly dispositions for heavenly actings as he hath appointed the plant to be a tree, the seed to be growing corn & bread; the Lord sends a praying disposition on *David*, as a seed of praying; & a praising disposition that

he:

Dispositions spiritual are seeds of holy actings.

he must rise at midnight and praise, Psalm 119. 62. and prevent the dawning and the night-watches to cry and pray, v. 147, 148. And an hoping disposition on *Job*, that when he is dead bones lying in a bed, he must profess his perswasion to see his living Redeemer stand the last man on the earth, and desires his words were printed in a book, and graven with a pen of iron and lead in the rock for ever, Job 19. 24, 25, 26, 27. And dispositions on *Elihu* to plead for the Lords Sovereignty, so as if he should hold his tongue, he should give up the ghost; his belly should burst like new wine-bottles, Job 32. 19. And *Job* must plead for God, and for his own integrity, that he was not an hypocrite, as his friends slanderously said, his disposition pressing him, so as he saith, Job 13. 19. *Who is he that will plead with me? for now if I hold my tongue, I shall give up the ghost.* And the Lord gives such a disposition of zeal for God to *Moses*, though he was a man of a meek disposition, that he breaks the two Tables of stone containing the written law, when he heard of the peoples worshipping of the golden calfe; and such a heavenly self-denying disposition to prophetic on *Jacob* that in his testament he curses his two sons *Simeon* and *Levi*, for their unjust anger against the *Sichemites*; and there is such an impression of zeal, and a fever against Idolatry on *Pauls* spirit at *Athens*, Acts 17. that he must dispute against their false gods. Nor are we to think that holy dispositions are but as sailes to the ship, and wings to the bird, which adde no strength to the ship or bird: for they are such principles as doe actively render the soul able for works of grace; and in nothing doe we fail more then in not striking on the flint to bring out fire. We improve not heavenly dispositions, as the Prophet complaines, Isa. 64. 7. There is none that stirs up himself to take hold on thee.

Qu. But to act when the soul is under an indisposition, is as if the bird should fly without wings?

Ans. If we speak of the renewed ones that are in Christ, when dispositions heavenly seem to be a fire quenched out, and turned to cold ashes, we are to stir up and awake the habit of grace, and act thereby; for the instinct and nature

Zeal bringeth forth holy actings.

Heavenly dispositions are real helps to holy actings.

Properties of heavenly dispositions: to act under indispositions.

of the new man hath in it virtually gracious acts, and we are to improve the habit of grace.

2. When one disposition is smothered with the down-casting of unbelief; yet is there an half of a contrary spiritual disposition alive, working contrary to unbelief, by reason whereof *David* chides his own soul, *Psal.* 42.5. *Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God, I shall yet praise him for the help of his countenance.* Whether *Dauids* soul pleads against *Dauids* soul by the habit of grace, or by an heavenly disposition, or by both, it sayes something to this, that all dispositions spiritual are never so removed, but there is a seed of God which may be wakened up.

2. When the disposition is smothered with heaviness, there is another counterworking heavenly disposition, *Psal.* 119.

28. *My soul melteth for heaviness.* Then there hath been some disposition of deadnesse on, yet behold a disposition to pray counterworking that disposition, *Strengthen me according to thy word.* v. 81. *My soul fainteth for thy salvation.* Fainting speaks some weakness, yet there is a disposition to hope, which counter-acts fainting, *But I hope in thy word.* v. 83. *I am become like a bottle in the smoke;* which is some disposition to deadnesse on the spirit; but see the counter-working disposition, *but I do not forget thy statutes.*

A disposition counter-working a disposition.

The Spirit in a heavenly disposition at length prevaileth.

3. As the Spirit at length in the renewed prevails over the flesh, *Rom.* 7. 23,24. so the gracious disposition is victorious over, and hath the better of the sinful disposition: So whatsoever was *Dauids* doubting disposition at another time, or now, when he is forced to flee to the cave, and part with his few Souldiers, his faith and believing disposition prevails over his fears and doubting, as is clear v. 1. *My soul trusteth in thee.* 3. *He shall send from heaven and save me.* 7. *My heart is fixed, I will sing and give praise.* Else could a slain man buried in the cave sing and give praise? And let this be considered as the third property and character of heavenly dispositions.

3. Property.

Hence under indispositions we would doe as those who would be over the water, if one foord be too deep, try another.

another, and try every foord; there is an indisposition to believe, there may be a spiritual disposition to pray beside it set to praying; there is a deadnesse that hinders praying, that the Church cannot speak, *Psal.* 77.4. yet there is ^{What we are} in the Church a disposition to praise in the same *Psal.* v. ^{to doe under} 14. *Thou art the God that doest wonders, thou hast declared thy strength among the people.* 15. *Thou hast with thine arm redeemed thy people the sons of Jacob and Joseph.* Then set about praying; there is nothing left but the habit of grace, dispositions, motions, experiences are all gone; turn over the promises, and act upon the habit, and blow upon the live coal, and strengthen that which remains: when one instrument is broken, the tradesman makes use of another.

2. Though sinful dispositions for a while and the flesh have the better, wait on the Lord, and trust to his strength, and act, the heavenly flaming of God at length shall prevail. The Spouse is drowie for a while, and refuses to open, and shifts Christ of lodging, *Cant.* 5. 2. yet at length when Christ puts in his hand by the hole of the door, faith and heavenly dispositions are victorious, and she rises and opens, and misserth, and seeks, and prayes, and becomes sick of love for him, v. 6,7,8. and burts out in a high song of extolling her beloved, v. 10,11,12. *Job* is under much sadness of unbelief and dumpishness of spirit, *Job* 19.6. *Know that God hath overthrown me, and hath compassed me with his net.* 7. *Behold I cry out of wrong, but I am not heard; I cry aloud, but there is no judgment.* Hard words! if there be no judgment for an oppressed man crying to God, there is no providence, no governing God who rules the world; yet v. 25. *I know that my Redeemer lives, I know I shall see him.* Get any of the habit of grace and spiritual dispositions, and act with them, and ye shall not want victorious influences upon this ground, because greater is he that is in you, then he that is in the world, 1 *John* 4.4.

3. Get heavenly dispositions, and God shall act upon his own work, and bring forth all his own actings out of his own seed. Now the way to get heavenly dispositions is ^{How to get} 1. ^{heavenly dispo-} to be much in perusing the word and promises: *Dauids* meditating.

Spiritual dispositions are at length victorious.

dicating. 2. Learning. 3. Observing, loving the testimonies of God, prove that *David* was a heavenly disposed man, *Psal.* 119.

2. Keep communion with God in praying, hearing, reading, conferring. He who is much and daily among the ointments of the Apothecaries, smells shall cleave to him whether he will or not, *Luke* 24. 34. *John* 7. 45, 46. *Cant.* 2. 4, 5, 6, 7.

3. Mind much, seek much the things that are above, *Col.* 3. 1, 2, 3.

4. Cherish the Spirit, obey him, grieve him not, work with him, be instrumental under his breathings, follow sweetly and willingly his drawings. See *Ephes.* 4. 29, 30. 1 *Thess.* 5. 19, 20. *Cant.* 3. 4. *Cant.* 5. 8, 9, 10, 11, 12, & c.

5. Beware of frequent smoaring divine light; deal tenderly with the light of the natural conscience, and tenderly with convictions and warnings; if so, you can hardly want divine dispositions and suitable influences, 1 *Sam.* 24. 4, 5, 6. *My heart is fixed, I will sing. Awake up my glory.* See, the touch of the Spirit in his heavenly dispositions set afloat the tongue. 2. The *Psaltrey* and *Harp.* 3. *David.*

4. *Dauids* heart to sing and praise: and though they were all sleeping, they are all awakened out of their sleep: As a great high Spring-tide set all the ships afloat though there were many hundreds of them. And this is the Fourth Character of heavenly dispositions, in which these are considerable.

1. *Such as are the dispositions, such are the acts in their nature.*
2. *Strong and mighty dispositions have strong and mighty actings.*
3. *Smaller actings of dispositions waken up the soul to strong actings.*

Sinful dispositions to the love of the world, to vain-glory, empty pleasures, bring forth sinful actings; the thorn-tree brings forth a thorn-tree, and the thistle-seed a thistle; it's clear in *Cain*, the *Pharisees*: So gracious dispositions produce acts of love, faith, hope, godly sorrow, works of righteousness and mercy. As wine-grapes grow out of the vine-

vine-tree, and the Lord fits influences of grace for such dispositions: like sowing, like harvest; and here also men gather not figs of thistles: the vessel smells of good or four wine: Some must foam out their own shame, and all wonder at the gracious words that proceed out of Christ's mouth. For dispositions in Christ were strong habits of grace; and the running-over fountain and fulness of the holy Ghost, the favour of the breath of the anointing, and the dispositions that accompany the fulness of the holy Ghost, is a very garden and a heaven: and here there is some truth in that, *Cant.* 2. 13. *The vines with the tender grapes give a good smell.* *Cant.* 5. 8, 9, 10, 11. *Psal.* 45. 1, 2, 3, 4.

2. *Psal.* 119. 136. *Rivers of teares run down mine eyes, because they keep not thy Law.* Some fountains that are lesse have small streams and cbb-brooks; other large fountains have mighty rivers and floods issuing from them: we may judge what a fountain both of habits & dispositions are within, where there comes out joy unspeakable and full of glory, ble. leaping for joy, fulness of assurance, like a ship with full sails and full wind. As fulness of love and of all spiritual dispositions of tenderness must be in the bowels and heart of Christ, who sends out acts of enduring pain, blood, shame, death, horrou of wrath, and the curse of a revenging God for sin. The love of Christ needs no exhortation to acts of love; nor is there need of earnest request and intreaties to the fire to cast out heat, and the Sun to give light: need you exhort an extreme pined-away sick man to be pained and weak, or request the Sunne to shine? How mighty and strong are the acts of longing and languishing after Christ that flow from love-sicknesse? and then what suitable influences of grace must goe along with these actings? what pullings of strength to pluck up mighty cedars? what an influence of love in God to bear up all things, and so to bear mountaines, to bear torments, to bear new deaths? O what a mighty arm of omnipotent grace, *Col.* 1. 11. *Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness.* A power above all that we think or ask. Thoughts even of men can goe far, and far in apprehending of power and strength, ever that

that can remove out of their place as many millions of mountains and whole earths, as Angels and men can write on the outmost and highest heavens, East, West, South, and North. Suppose they were all paper, and double, and treble, and multiply them again to millions of millions of heavens, and writ new figures of signes and excellencies on them; yet the power of grace, furnishing influences, is above these acts of thinking and counting; and yet the short thinkings of unbelief are at this, can he help me to spit at fame, glory, riches, and a whole earth of pleasures? know ye his strength and his mighty puls that have translated many?

3. When the disposition of grace is on, a small object brings forth suitable actings; Christ lets out one cast of his eye upon Peter, and he went out and wept bitterly; a small shake of the tree brings down ripe apples, they fall of their own accord: a gentle quiet gale of wind will cause a light swift vessel to make twice as much way as a huge ship: a rent in the garment of a deadly enemy seemes a small transgression; but to David it hath a mighty smiting of heart. We are afraid to come under the pull of Christs arm, as if it were pain and death to be loved and translated by Christ, *John 5. 40. Isa. 30. 10. Jer. 51. 9. Ezek. 24. 13.* Some will not be cured, and are averse from being drawn to come to Christ and be saved; and an hating of meanes is a virtual hating of the sweet and special alluring attractions of grace; and we value actings of grace at so low a rate, as if we could doe all our alone by pure nature.

My self will awake early.

5. Prop.

What, was David sleeping, or his tongue sleeping, or his harp sleeping? yea even when the heart is prepared and strongly fixed to praise, there is some sleepiness on the man. I insist not on this, that none run so swiftly for the price and wager of glory, but a cramp or a stich may come on, so as they need a spur, and turn dull and slow.

But the 5th Property of a heavenly disposition is to cause the man reflect upon himself and his own sleepiness. 8--
my self will awake early. What if tongue and voice awake

Heavenly dispositions cause a man all upon himself.

wake? what if harp and the gift of musick wake, if mans heart sleep? 1. Grace hath an immanent working, and a reflect acting on it self and the mans own heart as well as a transient, and a direct acting: the vessel of honour, or the chosen man purgeth himself, *2 Tim. 2. 21. And every man that hath this hope purifies himself, even as he also is pure. 1 John 3. 3. Jude exhorts so v. 10. Building up your selves on your most holy faith, praying in the holy Ghost.* Some think if the holy Ghost act, pray, sigh, believe, praise in them, they need to doe nothing, the holy Ghost prays in me, and in my stead. Nay but Jude wills you to edifie your self: the actings and influences of the holy Ghost are not given to this end, that we should sleep, and sport, and play. 21. *Keep your selves in the love of God.* Will not the love of God keep the man in the love of God? Shall not Christ in you the hope of glory keep Christ himself in you? nay what need were there then of watching? *Watch thou in all things, 1 Tim. 4. 16. Take heed to thy self and to thy doctrine.* Then may one take heed to reading, and not take heed to himself, *Acts 20. 28. Paul to the Elders of Ephesus, Take heed to your selves and to the flock.* They shall not heedfully watch over the flock, who doe not carefully watch over themselves. Is this right, that men should doubt of the influences of God, and fear that God forgets himself and his own begun work of grace, and never fear their own lazy back-drawing? Why but we should be on our wings, and waken our selves, and crow more loudly. It's a gracious complaint, *Cant. 1. 6. My mothers children were angry with me, they made me the keeper of the vineyards, but mine own vineyard have I not kept.* Ask hourly what your own heart does, how the husbandry at home thrives. The Spirit of the Lord was in *Jehoshaphat* without doubt; but *2 Chro. 20. 3. When he heard of the host coming against him, he feared, and set himself to seek the Lord.* The Spirit of the Lord came upon *Jabaziel*, but he was not idle, but prophesied and stirred up himself to believe. Often it's said the Spirit of the Lord came upon *Sampson*, yet so as *Sampson* roused up himself, and shook himself, *Judg. 16. 20.* Spirit-raptures, wherein we lie from duties, are but delusions:

Q9

all

all the visions, raptures, and high actings of the Spirit set men on to duties of hearing, prophëying, praying. See all the Scripture for this.

CHAP. XI.

Of the fourth disposition, which is Love-sickness. 1. Parts of the Text. 2. The meeting of Believers for godly conference is owned by the Lord. 3. Smaller means of grace, and short visits of Christ, are to be highly esteemed, especially when flowings are neglected. 4. Sense is prouder then Faith. 5. Withdrawings of Christ teach us profitably. 6. Except we find Christ, we cannot pray as becomes. 7. The real withdrawings of Christ make no real change in moral or legal interests; four great interests stand entire and safe under desertion. 8. What love-sickness is. 9. The wisdom of God in suspended influences of grace. 10. The wisdom of Sovereignty therein, and how dependance on the Lords guiding is best. 11. How we may deprecate the pain of love-sickness, and pray for comforts and influences, and 12. may contradict the Lords permissive will. 13. We are to have peace as touching the satisfied for guilt of sin, when we have not peace with the inherent blot. 14. How Love-sickness rightly pains. 15. Pain of Love-sickness. 16. Sense above faith. 17. The Idol of moderation. 18. Of spiritual savouriness.

Cant. 5. v. 8. I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love. 9. What is thy beloved more then another beloved, O thou fairest among women? what is thy beloved more then another beloved, that thou dost so charge us?

The

THe charge by an oath is given to the daughters of *Jerusalem*, of whom the Holy Ghost, *Cant. 2.7. Cant. 1.5.* *If you find my beloved in the Ordinances by hearing or prayer, tell him: what shall you tell him? a passionate kind of speech, that I am sick of love.* Greek, *wounded with love*, pained for the want of Christ in his comfortable presence, who was now to her feeling absent. Here is a comfortable dialogue between the Spouse and her companions, who are less experienced with the way of Christ then she; there was a more comfortable dialogue betwixt Christ and the Spouse, but she slighted that, and therefore now is glad to speak with the servant when the Master is away.

In the words there is the Spouses speech, containing a charge, that the daughters of *Jerusalem* carry a message to Christ.

2. The particular message, *I am sick of love.*

3. The daughters of *Jerusalem* their reply and carnal disposition is noted, bewraying their ignorance of Christ, and finding fault with vehemency of words doubled, *What is thy beloved? what is thy beloved more then another beloved?*

2. Yet a feeling of some favouriness in the Spouse in her love-sickness, *O thou fairest among women!*

The Church did formerly of late confer with Christ, and refused to open to him when he was knocking and showing down influences of grace; now she is glad to confer,

1. With the smiting watchmen, where she found little of Christ.

2. Next with private Christians in Assemblies. This is a mean of the Lords showing down of influences in the publick and domestick, or less publick meetings of his Saints; for ordinances of all sorts that are appointed of Christ, they drop down savoury and seasonable dews. The Lord writes in his book the savoury conferences of such as fear the Lords name, *Mal. 3.16.* and three things follow.

1. The Lord owns such as are his.

2. His forbearance though there be faults in their service.

The meeting
of believers for
godly confe-
rence is owned
by the Lord.

3. His making known to his the difference betwixt such as serve God, and such as serve him not: and *Zech. 8.* the inhabitants of one City encourage the inhabitants of another; and the fruits of it is 1. Praying. 2. Owning the Saints. And they take hold of the skirt of a Jew; and both say Christians meeting for prayer and conference want not God, who raines down impressions of grace upon them as his people, especially when they warm one another; as many coales in one heap make a great fire. Nor is the acting of the Spirit tied only to the publick Ministry; the Saints take to their houses clusters of wine-grapes, which they feed upon at home. Let the Saints meet, and by conference and prayer draw down new influences of the Spirit, *Jude 20. Isa. 2. 1, 2, 3. Jer. 50. 4, 5. Col. 3. 16. Heb. 3. 13. & 10. 24. 1 Thess. 5. 14.*

Small meanes
of grace, and
short visits of
Christ, are to
be highly este-
med at some
time, especially
when larger
love-flowings
have been ne-
glected.

Tell him. Why did not you your self tell him, when he knocked, and spake, and said, *Open to me my Sister.* She might have told him her self, when he lovingly knocked; and sweetly and comfortably spake, *open to me, my Sister:* now she is glad, wanting his own presence, to send salutation to absent Christ, *Ab, I cannot see him my self! but tell him, I charge you, that I am sick of love.* What speaks such a dispensation, but 1. Saints be content to sail with an half-wind, or a side-wind, and improve it well. Husbandmen in the midst of a long continued drought, bless the Lord for twelve hours of Summer-rain, that brings a comfortable reviving. A sight of the Lord in the wilderness of *Judab, Psal. 63.* when *David* cannot have Sanctuary-presence, is good. A prayer of the prisoner, or a groan, or *Psal. 102. 19, 20.* teares by the rivers of *Babylon*, and a praying eye and heart looking out at *Daniels* window, when all those are banished and exiled captives farre from the Temple, are sweet: and we are to make use of these lesser dispensations: though the well be ebbe in a drought, yet here the water is sweet. Fret not because it's (as *Bernard* saith) *rara hora, brevis mora.* His visits are but half-visits and short, yet they speak whole, rich, and everlasting mercy; little gold may arle a rich mans inheritance. *Ab, I have seen showres of influences in plenty, and now feeds*

feeds me with far off and half-bedewings; did ye use them well when ye had them?

2. It sayes that sense is prouder then faith. Sense complains the breathings of the spirit are not strong, the wind is not fair: But faith is not content to look through the key-hole, and see the half of his face, and is humbler: Ah, may I but hear of him, or kiss his feet and weep over them, touch but the skirts or the hem of the garments of Christ, and it is good. Some must be feasted with the King, taken into his house of wine, embraced in his armes, or there is no peace, but fretting: But here faith was commended as great, *Matth. 15.* who would be well pleased with the crumbs that fall from the table; nay it was humble, and hungry, and yet lively faith, *Luke 15. 18, 19.* *Father, I have sinned, I am no more worthy to be called thy son, make me as one of thy hired servants.*

Sense is proud-
er then faith.

3. Is not spiritual hunger humble? *David* had a great room in the house, and was a type of the chief corner-stone, and prepared in abundance for the building of the house, and was a man according to Gods heart; but when he was banished, ah, how happy was a door keeper in his house, *Psal. 84. 3.* The room of a sparrow or a swallow-nest beside his Altar is a Kings inheritance, *v. 4.* *Blessed are they that dwell in thy house, they will be still praising thee, saith David,* at such a time.

Qu. *But are not love-dispositions now under desertion and the Lords withdrawing, the stronger and more powerful in Christ?*

1. The very withdrawing of Christ, as touching his end, is mercy, and requires strong missing: Christs hard pulling to be away, suites strong holding on our part, *I will not let thee goe;* for there is strength and bones in love to resist a contrary.

2. Dispositions heavenly in the affections, make a huge deal of noise and tumult, as here there is patherick charging to tell Christ her love-sickness under desertion; and it's good when desires for Christ under absence are strongest: that faith humbly and submissively waiting on in hope, is stronger also when it makes least noise and tumult;

as the deepeſt river without rumbling runs quietly down the banks. But

1. Learn to husband well love-feaſts of nearer and ſweeter preſence; believe for the time to come; pray for the time to come; hear and obſerve for the time to come; lay up love in ſtore for times of ſpiritual ſcarcity: Ah, we waſte diſpenſations of the love of Chriſt, and ſwallow them over without humble believing, and godly watching and fear, and waſte prodigally feaſts of love: we then learn to grow in experimental knowledge, in ſolidity of believing; lenſe is wanton, and feeds it ſelf, and we neglect faith and the growth thereof.

Withdrawings of Chriſt teach to try whether we have abuſed his manifeſtations formerly.

2. Be ſubmiſſive when influences are withdrawn; examine whether they have been abuſed, and if you might not have made five ten, and had a richer ſtock if you had been ſpiritually diligent; and if ſo, mourn for the abuſe of theſe ſhowres; for Paul tells that the Lords working in us to will and to doe, which is ſhowring of influences of grace, is the great teaching argument that lays bands on us to will and to doe: and the Lords teaching David wiſdome in the hidden part, *Pſal. 51.6.* which was holy brea- things and inspirations of the ſpirit, to make the letter of the word effectual, is an argument of heightning his ſin of adultery and murder; and he layes bonds on his own heart to improve influences, *Pſal. 119.33* Teach me, O Lord, the way of thy ſtatutes, and I ſhall keep it to the end. Certainly the Lords ſending the firſt and latter rain on his garden of red wine, and watering it every moment, muſt lay bands on his people to be plants of righteouſneſs; and his blowing with the North and South wind of his ſpirit upon his garden requires the duty of the flowing of the ſpices and their thriving; and the ſpirit of the Fathers purging calls for bringing forth of more fruit; and the ſpirits leading requires that we ſhould willingly follow ſuch a guide; and the Spirits teaching requires that we be docile and ſpiritual; and the Spirits convincing, that we bow and yield to his conviction. The Spouſe then under the withdrawing of Chriſt, v. 6. is here put to ſee her poverty, and ſpeak by others her caſe to Chriſt, when the neglected to

to ſpeak to Chriſt when he was nearer to her then now.

If you find him, tell him.

There is then ſome ſpiritual capacity, without which the daughters of *Jeruſalem* cannot pray, and that is, if they *Except we find* find him not, Chriſt cannot be prayed unto, and if the Chriſt, we can- ſaith meet not with him as *Immanuel*. Paul ſaith well, *Rom. not pray.* 10. 13. *How ſhall they call on him in whom they have not be- lieved?*

2. Can one call on God, or cry to him *Abba Father*, who never laid hold on him as a Father? Know then that unbelief is an iron door betwixt Chriſt and many who pray, or rather cry to him: for many pray to an unknown Chriſt. Could *Jacob* wreſtle with an unſound and farre-off God, *Hof. 12.4.* He wept, and made ſupplication to him: he found him in Bethel, and there he ſpake with us. Can any knock, and neither find the right door, nor 2. know the King and the Lord of the houſe within? ye never went into the Kings chamber, nor to his houſe of wine, and how can ye ſpeak to him?

Obj. 1. *You lay much weight on the quality and worth of prayer, when you ſay we muſt firſt find Chriſt, before we can pray to him?*

Anſw. Praying muſt have ſome ſpiritual quality in it, ſince it's a work of the Spirit: for ſpeaking of words is not praying. The legion of devils in the poſſeſſed man, *Mar. 8.* ſpake words, and made a ſuit to Chriſt, but they prayed not: *David's* enemies cry, even to the Lord, *Pſal. 18. 41.* but pray not. The damned in hell ſpeak words to God, *How to judge of the nature of praying.* but they blaſpheme and quarrel with holy juſtice, but pray not.

2. The loweſt diſcernable breathing out of a ſigh through the holy Ghoſt, hath as well the nature of prayer, as an eighth part of an ounce of gold partaketh of the nature of gold no leſs then a mountain of gold.

3. The groaning of the Spirit of the Lord is in every praying, and therefore let none be beguiled, who are deſtitute of the Spirit; for no man can ſay that *Jeſus* is the Lord, but by the holy Ghoſt, *1 Cor. 12. 3.* It's not want of charity, nor unneceſſary diſcouraging of any, to ſay a thi- ſit.

It is a thistle, and not a rose, a thorn is a thorn, and not a vine-tree. Where the spirit of grace joynes no influences of saving grace, can you call that speaking to God a work of saving grace? It were good men were not permitted to treasure up pieces of brass and copper, and suffered to dream they have a treasure of gold.

4. Sense of deadness in prayer oftner speaks the life of prayer; and a godly sense of blindness is a large measure of seeing, *John 9.41.*

Obj. 2. *Then must we not pray till we first find Christ?*

Praying stirs
for praying.

Ans. Not so neither; for praying fitteth for praying: Stirring of the birth brings and increaseth lively heat; better mar praying, especially if you dare not dissemble, then refrain or omit praying.

Obj. 3. *I cry, and I am not heard.*

Ans. The godly man may move the same doubt, *Job 19.7. Psal. 22.2.*

There are de-
grees of discern-
ing an answer.

2. There are degrees of discerning an answer, and degrees of the Lords opening to the knocking of faith; it were fit yet *Magus* prayed more, *Acts 8. 22.* and that he went about means with more sense of deadness.

If you find my beloved.

The real with-
drawings of
Christ make no
change of legal
interests in
Christ.

The Spouses withdrawing beloved, *v. 6. is her beloved.* Christ is a seeking, yet, says she, *he is my beloved.* The interest in Christ is moral, or (in a manner) legal; the Father made him ours by free gift, the withdrawing of influences. 2. The shining and smiling. 3. the suspending of influences needful for the act of feeling is physical and real. The Lords outward dispensations make no change of 1. Covenant-interest, the Covenant is eternal; the Lords absence from his own is not eternal. Nor is there change in relation of interest; no distance of miles, no frowning or hiding of his face makes Christ leave off to be a husband, a head, a ransom-payer, a Father.

2. Faith layes hold on right and on propriety. When the heirs possession is suspended, and an out-lawed heir, here is an heir; the use of the breathings and influences is removed; the mill stands and grindeth not, the ground is plowed; yet the same Lord and heritor of mill and land remains. Hang not your rights, writs, and charters upon your

your sense, or upon the ups and downs of the Lords dispensation; nor doth a believers heaven stand in the particular out-lettings of the Lords free grace, or his withdrawings, though the more of the Spirit any hath, the more doth their spiritual life and being depend upon the operations of grace; as all things that grow and have life depend upon the influences of the Sun and Heaven, trees; and plants, and flowers, and herbs, suffer a sort of death by the departure of the Sun from them, and they begin to live again when in the spring the Sun moves near toward them; so are the out-goings and gracious influences of the Sun of righteousness to the renewed ones, in whom is the life of Christ: for Christ keeps in being his own life, and cannot but keep it in being and operation, *Rom. 8. 10.* And if *Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. v. 11. But if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies by the Spirit that dwelleth in you.* See both the life of grace in this life is kept in being by the Spirit; and the life of the body, which shall be made spiritual in the resurrection, is restored again by the Spirit of Christ.

2. Deserted soules under the Lords withdrawing would neither cast away their confidence, nor be too securely comforted when the Lord withdrawes (to speak to the former) the right in Christ is entire.

2. The bargain of Redemption. Christs act of buying and dying, and paying a price for his own.

3. The care of the trust and charge of redeemed soules committed to Christ.

4. The act of Atonement made by Christ, accepted by God, by which justice and the law stands fully satisfied, are all whole and untouched under desertion: For our obedience is neither in whole nor in part, neither *in toto* nor *in tanto* any penny of satisfaction to the law, but payed upon another account. All these 4 stand entire, and the land and shore sail not, and move not, though the green Sailer judgeth so, because he and the vessel are in sail.

2. Nor is it safe to sleep, and lie and be secure, when the

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Spirit

The life of
grace depends
on influences
of grace.

Christs right
and acts in re-
demning of us
stand entire
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deserted.

Spirit in his flowings withdraws. It speaks some out-cast, or out-lawry; and the child should not be quiet, when he knows the Father is displeas'd: nor would Ministers heal them with all Gospel and hony, and lay aside all Law; for what cures help the disease and the first fever, the same are good some way for the second fever and recidivation.

I am sick of love.

As *Cant.* 2. Greek, wounded of love, the Hebrew word imports weakness, *Judg.* 16. 11. *If they bind me with ropes, I shall be weak as another man.*

What love-sickness implies.

Hence it implies languishing pain, through want of the feeling and enjoying of Christs presence, *Cant.* 2. 5. *Cant.* 3. 1, 2, 3. *Cant.* 3. 6, 8.

2. It implies sicknesse and weakening of the person, as in *Ammons* love to his sister *Tamar*, 2 *Sam.* 13. 1, 2, 3, 4. It comes from apprehended wrath, and the curse of the Law, *Psal.* 90. 8. *Psal.* 32. 3, 4. *Psal.* 6. 1. *Psal.* 38. 1, 2, 3, 4, &c. *Dan.* 9. 11. *Rom.* 7. 24. *Isa.* 33. 24. *Job* 13. 24. *Psal.* 77. 7, 8. *Psal.* 88. *Psal.* 80. 7, 19.

3. It imports the feeling of that pain. The second act of sicknesse, *Matth.* 9. 12. as to the pain through want of feeling and enjoying God. 1. Two things are here.

1. The want of the life, though the believer be still loved, chosen, redeemed, translated from death to life; but the Lord, who can put a check-lock and an iron bar on all our comforts, withdraws, and lets the Spouse swoon, and slayes not the heart with flagons of wine and apples, that is, with the effectual applying of the word of promise, by which the heart is established or strengthened, *Jam.* 5. 8. *Rom.* 1. 11. and by which we stay and rest our selves upon the word the Lord, 2 *Chron.* 32. 6, 7, 8. *Acts* 14. 21, 22.

2. There is here suspending and the want of the consolations of the Spirit the comforter, which is the other want. Now the Lord hath holy and necessary reasons why he suspends influences to the feeling and knowledge of these rich comforts.

1. His holy Sovereignty. Now sovereignty never acts separated from infinite wisdom, when it's most abstract from the object; as in making a world, or not creating any

ny thing; in ordaining of the same lump, some to be vessels of honour, and some of dishonour. There is a reason of the object, but never a reason concludent, or so objectively binding and limiting the Lord; but the contradictent, to wit, no created world, no ordaining of some to honour and some to dishonour, should be as good. As we see in thousands and millions of possible worlds of other men, other Angels, and other creatures which he can create.

2. Infinite wisdom judges it fitter that old *Jacob* weep and be not comforted that *Joseph* be sold into *Egypt*, then be a rejoicing free Patriarch at home; that the man *Christ* lie before him with tears and strong cries, then that it be otherwise.

3. To infinite wisdom it is clear, that a creature and a sinful creature cannot so measure out sense and comfort as the only wise God; as it is not so fit all the members of the house, servants, children, strangers should be their own stewards of the bread, wine, and dainties of the house, spices, ointments, myrrhe, aloes, and cassia, as that there should be one wise and faithful servant over the family, that all and every one hand over head run not to the heap. *Withdrawing* Therefore is the Lord to be adored in his wisdom, as *of comforts* much in withdrawing influences of sense and comforts, as *come from wife* in bestowing them: Judge if all the fatherless infants, and *and holy reasons in God.* pupils, and minors of the earth were left to be fathers and tutors to themselves, how would it be with their inheritances? If all the sick on earth were their own only Physicians, whether old or young, should it not be ill with the health of many? Some cures are worse then the diseases: there is a sickly and unnatural thirst on some persons sick of a fever; it would be ill with them if either abundance *The wisdom* of wine, or a fountain of water were at their bed-side: *of Gods ap-* the choise and elective faculty of the sick mans mind, *porting that* often as sick as his body. Let me not then be my own *we depend on* comforter, but let the Spirit of infinite wisdom enjoy his *him.* own office, and be the other comforter, whom the Father sends in Christs name.

Q. May not such as are sick of love pray for sense and comfort?

R r 2

Ans.

How we may
pray for com-
forts.

Answ. There are some relative mercies that the Saints may pray for; and if they be denied, praise and blessing the Lord for the denial of them; because we often pray for sense, comfort, full assurance, not as they are acts of gracious duties (which were good) but as they are taking and alluring rewards and wages before we doe our work.

How we may
deprecate lan-
guishing pain in
love-sickness.

Q. 2. Is not languishing pain in love-sickness after Christ an evil to be prayed against?

Answ. No question we may pray against swooning and fainting of the life of God, and may pray for the contrary comfort, but with submission to infinite wisdom. Some diseases are so diseases, as some fluxes and some fevers, as they are also medicinal helps of health, and healthy and lively diseases. The Lord, and nature under the Lord, gives excellent medicine: who knows but *Hezekiah's* running botch, which was otherwise deadly, was a natural help to his fifteen yeares health and life which followed? Look not on the holy Lord when he is acting as a Physician, as if he were acting as a Judge. Want with good will the sense and comfort that the Lord would have you want in his infinite wisdom.

Obj. But whatever we pray for, we are to pray for it with submission, and a reserve to holy sovereignty, as well as we are to pray for sense and comfort?

Answ. It is a doubt and a great one, whether with alike submission we are to pray for that which is *bonum honestum*, and a gracious duty, as we are to pray for *bonum jucundum*, that which is pleasant, or the reward of a duty: Hence the question, Whether it be lawful to pray for saving influences of grace, and how far, whether conditionally or absolutely? Hence the first Assertion.

Affert. 1. Whatever the clay suites from the potter, it should be suited,

1. With that general submission, or rather subjection, which all creatures owe to their Creator: Hence the clay cannot contradict the potter, though but a sinful man, and say, *why hast thou made me thus?* Rom. 9. 20.

2. A negative submission is far required, as the contrary,

How we may
pray for graci-
ous influences.

to wit, a chiding and contending with the Lord in any case, whether he give or deny influences, is unlawful; it's sin to reply on the contrary to judge or misjudge God, v. 20. *Isa. 45. 9. Woe to him that strives with his Maker.* See the word in the Hebrew.

Affert. 2. It is most lawful to seek influences of grace for duties at all times.

1. The Saints doe pray for influences, *Psalms 119. 25. Quicken me according to thy word. 27. Make me understand the way of thy precepts. 29. Grant me thy law graciously. 33. Teach me, O Lord, the way of thy statutes. 35. Make me to goe in the paths of thy commandments.* Cant. 1. 4. *Draw me.*

2. We may pray that God would withdraw his influences from sinful actings, *Psalms 119. 29. Remove from me the way of lying. Psalm 141. 4. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity. Math. 6. 13. Lead us not into temptation.*

3. Influences to will and to doe are promised in the covenant of grace, *Deut. 30. 6. Jer. 32. 39, 40. Ezek. 36. 27. and so doth Christ promise the Spirit and his teaching, John 14. 26. convincing, John 16. 7. guiding, v. 13. Then we may suit from God what he promises to give.*

4. Our will is to be conform to the holy will of God in his law, *Rom. 12. 2. 1 Thess. 4. 3. 1 Pet. 2. 5.* Then may we seek necessary helps for these actings.

5. Christ commends praying for the Spirit, *Luke 11. 13. Math. 6. 9. John 16. 23.* and James is clear in it, *Jam. 16. 6.* and therefore he commands also praying for the saving operations of the Spirit and his influences.

Affert. 3. There is a two-fold contradicting of the Lords will. One by way of replying, striving and challenging the Lord as doing unequally. This is condemned in the cited places, *Rom. 9. 10. Isa. 45. 9.* There is another humble contradicting in the woman of *Canaan, Math. 15. 26, 27.* In wrestling *Jacob*, when the Lord sayes, *Let me goe, Gen. 32. 26.* In *Moses* interceding, *Exod. 32. 10, 11, 12.* Yea when Christ commands the disciples to watch, and in order to watching citeth the Prophecie of *Zechariab, c. 13.*

who foretold that the flock should be scattered, and that they should sinfully forsake and deny their Master; he also charges them to contradict that permissive will and decree of God by which it was ordained that the Lord shall withdraw his influences from Peter and the rest of the disciples, that their sinful weakness might appear, therefore suppose the Lord say it's my decree and will to deny influences of grace to us in such particular actings, it's the Lords mind that we should humbly contradict that holy will and desire, and pray in the contrary: nor can the Lord command the reasonable creature to will, or not to desire saving grace; for so the holy Lord should command sin: yea to desire and pray for grace is our duty commanded in the Law, and by Christ, *Matth. 6. 12, 13. Luke 11. 13.* even when we pray that the Lords name may be hallowed, his kingdom come, and his will to be done by us and others cheerfully, *Matth. 6. 9, 10, 11, 12.* we desire to be kept from sin, and to have grace in all things to obey the Lord, though we know that he denies his saving influences to us and to many others.

Affert. 4. With this holy contradicting of the Lord will, is conjoined an humble submitting to the Lords denying of saving influences, without a sinful counter-working of his holy will now revealed, or without charging folly or unequal dealing upon the Lord. For,

1. His own grace is his own grace, and he is free of all debt and obligation to give gracious influences to Angels or men; as also grace to use the measure of grace given, is rather to be sought than a large measure.

2. There is in love-sicknesse for Christ a weakness of the soul, and a fainting for the want of Christ; and this may come from the apprehended curse and anger of God for sin, which is a disease after conversion that the child of God may be sick of. So David, *Pfal. 6. 1. Lord rebuke me not in thine anger. Psal. 38. 2. Thine arrows slick fast in me, thine hand presseth me sore. 3. There is no soundness in my flesh because of thine anger, neither is there any rest in my bones because of my sin. 4. For mine iniquities are gone over mine head: as a heavy burthen they are too heavy for me.*
Pfal.

A love-sicknesse from the want of Christ.

Pfal. 90. 7. We are consumed by thine anger, and by thy wrath we are troubled; thou hast set our iniquities before thee; our secret sins in the light of thy countenance. Therefore that *Rom. 8. 14. For ye have not received the Spirit of bondage again to fear,* is all one with this, we ought not to receive it, or we have not received the habit, but are and may be under the temptation and actual assaults of that spirit of law-bondage. Now in this sickness in the renewed soul, this is wrong, that the conscience goes back to its old prison, and comes again under the spirit of bondage: for Christ having made our peace by the blood of atonement on the Cross, there is ground of peace with God, as touching the Law-debt of sin; otherwise we fall against the sufficiency of the paid ranome: but as touching the blot of sin, we are never to have peace that way, and so it is good that the soul is troubled that way; and that the world is whole and needs not the Physitian Christ, is the death of the world and a worse disease.

Hence the third; it's also good that the soul is pained for the want of righteousness; those ingredients make love-sicknesse a spiritual disposition for Christ.

1. That the soul is sick and pained for the want of saving influences.

2. It is pained with a spiritual burden; a carnal man cannot be pained with a spiritual burden, no more then a horse or an Elephant can be sad for the want of a reasonable soul, or a sucking child weep because he hath not learning, and the knowledge of a Philosopher.

3. Sicknesse is a pain and distemper through want of health, and argues a constitution of life, and this sickness is a fainting and weakness of the soul for the want of Christ, he being the health and life of the soul; and that speaks an excellent soul-constitution, that the soul lives, breathes, enjoys its best being of life, and the most vigorous and strong life in Christ, and when Christ is away in his sweetest operations of felt love and intimate embracings, flammings and out-lettings of free grace, the soul is deadly sick, and there is no cool for this fever but the shining and lovely speaking of the Physitian Christ: love hath killed

As touching pardon we have peace with God

jure & de facto, but as touching the blot and indwelling of sin, we ought

not to have peace with sin or with our selves, as under that blot.

Ingredient of love-sicknesse.

some.

some because they could not enjoy the party loved. *Elies* daughter in Law not only is sick, but died because the glory was departed.

4. The fits of this Ague are strongest when the Lord is away; cold paineth most in the absence of heat; sickness in the want of ease and life: hence *seeking him whom the soul loves* in all means, and seeking him with care, *Saw ye him* (O watchmen) *whom my soul loveth?* So there is panting, as is in sickmen, or chased wild beasts dying a thirst; the flesh and the sensible soul crying out for the living God. Psalm 42. 1, 2. *My soul longeth, yea even fainteth for the courts of the Lord.* In this love-sickness fainting and swooning are near to dying: the moisture turned into the drouth of Summer: leanness of body speaks sickness; *My heart and my flesh cry out for the living God*; when the pain of the stone, and childbirth pain put some to shouting the sickness must be vehement; shouting and crying out of pain, *O pain of pains, I want Jesus Christ, my soul is away*; this causeth spiritual distempers and doubts; this sickness keepeth the sick person waking; there is no sleep, there is no rejoicing: The woman cannot sleep, but riseth early in the morning, and weeps on Angels and men, *John* 20. 1, 12, 13. *Ab, they have taken away my Lord, and I know not where they have laid him.* It was a branch of this sickness in the man Christ, though of a far other kind, feeling God to forsake him, he *with tears and strong cries* be-moans himself to God.

It's a wicked disposition 1. to think we shall do well enough without influences, and the breathing of the Spirit. *David* is in the mist, and misses the way when he prays in his blindness, *Lord, lead me*; and misses life and some degrees of it, when he prays so often for quickning: the Artificer that wants his tools and instruments can work none.

2. When a soul can live contentedly and joyfully and wants God, and lives fat and rejoicingly 60. or 70. years without Christ, and never missed Christ; how few know this sickness? Especially 1. The pain of hunger and thirst which is destructive to life; the fruitful earths disease and pain

The pain of
love-sickness.

pain in a manner is want of rain and long drouth; as *Psal.* 63. 2. *Psal.* 14. 4, 6. *Lam.* 2. 20. this plague brings forth overwhelming of spirit, stretching out of the hands when one is a dying and cannot speak, the eating of young children; the hinde for drouth and want of grafs calves in the field, and forsakes her young ones, *Jer.* 14. 5. Few are put to shifts of all sorts for want of Christ. 2. Few know the sorrow and sadness of an absent husband: every wind is blessed in the wifes thought that blows where he is; every ship that is thought to carry him home is a ship of desire; the earth is loved that he walks on; the house blessed that he lodges in; and when the husband is dead, what mourning does the wife of youth make over his grave? Ah, few know heart-breaking and sorrow because Christ is gone; this were a holy moral happiness in the damned in hell, if their sorrow for being banished and punished with everlasting destruction from the presence of the Lord, and from the glory of his power, *2 Thess.* 1. 9. were for the want of the saving presence of Christ, which makes holy as well as happy. 3. Impatience of desire is paining, how long shall the Lord hide his face? when shall I see him? *come, even so come*; there is much paining impatience in that prayer for the marriage day in such as long for his appearance, *Cant.* 8. 14. *Make haste my beloved, and be thou like to a Roe, or a young Hart upon the mountains of spices.* So as the song began with desire of Christs first coming to kiss her with the kisses of his mouth, in Christs more bright appearance in the Gospel, preached by himself in the flesh, and his Servants the Apostles, Pastors, and Teachers; so it endeth with a strong desire of his second coming, that he would come with speed, as the *young harts*, which flee for succour to the mountains where spices grow, *Cant.* 2. 17. as there are divers words expressing this impatient desire, every hour seeming a day, and every day a year to love-sickness, longing for that day the dawning whereof is the eternal celebrating of the solemn marriage betwixt Christ and the Bride the Lambs wife without parting for ever, *Rev.* 22. 12. *Behold I come quickly.* 17. *And the Spirit and the Bride say, Come. And let him that heareth, say, Come. And v. 20. Surely I*

The righting
of the com-
plaining of the
damned.

come quickly, Amen: even so come, Lord Jesus. These five comes speak loves desire upon the Bridegrooms side, and upon the Brides side in love-sickness.

1. How sweet is it when pain it self makes prayers to Christ? and want speaks to riches, death and deadness to him who is the resurrection and the life.

2. Yet sense alone speaking often mistakes and chides, yea, impatient sense, mistaking the wise and holy dispensation of God; for Christs absence is wise, but not unkind and void of love; he does not ever absent himself because he is angry, or hates such from whom he withdraws his influences, but to increase hunger and lively desire.

And 3. Holy missing of Christ.

2. Careful seeking, *Cant.* 3. 1, 2, 3, 4. *Cant.* 5. 6, 7, 8.

And 3. Strong desires of love-sickness are more solid and edifying graces then feeling, sense, and comfort of his presence as we use them; and these are often stronger when Christ is absent then present, and so the influences of the spirit that accompany missing of Christ.

2. Seeking of him.

3. And impatient longing for him are more useful then influences that accompanies sense. See how lively they are in David when he wants Sanctuary-presence, *Psal.* 42. 1, 2. *Psal.* 63. 1, 2. *Psal.* 84. 1, 2, 3, 4. In the Spouse, *Cant.* 3. 1, 2, 3, 4. *Cant.* 5. 6, 7, 8. compared with *v.* 10, 11, 12, 13, &c. Sense never brings forth such a love-song, so highly extolling Christ, as faith under absence.

3. Strong believing and resting upon the promises when the Lord hides himself under love-sickness and apprehended wrath, fetch sweeter influences then sense of presence: as may be clear in the godly, who 1. move questions, yet so as love and faith encline most to the edifying conclusion, and to faiths side rather then to the judgement of sense. *Psal.* 71. 7. *Will the Lord cast off for ever? faith under a cloud believeth he will not cast off for ever: and will be be favourable no more? 8. Is his mercy clean gone for ever? doth his promise fail for evermore? 9. Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? In these questions the flesh and unbelieving sense*

Faith with stronger influences then ordinary controlleth sense under deservitions.

Faith above sense.

have a great hand; the question in sense includes this, *Is the Lord the Lord?* and pure faith never moves such a question as that, but the aim and scope of faith is to beat down such questions; and the sense of faith in these is, the Lord hath not cast off for ever; the Lord will not leave off to be gracious for ever and ever; his mercy is not clean gone; his promise and covenant is everlasting, and fails not.

2. Under the sense of wrath, faith eying the nature of God revealed in his word corrects sense. *Lam.* 3. 8. *When I cry and shout he shutteth out my prayers.* Ah, no, *v.* 25. *The Lord is good to them that wait for him, to the soul that seeketh him:* that is a harbour in place of a rock. 2. *He was unto me as a Bear lying in wait, and as a Lion in secret places.* Ah, not so. *v.* 24. *The Lord is my portion, faith my soul, therefore I will hope in him.* These are strong and edifying influences of grace under absence.

9. *What is thy beloved more then another beloved?* This is not the speech of enemies, for they discern her to be the fairest among women, and see heavenly beauty and grace in the Spouse.

2. They are daughters of Jerusalem, professors, that seek the beloved with her, *c.* 6. *v.* 1. yet they are less spiritual, and more carnal then the Spouse.

For 1. They perceive her in a passion, and they meet her with a sort of passion, *What is your Beloved? whereof is your Christ made of more then ours?* either enemies or believers, in so far as they are carnal or apt to mistake a spiritual state; so must the world say of Noah, who was just in his time, sure the world thought him too just; he'll build an Ark, and he'll have all the world to be drowned but himself and his house. Hence *Jeroboams* word, *1 Kings* 12. 28. *It is too much for you to go up to Jerusalem.* Why? and the Lord commanded them; doth God command too much? is the Lord too strict? So *Satan*, *Gen.* 3. 1. *yea, hath God said ye shall not eat of every tree of the garden?* that is a strict Law-giver who laies bands on your eating of fruit which he hath created to be eaten. The believing disciples, *Matth.* 15. 23. *Send her away* *Καλέει ἐπὶ δευ ἡμῶν,*

she cries and troubles us with her prayers. Were there not some godly who might think *Daniel* needed not cry his prayers out at his window? he might pray and not blow a trumpet? There is an Idol called *discretion* and *moderation*, pray, profess Christ leisurely, we think to be saved and come to heaven as well as you. O what precise lips were *Dauids*! I will not name *Baal* with my lips, *Psal.* 16. 4. It's too great Morosity for *Moses* to say to a King *Not a hoof shall bide in Egypt*. What matter of coves, if the Church of God be brought out of the house of bondage? what if there were not one Israelites four-footed beast breathing on earth, so the Church live?

And 1. Men that find fault with too much zeal, and cry, moderation, look to that; walk *ἀκριβῶς*, *Eph.* 5. 15. *strictly*, precisely, numbring all your foot-steps; then shall we be called heady, precise, fools. Nay, walk as wise men, not as fools.

2. Moderate professors stint themselves, *this Ile do, and no more*; it shall do my business. Ah, speak of influences of grace, the ebbing and flowing of spirits, the breathings of Christ, the Kings chambers, the house of wine; these are imaginations: preach fundamentals, faith and repentance, what should more? such truths as are beyond fundamentals are not necessary, obliterate them out of the Scripture; *that eight souls were saved in the Ark* sure it is not fundamental, many are saved who know it not; yet if any say its not necessary *necessitate precepti*, he is like a man who pulls off the covering off the house, and faith, what aileth you? I touch not any foundation-stone of the house; I hurt not the building.

What is thy Beloved?

All professors see not with one measure of light: the Spouse is a wonder to many professors not so acquainted with Christ; some are led to heaven through much love-sickness and pain, and others with stronger influences of grace upon the soul then others; it rebukes such as are censorious and uncharitable to others, because they have not thronged through the same needle-eye with themselves.

Ah!

Ah! 1. How many cast we out that Christ receives in? *Rom.* 14. 3. *Luke* 7. 39.

2. We look to what men have not, and not to what they have, and consider not what God may give them, *Matth.* 19. 30.

3. Some see no good in *Christ*, no good in *John Baptist*, *Luke* 15. 1. *Matth.* 11. 18, 19. Can any good come out of *Nazareth*? no prophet ariseth from *Galilee*.

4. We pity the sick though our enemy, and extend not compassion to the sinner erring, though the son of the same father.

5. We see the spot in the face, the crook in the nose, but our own unseen boyls we overlook.

6. We see not the secret good in some, and their sincerity; *Spiritual savouriness* which is dear to Christ, *Luke* 21. 3. *Luke* 7. 44, 45, 46. God hath so ordered, that the infirmities of some of his children are ever visible in the streets. *active and passive.*

O fairest among women.

Here the character of this heavenly disposition of love-sickness, which is called *savouriness*, the Spouse favours of the Spirit, and speaks like one sick of love, and the daughters of *Jerusalem* smell this favour, and look on her as the *fairest among women*. There is a *savouriness* of grace passive, whereby words and behaviour cast a smell whether the children of God will or not; and an active *savouriness* by which those who have any thing of Christ can smell the *savouriness* of grace in others.

Now a word of this *savouriness* as it is in the head, in Christ, the cause and fountain. 2. In the Spouse. 3. In the single members. The sweet smell of the fountain, suppose a well of rose-water, is the cause of the sweet smell that is in the streams. *in Christ, in his Spouse, in single members.*

1. There is dwelling in him *all the fulness of the Godhead bodily*. *John* 1. 44. we beheld his glory as the glory of the only begotten Son of the Father.

2. What a savoury lump and mass of grace must the man Christ be, who is the publick channel of grace? through him the savoury waters of the Sanctuary, and the river of joy doth water all the indwellings of the City of God, *Psalms* 46.

3. Christ:

3. Christ, God-man, is anointed with the oyl of gladness above his fellows, Psalm 45. 7. without measure, John 3. 34. The fulness of anointing is upon him, Isa. 61. 1. Luke 4. 18. His name is as a precious ointment poured out, Cant. 1. 3. And the savour of the knowledge of his name in the preached Gospel is sweet, and favours out heaven and life eternal, 2 Cor. 2. 14, 15, 16. and the fulness of grace in him, John 1. 16. out of which we all receive, John 1. 16. makes him more, nor savoury, and natural men wonder at the gracious words that proceed out of his mouth, Luke 4. 22. and enemies see some of the anointing and shining of God in him; never man spake like him, never man did like him, never man lived like him, never man died like him: would we come neerer to Christ by faith and love, we should smell more of Christ. O what a savour hath his birth, his life, his precious ointments, his death, his resurrection? he is all savoury, Cant. 1. 3. Psal. 45. 7, 8. Cant. 5. 13. his lips, like lillies, dropping sweet smelling myrrhe. 2 Cor. 2. 15, 16. His word a sweet savour of life; His countenance is as Lebanon, Cant. 5. 15. O what perfume is in his death, the smell of Lebanon is delicious.

2. There is much savouriness in the Spouse, Cant. 3. 6. to the wondering of many. *Who is this that cometh out of the wilderness like pillars of smoak, perfumed with myrrhe and frankincense, with all powders of the Merchants?* Cant. 4. 10. *the smell of her ointments is better then all spices.* v. 11. *The smell of thy garments is like the smell of Lebanon.* Now Lebanon was a field where grew odoriferous trees, roses, sweet smelling spices, and herbs in abundance.

3. Every particular professor hath received sweet smelling anointing, 1 John 2. 20, 27. of the Spirit; and they that are after the Spirit savour of the Spirit, Rom. 8. 5.

1. Use. If the savouriness of love-sickness be in any, they shall use means for it; bring the soul under the influences of the sun of righteousness, for the sun-beams draw out sweet favours, and the actings of love-sickness out of the habit of grace; such smell as myrrhe and roses, and odoriferous herbs and flowers, and they have within, such comes out; ye cannot draw out sweet smells out of a dead carrion; some

some plague themselves with the Gospel, and the Gospel plagued them: Satans influences for hating of Christ, loathing of the Gospel, persecuting the godly, are mighty.

2. To thrust the heart by acts of love upon Christ encreases love; to lay him between the breast as a bundle of myrrhe all the night, begets more love-sickness for him.

3. Much praying changes the countenance of Christ and of his; Jude 20. *building up your selves in the most holy faith, praying in the holy Ghost.* Much praying must be much edifying of our selves in the faith.

4. Know the stink and corrupt breath of many professors, rotten words, corrupt sects speak disgracefully of Christ, as of the man crucified at Jerusalem, of the holy Scriptures at of Ink-forms; *their throat is an open sepulchre.* O the dead bones and the rotten smell in the heart which come out in words and actions.

CHAP. XII.

What may be done in the using of means, hearing the word by us, to fetch influences, if there be any truth in that, Deus facienti quod in se est non negat gratiam. God denies not grace to the man who does what he can. Whether doth God command all use of means external or internal, in whole and part?

2. *Whether grace be above.* 1. *The desire.* 2. *The disposition.* 3. *The prayer.* 4. *The purchase of nature.* 3. *No sufficient universal grace is due to Brafilians.* 4. *Martinez de Ripalda abuseth many Scriptures to prove sufficient grace.* 5. *No Gospel-promise, no Gospel-threatning in Scripture concerning universal grace.* 6. *Sinners are now interdicted heirs.* 7. *The connexion betwixt natural and supernatural acting in conversion.* 8. *Of the natural providence of God Creator, and the supernatural and Redemptory providence of God by which the chosen are converted.*

Whether God commands all use of means external and internal, and every part thereof.

1. **I**T's a question whether the Lord commands the only meer bulk of the duty, to use means, and hear and read, whether we act in faith or no; certain it is not the full and plenary intent, sense or purpose of any command of God to enjoyn acts that are maimed, lame, hypocritical.

1. It's against the perfection of the command; *The Law of the Lord is perfect, converting the soul, Psalm 19. 7.* Not only extensively, but also intensively, and arrests the whole man, and all the thoughts and powers of the soul, and the principles of the moral actions.

2. The Lord forbids rather, and rebukes such an use of means, as includes sinful defects in the principles, manner and end. *Psalm. 50. 16. But unto the wicked God saith, What hast thou to do to declare my statutes? Isa. 1. 12. Who required this*

this

this thing at your hand, that ye should tread in my Courts in the way and manner that you do. So Christ rebukes the Pharisees praying and alms-giving with the blowing of a trumpet in so doing, and shews them they have no reward for such works, *Matth. 6. 1, 2, 3.* therefore there was no reward promised to such works.

3. Hypocrites, as touching the manner of their doing, do counterwork their own work as touching the substance of the duty commanded: vain-glory, hypocrisie-like poison, and death in the pot pollutes the action as Ink and mire vitiates a cup of wine being mixed therewith; better it is comparative to do something of the bulk of the duty, then wholly to omit it, and do nothing less or more.

2. *Ans.* Both all the good action and every part of it, *totam actionem & totum actionis* falls under the command of God: he who commands us to hear in faith, and read with believing, commands us also to walk and journey to the place of hearing, and commands us to encline our bodily ears to give attention of mind to the word, as we hear a moral oration without wandring of heart, though in these (*hear the word of God, consider, hear diligently, encline your ears, lay to your heart what is spoken*) God laies the obligation of a divine command on us, to the physical act of walking to the place of liberal hearing, as to the substance of the act, and a tie to far more, even to do the act with all the spiritual circumstances; he who commands his servant to go to such a City forty miles distant, he commands him to go ten miles of these forty miles also, and while the servant is moving ten miles towards the City, he gives obedience in part *pro tanto*, and in so far to his masters command: hence it must follow, that giving of alms in the substance of the act, is nearer in nature to the giving of alms in a spiritual Gospel-way, then not giving of alms at all, but a closing of both bowels and hand to the starving and famishing of the poor.

To the other question it may be enquired, 1. Whether grace be above the desire of nature?

Ans. Nature hath no power of getting supernatural gifts by the strength of nature; but nature hath a capacity, not such an actual desire, which supposeth use of reason

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Nature and
Grace.

and discourse to supernatural happiness; a capacity is an inclination to that which may perfect it; so man intends or enclines toward God, and is unquiet while he find him; but it's to abuse all Grammar to call a natural capacity an inbred appetite, and natural desire.

Whether grace
be above the
disposition of
nature?

2. Whether grace be above the disposition of nature?
Ans. This receives the same answer almost: the habit of sin by which a man is dead in sin, *Eph.* 2. cannot consist with a sweet disposition of nature to get grace; the same wine cannot be both sweet and sour; nor is there any sweetness in sour and bitter or unrenewed nature.

Whether grace
be above na-
tures prayers?

3. Whether the grace of God be above the impetration, purchase and prayers of nature?

Ans. The Scripture teacheth us of no prayers by natures help, but by the Spirit interceding in the Saints, *Rom.* 8. nor of any purchase of grace that nature can make; grace prevenes nature, but nature prevenes not grace.

Whether grace
be above na-
tures merit?

4. Whether grace be above natures merit?
Ans. It were strange to say that nature can of condignity merit grace, so as God should be unjust if he deny grace to nature: where is that written? and does not this make man and nature to make God a debtor? as for the other merit of congruity, if grace were not above this merit, we should teach that nature may so far act as to make God a debtor to the mans acting, as God should fail against decency, good manners, courtesie, if he should deny saving grace to *Seneca, Cicero, Aristides,* and such.

Whether God
gives superna-
tural grace as
due to natures
acting?

5. Whether to the man, who prepares himself by the works of nature to receive grace, any supernatural grace is necessarily due?

Martinez de Ripaldo saith, this opinion cannot be defended, *sine scrupulo*, without some scruple of conscience; but an opinion may be true, and yet by some weak conscience cannot be defended without some scruple of conscience; but it is the bottom and marrow of Pelagianism, as any versed in the doctrine of grace, and in *Augustine, Hieronymus, Fulgentius,* their works know.

6. Whether the Lord does infallibly tie grace to works done by the strength of nature, not as to a disposition or merit.

merit, but as to a condition by the law of God (saith *Martinez*) or by the law of grace, and covenant of grace, and purchase of the merit of Christ (as *Alvarez. lib. Respons.* Grace to works ascribes to divers School-men and Jesuits) which condition is conjoynd with the gift of helping grace. This hath no shadow of ground in Scripture. Whether the Lord tieth grace to works of nature, though not as by merit, yet by condition.

6. Whether *Gabr. Vasquez. 1. part. disp. 91. q. 1. 14.* doth upon good grounds defend that rotten opinion of the School-men? Whether God doth confer such an help of grace, which is *necessarium ad fidem & justificationem* necessary and sufficient to faith and justification, to the man who doth what he can, *ex viribus gratie naturalis*, by the help of natural grace? this also destroys it self.

Q. 7. Whether or not God useth to give sufficient grace, or not to deny sufficient grace, and other more abundant helps of grace, to him who does what he can by the strength of grace intrinsically supernatural? Whether God gives, or whether God denies not sufficient grace to the man who doth what he can.

This is not better then the rest; for it supposeth that free-will disposeth absolutely of, and determines this grace, and earns by its endeavours faith and justification; no man ever yet did what he can.

Q. 8. Whether *Martinez de Ripalda, Tom. 1. de Ente supernaturali lib. 1. disp. 20. sect. 3. sect. 4. sect. 5.* saith right, that God doth so ever confer helps of supernatural grace to all men, as he stands and knocks at the door, *Rev.* 3. 20. and its in mens free-will, be they Jews, Christians, or Pagans, to open and believe; but grace, *ex lege providentie supernaturalis est necessaria*, is necessary to excite and stir up free-will. Hence these Assertions.

1. *Affert.* This rotten principle of the School-men, that to the man in nature who does what he can, either by the strength of nature, or by the strength of some grace which is sufficient, universal, and common to all men, but yet determines not the will, but leaves it to its own indifference to will or nill, God denies not saving grace for conversion, is not to be holden.

1. Because the places which speak of our natural inability prove the contrary.

Now if the natural man cannot know nor discern the things

The natural wicked inability of all to know, believe and love Christ, proves that there is no such thing as sufficient grace given to Brasilians and Indians, those of China, things of God, but judges them foolishness 1 Cor. 2. 13, 14. If his wisdom be enmity against God, and is neither subject to the Law of God, neither indeed can be, Rom. 8. 7. If there be a necessity of the Spirit of revelation, that the eyes of the understanding being inlightned he may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power to us-ward who believe, Eph. 1. 17, 18, 19, 20. And if as touching the will and the affections, he be wicked in all the frame and imaginations of the heart, Gen. 6. 5. Gen. 8. 21. Jer. 17. 9. Ezech. 36. 26. Ezech. 11. 19, 20. and that he cannot believe or come to Christ mediately or immediately except it were given him of God, John 6. 65. Phil. 1. 29. 1. Act. 5. 31. 2 Tim. 2. 25. and except the Father draw him, Job. 6. 44, 45. Eph. 2. 1, 2, 3, 4. Tit. 3. 3.

Why should the Masters of general grace tell us that Christ enlightens every man that comes in the world? Joh. 1. 9. for men enlightned by Christ the true light, are no more blind then seeing men, and because this is actual illumination, give us a place of Scripture where it is said, that all the Brasilians, Indians, and other Gentiles are actually illuminated by Christ the true light even from the womb. If from the womb, when was that true Eph. 5. 8. Sometimes ye were darkness, but now ye are light in the Lord? for such as are actually illuminated by Christ were never darkned: for the actual illumination denominates men as truly as the morning light names the air lightsome. And when did the Ephesians and other Gentiles walk in the vanity of their minds? having the understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart? And if Christ shall destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations, Isa. 25. 7. then there is such a covering and vail over all faces: and if people be blind in darkness, and under the power of Satan, Acts 26. 18. until the preached Gospel open their eyes: if Christ the true light do actually illuminate the Brasilians, Indians, Turks, those of China who never heard the Gospel, is a question.

2. If

Martinez de Ripalda Jesuita tom. 1. de ente supernaturali. l. 1. disp. 20. sect. 4. num. 17. p. 180. Dum deum ante ostium audio recolo illud Apoc. 3. Ecce ego sto ad ostium & pulso si quis aperuerit mihi januam, Introibo ad illum: & mihi persuades nunquam per deum stare (tanquam causam

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2. If Christ stand at the door of the heart of Brasilians, moralem, in-Indians, and knock, and they have power of free-will to quam ego Jesuita respondens) ut concursus natura knock and awaken up the will by moral swasion, or preaching of the Gospel (the Pelagian grace) by inspiration, in affectum virtutis salutaris non sit, ac prout auxilia gratia pulsantia & excitantia voluntatem (suadendo tantum, ut Pelagium suasu nihil virium novarum additur libero arbitrio) quibus talis concursus edendus erat salutaris nulli conatus natura in bonum defuisse aut deesse, alias operante voluntate quantum ex se est, neque deus neque salus hominis appropinquaret: si quidem ex defectu gratie supernaturalis homo per eum concursum, qui potuit esse salutaris, non promoveretur in salutem.

Martinez ib. sect. 7. num. 29. Gratia supernaturalis adeo frequens ut continua providetur homini animo advertenti ad bonum honestum, ut eo auxilio juvetur ad amorem honesti; ergo ex lege & providentia supernaturali dei semper assistit gratia praeveniens supernaturalis homini agenti quod in se est, in demum honesti, adeoque frustranea esset tanta frequentia illustrationum supernaturalium & gratiarum.

3. The place Rev. 3. 20. is meant of the visible Church of Laodicea, v. 14. to the Angel of the Church of the Laodiceans, write, These things saith the Amen, &c. 18. I counsel thee to buy of me fine gold tried in the fire, &c. Did ever Christ by John or any other Apostle or Pastor write Gospel and command faith and repentance to the Angels of the Churches of Brasilia, India, and those who never heard any such Gospel-counsel to buy fine gold and white raiment, and eye-salve from Jesus Christ? as also the Jesuit with the same breath names this converting and saving Gospel-grace: for he cites that of John 15. without me ye can do nothing: The Jesuit Ripalda citeth the other texts hereafter, which our Saviour clearly expones to be growing in Christ, as branches in the vine-tree, by faith drawing life from Christ, v. 4. Abide in me, and I in you; as the branch cannot bear fruit of it self except it abide in the vine, no more can ye except ye abide in me. 5. I and to all which were never intended by the holy Ghost. 8. for without me (the true vine) ye can do nothing, ye can bring forth no saving fruit. Now the bastard-grace which the Jesuit will have to be saying, and Christ

Christ knocking at the door is nothing, but *cogitationes & affectiones naturales honesti*: and I should gladly know if Christs meaning, *John 15. 5. Without me, ye Brasilians and Indians, and except by faith ye abide in me, as branches in the vine-tree, you exercise no acts of desiring or thinking on an honest object, nor can ye do what is in you to attain to natural thoughts of the same kind.* Must the Jesuit have the Apostle to speak to the Brasilians and Indians, O ye Brasilians, work out your salvation with fear and trembling; for it's God that works in you to will and to do; *Phil. 2. in all honest natural thoughts.* And *2 Cor. 12. 6. God is in you working all in all; that is, v. 11. All these worketh the same Spirit of God, giving to you Brasilians the spirit of wisdom, the gift of healing, the gift of working miracles, as v. 7, 8, 9, 10. And the God of peace (Heb. 13. 20, 21.) make you Brasilians perfect in every good work to do his will revealed in the Gospel, working that which is well pleasing in his sight through Jesus Christ.* If this be not abusing of Scripture, what is it? for he cites these Scriptures. So *Prov. 1. Wisdom crys without, she uttereth her voice in the streets.*

Christ, the eternal wisdom of the Father, never proclaimed the wisdom of the Gospel, which hath so many Gospel-promises annexed to it, to the stupid Brasilians: read *Prov. c. 2. c. 3. c. 4. c. 8.* and the manifestation that God makes to the Gentiles, *Rom. 1.* is a natural, not a Gospel manifestation. But I cannot stay, see the Authors on the Margin.

3. He who loves persons and hates them ere they be born, or do good or ill, and hath mercy upon these same by softning and hardning their hearts, nor because they run, or run not, or will, or will not, but because the Lord hath mercy on whom he will: then there is no purchasing by our endeavours of the work of conversion.

4. All Gospel-promises and all Gospel-threatnings are revealed in the Old and New Testament as well as the Gospel itself, and the Gospel-commandments; for an unwritten Law and Gospel binds not us. But neither in Old or New Testament is there such a promise. *The nation and the person that doth such things shall be rewarded with the blessing of the preached Gospel.* Nor is there any such threatening

Suarez de gra. lib. 12. c. 32.
Suarez lib. 3. de aux. c. 2.
Suarez de predest. lib. 2. c. 6, 7, & 18.
Cumel. 1. 2. 4.
109. ar. 3. disp. 1.
Bellar. to. 3. l. 2. de gra. & lib. arb. c. 6. & seque.
Greg. de Val. 1. 2. disp. 8, 9.
3. punçto 4.
Vasquez 1. part. disp. 97. c. 5.
Bonav. m. 2. d. 18. ar. 2. c. 1.
Alb. Magnus in 2. d. 28. ar. 1. ad

ning that the nation or person that commit such sinnes, and ad 4. Si hoc omit such duties, shall be punished with the want of the preached Gospel for ever, and with the want of faith and penitance: only the latter suffers an exception in persons that sin against the holy Ghost: for of Nations that sit, and that before they hear the Gospel, we read not. It's true, the word of the Kingdome for great sins may be removed, *Zech. 11. 5, 6, 8, 9. v. 12, 13, 14. Amos 8. 4, 5, 6. v. 11, 12. Matth. 21. 33, 34, 35, 41, 42, 43. Acts 13. 44, 45, 46, 47. Rev. 2. 5.* But that proves nothing, it's because the elect that place doe fail, and there be not any chosen thereto called.

quod si faciat, deus dat illi charitatem. *Dominico Sorus h. 1. de nat. & gra. c. 13. ad 2. ita deus est omnibus presentissimus ad ostium pulsans et a se nihil omnino desit officii quin perditissimo etiam cuique opem ferat. Stapleto. Antid. in Rom. v. Antidot. in Joan. c. 6. Curriel. l. 2. controv. 4. num. 134. Vega. l. 13. III. Trident. c. 12. Driedo de capt. tra. 5. c. 3. Viguierius inst. c. 10. 9. 4. auxilium speciale semper est paratum homini facienti quod in se est.*

5. Nor should the glory of conversion be due to the grace of God, but to our well-guiding free-will, and to the works of righteousness; that we had done contrary to *2 Tim. 1. 9. Tit. 3. 3. Eph. 2. 4, 5.* if we could procure our good endeavours our own conversion.

6. But so much the man fallen in sin is under the state of enterditement; as the eldest Sou of a King, who is a fool, is declared an idiot, and the government not committed to him. In the Gospel the Lord hath declared man a simple fool, and laid the Prince-dome of grace and glory upon the Catholick Tutor and chief heir Christ Jesus; yet we fools will needs be Masters and Free-men before we have served our apprenticeships. Gladly would we be from under the dominion of Christ and free grace, and be our own; yea even fools and mad men take it not well to be fettered and in bands.

7. Influences of free grace, and the gracious actings of the spirit, are paid for by the price of blood, *Heb. 13. 15. Let us by him (then) offer to God the sacrifice of praise continually, Phil. 4. 18. Heb. 13. 15, 20, 21. 2. Theff. 2. 16.* The budding and blooming of the branch in every act of growing, depends upon the immediate impulsions of life, and

fecerimus (quantum in nobis est) deus inevitabiliter dat gratiam.
It's Marfilus in 4. 9. 20. potest homo interioribus dei motionibus, vel eriam excitationis exte-rius facere quod in se est:
The Gospel-promise, or sending of the Gospel to pagans, who are such previous performances is an unwritten tradition.
Sinner's under the fall of Adam are now emerdited heirs and declared Idiots, not worthy of the trust of grace.

and from the sap of life that is in the root, and the vine-tree Christ.

Affert. 2. But the habit and seed of God being within, though the indisposition be great, yet we would act, doe well.

2. Because a natural heat in literal stirring doth preparatively work upon the soul (though not by way of any Gospel-promise) to make it ready to receive an influence of believing. *Moses* his wondering at the bushes burning, and it was not consumed, made him draw near to see more of God, and the acting of faith: and wondering ripened Christs hearers for influences of believing; so *Cant.* 5. 6. Moving of the bowels makes way for influences of opening to let the Beloved in, and of praying and seeking.

2. The very noise and literal stirrings in these actings, have far-off acting upon the dead habit to awake it up; so beating of the lump of perfume, wakens up the smell. The blowing of the wind on the garden of delicious flowers extracts sweet smelling: the first three or four throwings of the iron bolt in the ship, brings not out water; but five or six causes the water to flow out apace. The two disciples conferring, *Luke* 24. concerning Christ crucified, seem cold and indifferent; yea there is much unbelief and deadnesse on the Spirit, *v.* 21. *We trusted that it should have been he which should have restored Israel;* though they say he was a Prophet mighty in word and deed before God and all the people, *v.* 19. Yet their speech saith their heart was very cold concerning his office as Redeemer, and concerning his Resurrection; but they go on in the conference, and pursue the duty, though literally, till he begun, *v.* 25, 26, 27. to open the Scriptures to them, and then the heart begins to burn with heat, *v.* 32. It's considerable that the woman of *Samaria's* is very literal at the beginning, and only concerning *Jacobs* well; yet she going on in the conference, there comes a warmnesse, and a liking, and a seeking of the water of life, and a discerning of Christ to be a Prophet; and at length a warmnesse, of faith in believing him to be Christ, and a leaving of the water-pot, and a running to the City to invite others to come to Christ.

Here

The connexion
betwixt literal
acting and su-
pernatural in-
fluences.

Here it is that the first three or four steps bring not heat upon the man; but to walk a mile brings warmnesse. To strike the flint oftener then once brings out fire at length; and when there is a kindled and a fixed habit of grace, and gracious dispositions, flaming of heavenly dispositions follow apace: because creation is a mids to the execution of the decree of predestination to life eternal, therefore he who in predestination to life giveth his own to Christ, *John* 17. 2, 6, 11, 12. *v.* 6. hath established a new supernatural providence, or a providence of redemption different from that providence of God Creator, which should have been, if *Adam* had never sinned. Of this providence these Scriptures are to be understood. *John* 5. 17. *My Father worketh hitherto and I work.* *Col.* 1. 16. *All things were created by him and for him.* 17. *He is before all things, and in him all things consist.* Hence *Rev.* 3. 14. *He is the beginning of the Creation of God.* *Col.* 1. 15. *Who is the image of the invisible God, the first born of every creature.* *Rev.* 21. 5. *And he that sat upon the throne said, Behold I make all things new.* *Heb.* 1. 3. *Upholding all things by the word of his power.*

1. As by the first fall all things fell. 2. The first *Adam* was the publick catholick misguiding Tutor, who marred and destroyed all; and the Creation, and the workmanship of heaven and earth was made subject to vanity, because of mans sin, and is now as a woman travelling in birth, crying in pain under corruption and vanitie, *Rom.* 8. 20, 21, 22. So the second *Adam* coming to the throne, made a new heaven and a new earth; and as a Midwife to the travailing woman, brings forth the birth, the free sons of God, &c carries on the work in bringing the man Christ in the world; for the man Christ is not created and brought in the world by God simply as Creator and Law-giver, by the covenant of works, but by God as now acting to redeem the world, and making a new Creation and a new world.

3. Hence the blessing of the creature, and of the earth, which was under a curse for mans sin, *Gen.* 3. 17, 18. is now from Christ, whom he hath appointed heir of all things, *Heb.* 1. 2. and by reason of Christs reigning and sitting at the helm of the world, and governing all things, all the crea-

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The new super-
natural provi-
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cordingly given.

tures because of this King are called to rejoyce, as *Pfal. 96. 11. Let the heaven rejoyce, and the earth be glad; let the Sea roar, and the fulness thereof. 12. Let the first rejoyce, and all that is therein: then shall all the trees of the wood rejoyce. Psalm 98.8. Let the floods clap their hands, let the hills be joyful together. See Isa. 49. 13. Isa. 65. 7. Jer. 31. 11, 12, 13.*

4. And look, as when a Kings son and heir is married, all the servants and Courtiers are cloathed in Scarlet and gorgeous apparel: So when Christ is declared *Mediator*, husband and head of the body the Church, the whole servants of the creation have a new right, through Christ the heir of all, to the liberty of the sons of God, and to be delivered from bondage. And hence the Saints have a right through Christ to the influences of this new providence, the chief of which are the influences of saving grace: and though there be no promise made to the chosen, *do this and ye shall be converted*; yet Christ hath by his blood merited conversion, and influences for conversion to them; and as in Christ all providences are redemptory providences, so hath the Lord ordained according to the decree of predestination and of redemption, that hearing, coming to such a place where *Acts 2. Peter* preaches, where the Gaoler hears *Paul, Acts 16.* to the well of *Jacob*, where the woman confers with Christ beyond her intention, are means of the conversion of such as are ordained to salvation; so as providences of themselves natural, are sometimes through the intention of God made redemptory providences for the conversion of the chosen.

3. There is no connexion promissory betwixt natural or literal acting begun, and spiritual acting and heat of the life of Christ: As these actings are considered in themselves, they seem to be one web; but the one part of the web is coarse and grosse cloth, the other is silk and cloth of gold; they depend one upon another as some providential and general means, and are intended of God.

2. there is a coexistence betwixt them by a practise of grace, not by a promise of grace.

3. There is an order of priority and posteriority betwixt them.

4. There

4. There is a vicinity material betwixt them; as five is a number nearer to seven then three; and yet three, five, seven, all differ among themselves in nature and essence: to hear is nearer to hearing in faith, then no hearing at all, or obstinate turning away the ear; they are knit together as a piece of institution watered (if I might so speak) with a command, and a heavenly acting of God; for as was said before, the literal acting some way falls under a commandment: he who commands hearing in faith, commands hearing also.

4. If there be a literal fixedness of consideration in looking to the duty, and some literal missing and sense of deadness: it puts the man in the borders of a spiritual duty, and hardly wants the soul so acting the saving flowings of the Spirit: the very bulk and body of a promise may give some literal wakening to a dead soul; and the skaddings of a threatening may put the dead soul in some motion, *2 Sam. 12. 13, 23. 4. David* gives a literal hearing by the light of a natural conscience to *Nathans* general parable. At length, when the Spirit sets it on by application, *thou art the man, David, v. 10, 11, 12, 13.* comes to some life of confession, *I have sinned*; and there begin the spiritual seeds of *Psalme 51.* Indeed these two, the literal part, and the spiritual part, make (as it were) in gross one bulk or body of a work; but they are conjoynd as the clay and the gold in *Nebuchadnezzars* image; they are joynd by God, not by congruity or decency on the Lords part, but of free grace, not by promise, not by merit, nay, not as work and wages, but accidentall, as touching their natures, yet the wife Lord intends the one or the other; it's therefore good to be about means: the waiting at the tyde is not failing, yet it makes way for sailing. What connexion is there betwixt *Saul's* journey in seeking his fathers asses, and *Samuel's* anointing him King of *Israel*? none at all, but a providential union there is; but no man can say that there is here either a divine institution, or a gracious promise, yea, or a congruity of means and end, of work and wages: though there be something of a marred institution in dead and dull hearing tied to saving believing: here the same

V v 2

sweet

newed heart would carry him to do: it's clear saving wisdom, if David had improved it, should have kept him from adultery and murder. Psalm 51. 6. *Behold, thou hast delighted in truth in the reins, and in the hidden part, thou makest me to know wisdom.* So is fornication against the price of redemption that Christ hath given for us, 1 Cor. 6. 19, 20.

1. Case. We may do more by the habit of grace than we do.

2. Case. We vainly look for the habit of grace is given to be our justification, and that for a dispensation for sin.

3. Case. Inability to do without grace is pretended by the lawless bankrupt and by the humble convert, but for divers ends.

3. The renewed man may and doth forget that the habit of grace is given to him to trade withal, and for promoting of acts of sanctification; he thinks as Papists do, it's given to be his justification and pardon, and that it may compensate his other sins; this I may do because I am a renewed man; and the gifts and callings of God are without repentance; and God will dispense with it, I being in a state of grace. But the Scripture saith, 1 Kings 15. 5. *David did that which was right in the sight of the Lord, save only in the matter of Uriah the Hittite: and so David's being a man according to Gods heart was no shelter to his shedding of innocent blood.* Now grace is not given to the child of God as a piece of overguilted copper to a child to play withal, as if he needed not to trade with it, nor to put it to the bank.

3. The unrenewed man is under the debt of Gospel-obedience to Christ: a deep habitual sleepiness on the sluggard frees him neither from an obligation to the duty of plowing, nor from that justice of God which cloaches the sleeper with rage. Now the shift that the natural man hath, is, No man can come to the Son except the Father of Christ draw him: it's true, and Scripture-truth of it self; But it's told, 1. By the proud and the lawless bankrupt as a shift. 2. It is told also by the humble and broken diver. In the former mans sense the meaning is, I cannot believe; *I can do no more, he denies me grace, I lame himself;* hence he must keep his luffs.

But 1. Nature and acting of nature must be before the acting of grace; he hath not denied to you the grace of using external means, to come to the assembly of the Saints, to lend the ear, and not to turn the ear away from the law, and this you refuse.

2. Proud

2. Proud fools would cashier both Law and Gospel: but that eminent preacher Mr. *Wm. Fenner*, *God will not help that man to go that hath legs to go and will not.* 2. *God is to be waited for in the way of his judgements,* Isa 26. 8. *so thou must not look to fetch God out of his walk,* the means of grace and salvation. 3. *Heaven is an end, and an end can never be gotten without means.* 4. *God will not set up another door to heaven for any man in the world---* he'll never make another Bible; *either be ruled by this or by none: the drunkards way shall never be his; the worldlings way shall never be his.* The truth is, the carnal man would be carried sleeping with his luffs and filchiness in Christs bosome in heaven, as an eagle flies over a river and never wets one feather; he would be over word, reading, hearing of Sermons, learning, knowledge, repenting, mortification, self-denial; there be no Bibles nor Ordinances in heaven, and by a miracle he would be over all these: otherwise I hear, I pray, I whore not, but the way of doing I cannot reach; and if I cannot get this way chalked out, let me lie (saith he) where I am; *God can do this, and he will not, but he will have the Gospel, like a milstone, tied about every mans neck that shall be saved.* Even among men this is no excuse, ah, you must pity him (say ye) it's his natural temper; he is mad in a prevailing habit of malice, he is kind and loving otherwise: will ye judge and law-absolve him from the guilt of man-slaughter, and spare his life for that? Another acts a prank of covetousness, and goes along in an act of treason; ah, (say some) he is a simple man, and short-witted, but otherwise not wicked, in that he hath been foolish; we say his other virtuous satisfaction nor the Law; he hath wit to act mischief, and is a greedy fool.

2. This same tale is said by the humbled man, Ah, I cannot believe, and I look upon this weakness as afflictive paining wickedness, and he weeps over his wounds, and weeps over his Physitian, and this complaining is good, and hath good in it. But another doubt there is, there is no promise of rewarding natural acting with faith; true, what then? will ye go no farther then on natures leading because there is no promise of grace made to natures acting?

2. We

6. No promise made to using of external means only.

2. We are obliged to obey God in the covenant of works, and believe in Christ in the covenant of grace: suppose there had been no hire of life eternal in the one or the other; the Lord might stand on his points, and command as Law-giver, and never come down as a Covenanter, to hire and to bide us as children to embrace a great and large Kingdom on a low condition, a poor farthing or half penny of faith.

3. There is no promise of a rich harvest made to all who plow painfully, but often the contrary; the race is not to the swift, nor the battle to the strong, *Eccles. 9. 10.* nor have they ever riches who rise early and go late to bed, and eat the bread of sorrow, *Psal. 127.* and for that shall the husbandman hang up the plow, and till none? there is not a promise made that all that sail shall bring home rich ships full of gold; what then? are all the Merchants in the earth loosed from the duty of trading, and sailing cried down? then all shipping must be laid aside.

7. But there is a sad threatening to the not using of means external, and yet no promise made to the not using of means external.

4. There is not a promise made to using of means, but there is a sad threatening of wrath to such as use no means; he that plows none, but sleeps in Summer, shall be clothed with rags: but there is no word that all who plow painfully shall be rich men, and clothed in scarlet, *Prov. 28. 7.* He that turns away his ear from hearing the Law, even his prayer shall be abomination; but all that hear the Law are not converted; this shews that the Lord is provoked by the not using of means in natural men, as both the Lords plea with the wicked cleareth, and their sinful neglect of not putting God to it, to see if God will not do more, when they have done but a little of their duty; the Lord is at the pains to charm them, and doth it wisely, they will be deaf as the adder; well then, *Psal. 58.* since they will keep the Serpents poison whether God, who useth means to the contrary, will or no. *v. 4, 5, 6.* Break their teeth, O God, in their mouth. 7. Let them melt away as waters which run continually. 8. As a snail which melteth, let every one of them pass away. So plagued and melted away sinners, you might have been charmed by God and would not, can you blame God? *Jer. 51. 9.* We would have healed Babylon, but she is not healed:

healed: well then, it follows, forsake her, let us go every one into his own Country, for her judgement is reached up to heaven, and is lifted up unto the skies. So God is clear, and even *Babylons* refusing to be healed, and to hear the Prophets, and her neglecting means is justly plagued, *Prov. 1. 20.* What can wisdom do more but cry and utter her voice, and throw over the line to such as are in the Kingdome of darkness, the promises? 22. Behold, I will pour out my spirit to you. But *v. 24.* Ye refused, no man regarded. 25. ye set at nought all my counsel, and would have none of my reproof. 29. They hated knowledge, and did not choose the fear of the Lord; and therefore the Lord laughs at their destruction, and mocks when their fear cometh. And *Luke 14. 16, 17, 18.* many are bidden come to the Supper, and the Lord is cleared, an offer is made to them; they all with one consent refuse the use of other means, and the Lord saith, none of them who were bidden shall taste of his Supper. So the Lords justice goes no farther then the obstinacy of men, who refuse to come in at the outer gate opposes him. Christ and reprobates so never come to wrestling, and to ay and no in the inner gate, or in the pains of the new birth: the sentence of a refused treaty with Christ, long e're it come to the out-breaking of the new birth cuts, them off: green corn is frost-slain long e're it come to the blade, and it's not the rotting of a white and ripe harvest that is the loss of it; it's just providence in the Gardiner to cut down and throw over the hedge a plant that is withered while it is yet young, as it is right that he hew down a tree ready to bear fruit when it's barren and rotten. The Lord hath not set down in his word the degrees of transgression against the covenant of works; some in *Adam* might have been more, some less grievous transgressors (should all have been saved or damned by that only covenant;) and since it cannot be denied that multitudes within the visible Church perish for their sin against the Law, or the externally proposed Covenant of grace, and yet all these so perishing are not alike guilty; our Saviour says some had greater guiltiness in his sufferings then *Pilate* had, *John 19. 11.* holy and spotless justice doth cut off some in their sins for

Reprobates resist not the formal acts of Regeneration.

sinning against that Covenant, whether it be the Covenant of grace so called, or the Covenant of works, who even are many mile distant from sinning against the actings of the regenerating spirit, and some come neerer to the strangling of the new birth, and are cut off by holy justice also. When our Saviour saith, *John 3. 18, 36. He that believeth not is condemned already, and the wrath of God abideth on him*; his meaning shall not be, that all condemned within the visible Church perish, because the man coming to the nick of a gracious receiving of Christ, and having done all requisite to a professor until it come to the breaking forth of the new birth, he there only fails; for many sins and degrees of failing against that Covenant (however it be called) go before that, by reason whereof men are said not to believe in the Son of God, and upon which account they remain under wrath, and are condemned for non-believing: he who will not hear of the Physitian, though he never come within reach of personal communing with him, dies of his disease deservedly, because he contemns the only Physitian who can cure him, as well as he who sees the Physitians face, hears his words, and beats back on his face the saving cup which would cure his disease.

Yet withal here we would beware of Mr. Baxter's order of setting repentance and works of new obedience before justification, which is indeed a new covenant of works, meriting the sprinkling of Christs blood and washing in justification, and this blood payeth them back again; for by the merit of Christs blood good works do justice and save.

Mr. Baxter's order of repentance before justification.

2. How clean walkers in new obedience must men be? washen e're they come neer the fountain, redeemed before they be redeemed.

3. So must men sweet and repent of their life before they be justified compleatly, but of half or quarter remission and justification the Scripture is silent: it crushes joy, peace, hope, liberty spiritual, for if men earn not out their repentance, they may and do lose their labour and reward before the third part of the day be ended;

NOT

nor does the man accept Christ as Lord in a naked intention to serve him; for so saving faith includes in its nature an intention of new obedience to God: but a man cannot be said to have his reward of pardon, because he hath wrought his work, or reformed his life only in his intention, or because he intends to work his work, Scripture should here speak.

4. Why doth not Mr. Baxter say right down, *tacienti quod in se est Deus non denegat gratiam*? The Lord hath made the covenant of grace with all mankind, *Americans, Brasilians*, with these of *Chinab*, and it hath these two halves: 1. Do and live the life of grace and of faith. 2. Do and live the life of glory. So that the Gospel and pardon, and the life of grace are promised to the *Americans*, so they trade well with nature, or a general grace of Christ crucified, they know not whom, and they never heard of; shew such a covenant made in Scripture, and made with the *Brasilians*.

It's true, the Scripture saith, *repent for remission*, and *repent, that your sins may be blotted out, Acts 2. 37, 38. Acts 3. 19*. But truth suffers here. *Antinomians* to exclude strict walking, make repentance to be nothing but faith. So Mr. Denne, *Hobson. &c.* Again, *Socinians*, and Mr. Baxter, a man of a strong wit, on the other extrem to exclude the loose faith of many, make Gospel-faith to be nothing but repentance and new obedience. But the place *Acts 2.* can no more prove that repentance, and a fixed walk in good works, is such a part of the new Covenant, as this, *do and live the life of faith, and be pardoned*, then that Baptism, which is in the text joyned with repentance, is necessarily required before pardon: whereas both repentance, faith, baptism, new obedience, are the way to the possession of the crown; not causes, not the price, not the ransome of the right and title to the crown, and both as conditions of pardon and title to the crown and the place. *Acts 3. 19.* speaks of repentance continued all the life (for such a repentance is commanded in both places, and all along in Scripture, *Matth. 3. 8, 11. Matth. 3. 13. Acts 11. 18. Acts 13. 24. Acts 26. 20. Ezech. 14. 6. Matth. 4. 17. Mark 1. 15. Mark 6. 12.*

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Acts 17.30. Rev. 2.7. Rev. 3.19. as a work not of a day, but of all the life) also the words should bear, that sins were not pardoned until the time of refreshment, that is, till the day of the eternal happiness and rest from our labours of this life, in which day sins are only blotted out declaratively, saith *Diodati*. But let it stand, *repent, that you may be pardoned*; and that a turning to God is a condition and a way, and a means of remission of sins: it shall not hold up the fabrick of *Mr. Baxters* justification by inherent righteousness; for sure in *concreto* no man is pardoned who continues in his sinful way, but he that repents and so continues repenting that he may be pardoned to himself and to others, is the only justified man of all those that are adult and come to age. For the Apostles, *Acts 2. 3. John Baptist, Matth. 3.* having to do with loose professors and hypocrites, who sought righteousness by law-works, and yet slighted Law and all Law-works, do urge first repentance sincere. 2. Continuing to the end. 3. Visible to themselves and others; nor do we bid proud and whole Pharisees, and men going on securely, and workers of iniquity, as such, immediately lay hold on Christ as their Saviour: and it's true, the motive of Gods abundant pardoning, and so the faith of pardoning mercy leads to repentance, *Isa. 55. 6, 7. let the wicked return, for he will abundantly pardon*; and therefore faith goeth before repentance as touching some acts. In these *Matth. 6. 14, 15. If ye forgive not, your father will not forgive you.* Christ speaks not of the order, as if we must first love our neighbour and our enemies as our selves before we be justified; nor is the holy Ghost upon order, *1 John 1. 19. Prov. 28. 13. Romans 10. 8, 9, 10, 13.* as if penitent confession of sin to Christ, forsaking of all sin, and sound and compleat repentance, must go before justification and forgiveness: but the Lord designs the persons pardoned, that they must be such as forgive their enemies, forsake their sins; because men are ready to sooth themselves, as if haters of their brethren might be (while they habitually continue in such a wicked way) justified before God.

Mr. Baxter in his confession, c. 5. sect. 1. concl. 6. page 101. I believe

I believe that by the new law of grace, or the promise, God hath delivered all men (in the tenour of the promise the promulgation reaches not to all) from the guilt of sin, and as to the destructive punishment, on condition they will accept of Christ and life, and no man is accepted out of this promise (till they remediously reject it) but it is so general, that whosoever will have Christ, may have him (on his terms) though none will have him till Gods special grace make them willing, yet whosoever will is called to drink of the water of life.

My doubts are shortly these, 1. What Scripture saith that Christ hath delivered all men, i. e. *Brasilians, Indians,* Doubts and reasons against Mr. Baxter's new remedying Law of grace made to all mankind. all the race of man from the guilt of sin, as to the destructive punishment, or from hell, why not from their vain conversion? *1 Pet. 1. 18.* the same ranome is payed to save from the one as well as the other.

2. How is it not a scenical and a poor delivery, and satisfaction and ranome paid to justice, if justice inflict eternal destructive punishment on all *Brasilians, Indians*: millions of this huge (all) must then be the covenanted people of God if they be saved conditionally; can a covenant-promise be made to all, if all be not the people of God by this covenant-promise?

3. Can a promise of God never promulgated, never by fame or sound of words reaching the ears of these to whom the promise is made, be either promise or obliging Law? the Lord's will to do good is but a meer decree, never a promise till it be spoken; was there such a thing from eternity as a promise of God to make the world? a decree there was, never a promise. God said never in Old or New Testament, if all the *Brasilians, Indians,* shall believe in Christ, they are saved: and to them come to age a promise conditional it cannot be; when not only never promulgated, but Apostles and others are expressly forbidden to promulgate it to the Gentiles, *Matth. 10. 5. Acts 16. 6.* as being no people of God, *Lo-ammi,* not obtained mercy in Christ, *Hos. 1. 10. 1 Pet. 3. 10. Rom. 10. 24, 25.* and yet for all these Christ died, all these Christ saved conditionally; they are saved, and my people, and I promise to them life in my Son so they believe, but tell them not of it; what a Gospel is this?

4. How

4. How can the *Brasilians* be guilty of *remedyleffe rejecting* of a Christ they never heard of? for *how shall they believe in him of whom they never heard?* Rom. 10. 14. how have they sin in hating Christ; for Christ came never to them, either in proper person, or the Gospel, *John* 15. 22, 23. preached?

5. How can this promise be so wide and general, as none are excepted? for either Christ dyed not for Infants, and so no Infants are redeemed, nor washed in the blood of Christ, no Infants are part of the world or mankind, or Infants are condemned for not actual accepting of Christ and life, and for wilful *and remedyleffe rejecting* of Christ, because they will not come to Christ and drink; as *Rev.* 22. 17.

6. If whosoever will have Christ may have him, *Brasilians* and *Indians*, and grace be universal, as saith Mr. *Baxter*; *Brasilians* and all Mankind must be freeholders, and soveraigns of Heaven and Hell, of the Decrees of Election and Reprobation, of Effectual calling: it must then be in him that runs and wills, and not in God who shews mercy; nor doth the Lord have mercy on whom he will: It's but a mock to say, *that God's speciall grace doth make men willing*; for *Americans* and *Brasilians* are Lords, having in their power both general and special grace; except Mr. *Baxter* yield to us a grace which doth predetermine or inclinably bow, fix and set the free will the way the Lord decrees, and that the Lord must infuse a new supernatural power, and it is above us to have special saving grace, and that the Lord bestows on his chosen, because he hath freely chosen them; and then the matter is not in their, *may have, or may not have.*

7. Mr. *Baxter* would have done well to have put one Scripture at least to this; For neither in that *John* 7. 37, 38. nor *Rev.* 22. 7. *cries the Lord to Brasilians and Indians, Whosoever will, let him come and drink of the water of life*; for that promise is made only to those within the visible Church, who are the called of God, and doe, and may hear it. But the *Brasilians* and millions of that kind are not the called of God.

8. A

8. A *remedying* Law we acknowledge in the new Covenant; but it is remedying to clear the justice of God, and to make these within the visible Church the refusers of the Gospel more inexcusable then *Sodome*, *Matth.* 10. 15. then *Tyrus* and *Sidon*, *Matth.* 11. 23, 21, 22, 23, 24, then a people of an unknown language, *Ezech.* 3. 5, 6, 7.

But 1. It should be proved from Scripture by Mr. *Baxter* before he had asserted with *Mos. Amyrall* and other Universalists, his new remedying Law, as remedying the justly deserved misery of *Americans* and *Brasilians*; For sure if Christ died for them, and hath stricken with all the savages on earth, Jews, and Gentiles for whom he died, and with all generations of men, a new Gospel-covenant of the greatest love among men, in Christ's dying for them; and yet this Covenant is never revealed to them by either revelation made by preachers, nor by the works of Creation and Providence, nor by the Law of the Gospel written in the hearts of these men,

There is 1. little Remedy for clearing the glory of divine justice, to make their furnace hotter in Hell for a Chymical and imaginary sin of which their conscience cannot accuse them; for how can they be guilty in rejecting a Christ they never heard of, and by no superable providence could hear? in that the Gospel came neither by Angels, nor by Men gifted with tongues, nor by inspiration to their knowledge; and this darkens the glory of God's justice. Its true, *Abimelech* and *Pharaoh* and others may be plagued for sins they actually know not; but light of conscience teacheth that Adultery and Oppression of innocent strangers, deserve judgement. But read we ever that *Brasilians*, *Indians*, or the wisest of Heathen, *Socrates*, *Plato*, *Cicero*, and the most tender of them, die with any such challenge? ah, we sinned against the blood of the Son of God shed for us! What, and shall the Lord write and speak to *Israel* in their hearing? I brought you out of *Egypt*, and yet he will not tell the millions of the Heathen Christ dyed for them, and saved them from the guilt of sin and everlasting wrath, as touching their everlasting destruction? which love yet he expressed not to them.

2. Though

2. Though it ill becomes us to censure the wisdom of God; if the Lord rebuke those within the visible Church for refusing offered mercy; as *Jer. 3. John 5. 40. John 8. 21.* how doth he not reprove the *Brasilians* for rejecting a promise of so much love?

3. As no reprobate can be guilty of love of Election to glory from eternity (suppone such a love had been in the heart of God towards them) because it was never revealed to them: So if there be such a law of grace and Covenant-promise, the Law-giver, the Mediator God-man was never revealed to the *Brasilians*.

2. Where is this wide promise and Covenant to be found in Scripture? who are the parties?

3. What is the nature of the Covenant? whether is it a Covenant of works (*do this and live*) or a Covenant of grace (*believe this, and you have the reward of the Gospel preached, to wit, the restored image of God*) and where is this in Scripture?

4. A remedying Law must bring a remedy to men: the remedy is either real; and so some real help must be conferred upon fallen man: shew if there be one *Brasilian* healed and saved thereby: a real power of believing in Christ, and laying hold on the Gospel-promise remote or nearer, cannot be given to all in Christ, for any thing we read in Scripture, since the *Brasilians* are heirs of wrath, cannot receive the things of God, *1 Cor. 2. 14.* cannot believe or come to Christ. *John 6. 44.* cannot submit their wisdom to the Law of God. *Rom. 8. 7.* cannot bring forth good fruit more than thistles or thornes can bring

being dead in sins. *Ephes. 2. 2, 5. Walking in the vanity of their mind, having their understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness that is in their hearts, Ephes. 4. 17-18. Enemies in their minds by wicked works, Colos. 1. 21. Foolish, disobedient, deceived, serving divers hearts, Tit. 1. 3. having an heart of stone, Ezek. 36. 26. uncircumcised, Deuts. 30. 6. Jer. 9. 26. deceitful above all things, desperately wicked, Jer. 17. 9. every imagination of mans heart only evill every day. Gen. 6. 5. from his youth, Gen. 8. 21.*

So

Universal Re-
description extols
nature and free
will, and makes
a moral swasi-
on, which heals
not nature: all
the grace that
the Gospel
owns.

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So that a *Brasilian* must be born over again, or he cannot enter into the Kingdome of God, *John 3. 3.* Nor can flesh and blood, but the Father of Christ only cause us believe that Jesus Christ is the Son of the living God, *Matth. 16. 16.* Now this is but a moral work to Mr. *Baxter*, to cause a dead man live: and if there were no intrinsecal wound, impotency and deadness in the soul, but only moral dimness of mind, so as the literal, clear, external and objective proposal of the Gospel, which wakens the stupid will, as *Pelagians* and *Arminians* say, perfects the whole work of the new-birth, and grace is nothing but the letter of the Gospel; and the strongest operation of this grace is onely moral swasion and counsel: as if by Rhetorick, and good words, the mid-wife could bring forth the birth; and this remedy that Christ brings to *Brasilians*, is at best, the raising of man dead and rotten in the grave, by blowing a Trumpet beside him; and by making a perswasive oration over his dead corps: if so, the man so raised was never dead: Nor is the remedying Law so much; for a preaching of the Gospel comes never to the ears of millions, with whom this remedying Covenant is made: and it were a strong inducement, as any can be, to move *Brasilians*, *Americans*, those of *China* and *Turkey*, to receive the Gospel, to shew them Christ by the blood of his Crosse hath made peace between God and you: ye are all of you, old and young, bought with a price, ransomed by the blood of God: ye are not your own, Christ hath taken away your sins, and does now begin upon a new score; God hath exprest the greatest love imaginable, he hath redeemed you his enemies: this in the Old or New Testament is never told them; for then the Ministers of the Gospel should find all the *Pagans* a Church, bought with the blood of Christ, and the reality of a Church should be in all societies of the earth. But such glad news are preached to the chosen in the visible Church only; never to *Brasilians*: *Paul* preaches at *Athens*, *Atis* 17. Creation, not one word of Redemption: as *Aristotle*, *Plato*, and others should beget over again to God Creator all their disciples, whom they find rude and ignorant, and infuse by moral swasion and teaching a new life

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of

Lib.

August. lib. 1.
ad Bonif. c. 15.
Julian. Sic nos
dicimus libe-
rum arbitrium
in omnibus
esse naturali-
ter, nec Adæ
peccato posse
posuisse; quod
scripturas om-
nium auctoritate fir-
matur. Lib. 2.
imperf. oper.
fol. 133. Libe-
(inquunt Pe-
lagiani) &
post peccata
tam plenum est
quam suis ante
peccata. P. la-
gius lib. 1. de
lib. a b. apud
August. c. 18.
Habemus pos-
sibilitatem u-
triusque partis à
Deo institam,
velut quan-
dam (ut ira di-
cam) radicem
fructiferam
aque scen-
dendam, quæ
ex voluntate
hominis diver-
sa gignat &
pariat, & quæ
possit ad propi-
um cultu is
arbitrii un vel
nitere flore
virtutum, vel
sentibus hor-
rere vitiorum.
Lib.

Lib. 1. imp. f. of learning : and all rude and ignorant men before they
 Oper. fol. 38 1. be taught Methaphylick, Mathematicks, should be dead in
 Hanc voluntatem & concupiscentiam ante peccatum in Paradiso fuisse, res illa declarat, -- non poterit -- esse fructus peccati
 In Epist. ad Demetr. Pelagius, Est enim in animis nostris quaedam, ut ira dixerim, sanctitas, quae velut in arce animi praesidens, exercet mali, bonique iudicium, & ut honestis rebusque artibus favet, ita sinistra opera condemnat.
 August. de gratia Christi c. 10. Pelagius, operatur in nobis velle quod bonum est, velle quod sanctum est, dum nos &c. futuræ glorie magnitudine & praemiorum pollicitatione succendit, dum revelatione sapientiae in desiderium Dei stupentem ascendit voluntatem,
 of learning : and all rude and ignorant men before they be taught Methaphylick, Mathematicks, should be dead in ignorance, enemies in their heart to knowledge and Philosophy : and the same ground should make Ministers suppose there were no learning, and teaching of the Father in drawing of men to Christ, by that Omnipotency, which raised Christ from the dead and created the world, *John* 6. 44, 45. *Ephes.* 1. 17, 18. 19. 2 *Cor.* 4. 4. as true real Fathers of the new-birth, by only the letter of the Gospel, as *Aristotle* and *Plato* are fathers to beget Philosophy in men. Now for any remedying Gospel-promise that is made to *Brasilians* to purchase by way of merit, we shall believe it, when Mr. *Baxter* shall prove that to *Indians* and *Brasilians*, who lived and dyed. without the sound of the least notice, or rumour of the Gospel, Christ hath purchased and merited grace to believe the Gospel.
 2. That Christ by the blood of his Crosse hath made peace betwixt God and the *Brasilians*, who so lived and dyed without the Gospel; that Christ hath satisfied upon the Crosse for their sins against the Law, and born their sins in his own body on the tree; that *Brasilians* being dead to sins should live unto righteousness, by whose stripes *Brasilians* are healed, 1 *Pet.* 2. 24. that Christ suffered for *Brasilians* to bring them to God, 1 *Pet.* 3. 18. that Christ bought *Brasilians* from their vain conversation with his blood, 1 *Pet.* 1. 18. that Christ gave himself for wild *Indians*, that he might redeem them from all iniquity, and purifie to himself a peculiar people, zealous of good works, *Tit.* 2. 14. And who so tell us of a general, dubious, and conditional intention in the Father giving his Son to death, and of the Son's giving himself to death for all these poor savages to whom he would never send the air of a rumour that he so loved them; and of a special intention going along with the free decree of Election to glory, that so many only should live unto righteousness, be redeemed from all iniquity, are holden to prove two such redemptions, two such loves of Christ dying, two such intentions and decrees, two such providences: one special redemption, one special greatest love, one special intention, one fatherly providence indeed

indeed toward the elect; we find *John* 10. 10, 11. *John* 3. 16. *John* 11. 51, 52. 2 *Cor.* 5. 14, 15. *Rev.* 1. 5, 6. *Rev.* 5. 9, 10. 1 *Pet.* 2. 24. 1 *Pet.* 3. 18. 1 *Pet.* 1. 18. *Tit.* 1. 14. *Gal.* 1. 4. *John* 15. 13. *Rom.* 8. 32, 33. *Isa.* 53. 4, 5, 6. *Rev.* 14. 4. *August.* Epist. all which places make the redeemed to be loved with the greatest love, sanctified, bought from their vain conversation, redeemed from among men, made Kings and Priests to God, delivered from this present evil world, redeemed from all iniquity, &c. we leave the other General, dubious love, intention, and reconciliation of *Brasilians*, to our Adversaries to be made out by Scripture.

And Q. What is the grace of Christ's meritorious blood if it be shed for all and every one, if it put the nature and free will of all and every one in a better condition, and if his merit restore not the image of God into a more firm and excellent condition then we had in the first *Adam*? and what healing of nature, and the restoring of the image of God is made to the savages who eat men as we do beevs, kill their aged fathers, use wives promiscuously, and never heard one word of the Gospel?

proprie libertatis arbitrio dimissa sunt: quia tamen non tam perfecta sunt: ut labi non possent, seminaria his legis inesse decrevit, naturaliter addens auxilia manifesta legis, ut autoritas ejus perfecta esset hominibus. *Ja. Arm.* disp. priv. 8. th. 4. *Sim. Episcop.* *Remon.* in conf. sua, c. 1. sect. 14. *Remon.* in Apol. c. 1. fo. 33. Potest homo absque gratia Spiritus sancti sensus Scripturae, quantum sufficit ad salutem, intelligere, nec opus est superinfusa potentia in intellectu, sufficit sola literalis Evangelii oblatio.

Corvinus Arminii sectator con. *Til.* c. 12. pa. 48. Diximus nos credere per renovationem spiritus, praevia renovatione mentis & affectuum, voluntatem quoque mutari, renovari, & ex mala bonam fieri.

Corv. con. *Mali.* c. 32. S. 23. & 13. Primo itaque volumus per gratiam mentem illuminantem & cor, hoc est affectus reformantem, effici bonos actus, five fidei, five conversionis: per actus autem habitus acquiri, per quos rursus cum fidei adiutorio actus eliciuntur.

Corvinus contra *Tilenum* c. 6. pag. 234. 235. Tria praecipue manserunt in homine post lapsum, quae ipsum capacem novi foederis capacem faciunt. 1. Reliquia imaginis Dei, quas Deus ex gratia in homine reliquit. 2. Mansisse libertatem ad bonum & malum, prout intellectus monstraverit. 3. Mansisse in illo affectum naturalem, ad illud omne desiderandum quod sibi bonum esse intelligit.

Remon. in scriptis Synod. art. 4. pag. 164. Cum homines irrogeniti dicuntur caeci in tenebris positi -- nihil aliud denerat, quam rerum divinarum & voluntatis salvificae ignaros & nescios, ac proinde etiam à Dei timore alienos: at ex eo nihil aliud concludi potest, quam eos indigere clara veritatis propositione, ut scientiam consequantur.

Remon. in scrip. Syn. arr. 3. & 4. pag. 6. Ad voluntatem quod attinet, de ea ita pronunciamus, in statu irtegenerationis non habere ad volendum illum bonum salutare: Hoc confirmant argumento *Pelagio* digno, neque enim voluntas id velle potest, quod in illo statu intellectus scire non potest, unde fit ut affectus quoque destituti speciali Spiritus sancti gratia & renovatione, bonum illum quod vere saluificum appetere non possunt; quare libertatem volendi indifferenter tam bonum salutare quam malum in statu lapsus, voluntati ad esse negamus, quia potius liberum arbitrium ad bona hujusmodi, non modo vulneratum, sauciatum, infirmatum, inclinatum, attenuatum est; sed & raptivum & perditum & amissum, ejusque vires non modo debilitatae & cassae nisi restarentur à gratia, sed planè nullae; hoc illi, sed nihil sani. *Remon.* Synod. arr. 3. & 4. pag. 7. quare, cum ante lapsum intellectus primorum parentem nosset quod bonum esset salutare, quod malum, in lapsu boni salutaris & saluifici cognitione destituta mens, nequaquam illud ut volendum voluntari monstrare poruit, nec voluntas illud velle: libertatem itaque & potentiam volendi tam bonum salutare, quam malum non habuit; eam tamen libertatem quae homini essentialis est, retinuit; Nihil sani hic, nulla est intrinseca laesio in voluntate per lapsum, nulla ablatio potentiae bonum ab intellectu monstratum amplectendi. Sic *Jesuita Suarez*, tom. de grat. c. 8. prolog. 4. n. 14. Per peccatum originale nulla ignorantia pravæ dispositionis in nos transfunditur, sed sola ignorantia negationis & privationis, quatenus nascimur sine fide, sine ullo habitu, vel per se vel per accidens infuso, & sine ulla specie vel principio cognoscendi præter nudam potentiam intelligendi; eam autem ignorantiam vel nescientiam haberet homo creatus in puris naturalibus. *Jesuita Martinez de Ripalda* de ente supernaturali lib. 1. di. p. 4. sect. 3. n. 21. Bonitas & possibilitas objecti supernaturalis voluntati proposita, sufficit excitare in voluntate desiderium, ex se absolutum & efficax, quid desideraret hic *Pelagius*? Nihil prorsus, videat lector quæso in 2. *Thom. trakt. de grat. q. 1. & seq. Gab. Vasq. in 12. tom. h. disp. 91. c. 2. & seq. Phil. Gumach. 12. q. 109. c. 4. Alphons. Curiel. 12. q. 189. art. 2. dub. ult.*

CHAP.

CHAP. XIII.

The Law discovereth the disease, but heals it not. 2. How nature begins, and the spirit acts. 3. We, not God, in withdrawing his grace must be the culpable cause of non conversion. 4. Some truth we must first physically hear and consider, before we believe.

Knowledge, or the commanding Law strengthens the wicked desire by forbidding it. A strong stream runs with more strength that a dike of stone and clay stands in its way: I know not (saith *Augustine*) *epist. contra Hilarium* 89, &c. de spir. & lit. 4. how that which is desired becomes more pleasant, because it is forbidden: *Nescio quo enim modo hoc ipsum quod concupiscitur, fit jucundius, dum* The Law teacheth but heareth not. the letter of the Law or bare knowledge meets with unrenewed nature, and then a severe master and a froward servant make no work betwixt them: *the Law came in, that sin might abound, Rom. 5. Jubet (Lex) magis quam juvat, docet mortuum esse, non sanat; imo ab eo quod non sanatur, augetur, ut attentius & sollicitius gratie medicina quaeratur; The Law commands, but it helps not, it teacheth the disease to be there, but heals it not.*

There are two extremities here we love on the one hand; the barbarous *opus operatum*, the literal deed done in praying; the charm of the external work is by hand, if God sell not the blessing: yet I have blown words of praying up to Heaven, and told down the price: It's heavenly wisdom to go about praying and other means not as acts of trading for our highest ends, but as acts of serving and glorifying of God, though no thing should redound to us: but we use praying, and hearing, as a man doth his horse, or his ship, all for self-use and self-ends. Ah, can the man charm the blessing of the Holy Ghost with bare words, when scarce the literal attention goes along? and here our idolatry saith, *I buy, and God will not sell; I plow, and God binds up the clouds: the Lord pays not the reward of a rich*

How nature begins, and the spirit acteth on, and with our literal acting.

rich harvest, to the merit of plowing on the other hand: let ordinances, reading, praying, and hearing of the Bible sleep until the spirit blow: and we forget it is not the Spirit of the Father, which works without the word and the testimonies, the tools of the Father; is this God's Spirit or a delusion? plow not, sow not until it be first harvest; blow not at the fire until it first flame boldly: pray not until the Spirit breath strongly, but first give words, I pray you, to be a lodging to the spirit to breath in: Let nature stir first in the using of means; First bow the knee, stretch out the hands; should the Spirit from above first bow the knee? and first physically act upon the hands to lift them up? nay, nature begins in its order before the heat and fire of the spirit come; flaming goes not before smoking, but contrarily smoking leads the way to flaming: the flaming of faith, of love, of paining desires in their spiritual vigour, go not before stirring of the lips, and lifting of the eyes to Heaven to pray: that is no more true then refreshing and cooling of the heart go before eating and drinking: will ye say, I will not pray, while first the spirit flame, I will not hear, while first I believe, and I will not lay up the promises in the heart, while first the heart burns in heat of love with the promises: You then say, *I will not throw about the key until the door be first opened; I will not hear the word until the Lord give me faith*; whereas the way of God is, that faith as the end, comes by hearing, as the means leading to the end; *Rom. 10. and Gal. 3. Ye received the Spirit by the hearing of faith*; then of necessity our hearing and lending attention to Christ, by the outer entry the ear, must go before faith as the mean before the end, whereas faith comes by hearing: as vital heat is stirred up by running, so it is true, some inward burnings and flammings of spirit begin like smoking before flaming, *Psal. 39. 1. Psal. 45. 1. Acts 17.* and then follows spiritual acting of prailing, preaching, praying, in which case there is, as it were, in the soul a fever, and an inward boiling of a pot that must run over, or new wine that must break the vessel, and force vent, so that silence or no acting must torment and pain the poor man: but that is not ordinary; for the
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set way is that we set to acting, and the spirit strikes in as he thinks fit, and the believer is to blow and stir the fire under the ashes, as if he were seeking the wind, and must stir and dig some fire and warmesse out of the letter, and let the spirit blow and flame as he will. If any say a preparing of the heart goes well before acting, that is true also; if any say God commands not simple hearing, but hearing mixt with faith, what ever truth were in that, as hearing without faith is sinful formality, yet he commands in a divine order, that we should hear to the end we may believe; and the Lord commands not that we may believe, that we may hear, as nature ordains not growing and nourishing, that the living creature may eat, and sleep; but by the contrary, nature appointeth eating and sleeping that we may grow, and be nourished. If any say the Lord commands not hearing as to the substance of the act, but saving, spiritual, and humble trembling at the Word, and hearing in faith; and this he commands to be done in believing and trembling at the Word, in the same act, in which he commands hearing. It shall be denied that in the order of begetting faith, this is necessary, that they ever be on and the same act: the Lord preached to *Adam*, *Gen. 3. 15. the seed of the woman shall break the head of the serpent*: *Adam* by the Law of God, of nature, was first to hear and consider this first Gospel-truth, and then to believe it, and receive it in faith: he was a rational and moral agent in believing, and was not obliged in one and the same to hear and believe, but as a rational agent he was first to hear, and then to believe, after consideration of the Gospel now heard and received in the ear and mind. And the like may be said of *Pagans* at the first hearing of the Gospel, they must hear and literally consider the letter of the Gospel before they believe. As for the Lord's commanding to believe, to pray, to read, to praise, sure we are to begin our duty of natural stirring in these acts, though in another kind of cause, God must first act us thereunto: nor is the Lord's stirring of us by omnipotent grace, enjoined to us, but we are commanded to doe our duty, and to pray for his drawing that we may run: but yet by order
of

Some truth we must first physically hear and consider before we believe.

of nature, we are to doe our parts first in our physical way before we feel the stirring of divine influences.

Obj. He cannot pray, he cannot believe, and yet God commands him to believe.

Ans^r. But his cannot (as Mr. Fenner saith) does not hinder. If a wicked mans cannot only did hinder him, he might excuse himself before the tribunal of Christ; Lord, thou knowest, I did my best, I would have been ruled by thy Word, but I could not; I would have been humbled and reformed better then I was, but I could not: For the culpable only hindering cause is, Prov. 1. 29. They hated knowledge, the fear of the Lord וַיִּשְׁמְדוּ they chused not. They would none of my counsel, they despised all my rebuke. These four acts of wicked will are set down, as the only faulty cause of their non-conversion, and their not hearkning to wisdoms cry. But if God had given efficacious grace, which he, out of his absolute liberty denied, certainly they would have been converted: true; and who denyes that? All that have heard, and learned of the Father come to me, John 6.

45. If all such come and none miscarry, then thou would have come also to Christ. Surely after I was turned, I repented, Jer. 31. 19. but that is the cause of non-conversion physical, and leaves not the blame on the holy Lord; for the wicked (will not) yet remains, and the conscience lays not the blame there, but loves to have a physical bar of non-conversion, to block up the way of moral non-conversion, and four times subscribeth and consenteth to the absence and want of the Lord's saving influence; therefore except the unbeliever could say, I had a desire, hic & nunc, to abandon my lusts and to believe, only this hinders; God refused the sowing of a gracious power in me, to believe, pray, repent; and as an austere master, he reaps and exacts believing and praying from a man who doth his best, and all that in reason and justice can be craved of a man; lays upon me, threatnings, commandments, punishments, who am only fettered against my will from obeying.

Hence faithful Mr. Fenner pag. 8. the (moral and faulty) reason why the wicked do not repent, and come out of their sins, is not because they cannot (though they cannot) but because they will not. His reasons are,

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Though it be true, If God had given me efficacious grace, I should have been converted; yet doth it not follow therefore, I am not the culpable cause of my non-conversion, or that the Lord is to be blamed for my non-conversion.

Our sinfull will not, nor the Lord's refusal of a power, is the culpable cause of our non-conversion.

1. The wicked think they have power, and yet they will not doe according to their thoughts; what is the reason they hope to repent on their dead beds, but because they think they have power? or at least they are able to beg power of Jesus Christ. Now by their own thoughts, God will convince them that they do not give over their sins.

2. Thou dost not so much as try whether thou canst doe or not: when a Master bids a Servant carry a sack of corn to the Mill, I cannot, says he; but cannot you try, says his master, cannot you go about it? no, he will not try; why, then he is wilfull: if his master should see him sweating and striving to carry it, it were something, then he will say he stuck at a cannot; but when he will not be at the pains to try, he sticks at a will not; pag. 10. God offers the good motions of power, I will help thee, and I will enable thee, and thou wilt not be helped. Jer. 6. 17. Hearken to the sound of the trumpet, but they said, they will not hearken. ---O, saist thou, I do hear the word, and I cannot hear it better; I do pray dayly, and I cannot pray better; thus thou retortest upon God, as the unprofitable servant, Lo, here thou hast what is thine; lo, here is the best faith thy spirit helps me to, here is the best obedience, that thy power enabled me to doe, &c. lo, there thou hast that is thine, thou helpest me with no more.

3. God gives thee a talent, a new power: hath God given thee eyes, thou hast more power to glorifie him, then he that hath none---give account for thy wit; Lord I have contrived busineses and bargains with it, I have jested, quirped, been merry with it; but why wouldst thou not be witty for God, and for the good of thy soul?

4. The more power thou hast to repent, the more thy will is against it; -- the more your righteousness should encrease, it goes the more away: like the dew, the more the Sun riseth, the more it vanisheth away: like many, the more preaching the farther off.

5. Thy cannot is a voluntary cannot. I cannot give to the poor, saist thou; yea, thou hadst once Lands, and Means, and comings in, but thou hast spent all at the Ale-house.

6. Thou art contented with thy cannot; thou canst not be

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The sinfull cannot.

holy, and thou art contented not to be; thou canst not crucifie thy lust, and thou art contented with this cannot; nay, thou wouldst not be able---my people love to have it so, Jer. 5. 31, &c. A man can doe more good then then he does, though not in a gracious manner; yea, and there be degrees more or lesse in both matter and manner: yea, and this cannot is the natural cannot of a broken will; Lot preached to Sodome, and they repent not; Jonas preached to Nineveh, and they repent, though not soundly; Christ a greater then Jonah preacheth to the Pharisees, and they repent neither soundly, nor any other way. Sure more might be done in using of means, though not without some common grace: but so long as wicked will hath a nearest influence in all sinful omissions and transgressions, there is no place left to this; O God give me no power, nor habits, nor influences; but would ye have done all required to be done with power, habits, and influences, by your poor wicked wills? Nay, there is a wicked will not which is a pull-back, and a sinful obstruction to gracious actings. But to say nothing of this more; may not believers so far command influences of grace, as that they have in their power far off or near hand, *in potentiâ proximâ vel remotâ*, sufficient grace to believe and be saved? See *Cornelius Jansenius, tom. 3. de grat. Chr. Salv. lib. 3. c.* who citeth *Vasquez. 1. part disp. 97. Suarez, lib. 4. de prædest. c. 3. num. 19, 20.* But it is required that the party, *non ponat obicem*, lay not a block in the way of the Lord calling him: and if he doe not, God shall undoubtedly convert him, say these men; For if God should deny sufficient help of grace, especially to Infants upon an intention to damn them, (saith *Theo. Smizing. tom. 2. tract. 3. disp. 6. de provid. num. 179.*) such a denial should be against the Covenant, that the Father hath made with the Son, that he hath accepted the death of the Son for the reconciliation of all mankind, and their redemption, none excepted; And therefore he should not, Doe a wrong to Christ. And 2. to all mankind, and sufficient help of grace upon an intention of damning them for original sin.

3. Such

School-men
make conver-
sion to Christ
the purchase
of free will,
the absurdity
thereof.

3. Such a sufficient grace is due to us, not of our selves, but in Christ; yea, but by this Christ hath merited sufficient grace to all; and why not pardon of original sin to all? and life eternal to all? should it not be a wrong to all, and a wrong to Jesus Christ, and a wrong to free will, if such a meritorious purchase of grace be made to all? why are they called by nature the heirs of wrath? for by this, all the Pagans, and Heathens by grace, are also the reconciled heirs of glory, the ransomed of the Lord.

2. Why doe not the Apostles first reveal the drawing and heart-breaking motive of obedience? Christ hath dyed for you all, and reconciled you to God from the womb.

3. What news are these? you all are in that blessed Covenant, passed betwixt the Father and the Son, and Christ hath given a dear ransome of blood to purchase grace to carry you either to Heaven or Hell: but he hath purchased for you no glory, except by the sweating of free will you make it your actual purchase.

4. The Scripture tells us no where that *Jesus Christ* dyed to break the Decrees of Election and Reprobation; and that Christ hath obtained that no man should be damned for Original sin, as many as die in *Adam, Rom. 5.* as many are justified and live in *Christ*, both the life of grace and of glory.

5. This is the far more wide and broad covenant of grace, that the Gospel if men use the light of nature well, (who are, and ever hath been in all ages since the creation the greatest part of mankind) shall be sent to them, and all shall be put in such a capacity to be saved by *Christ* and justified in him, as *Adam* was in, to be justified and saved by the works of the Law.

6. Why doth sin original brook the name of sin, of iniquity, transgression, and a sin for which all die, as *Psal. 51. 5. Rom. 5. Rom. 7. Rom. 8. Heb. 12. &c.* which indeed its no sin, but pardoned, taken away in all mankind, and which brings damnation to no man; for in justice, none can be condemned to death temporal more then to death eternal, for that which is no sin at all? and such is sin original, say they.

Sin original must be pardoned to Pagans in Christ's blood, of which they never heard, say Dominicans. Dominicans grofs as Jesuits in the matter of grace and free will. Cumel. dico quinto, Deus quantun in se paratus est ad dandum omnibus gratiam suam, & ad vocandum omnes adultos juxta illud, Deus vult omnes salvari: ac proinde dicitur communiter, quod in potestate cujusvis hominis est salvari, quia potest habere per divinum auxilium, non quidem ex merito aut dispositione sua, aut quia ex instantiis viribus aut natura conatibus ex lege obligetur Deus ad danda auxilia gratia & vocacionem seu gratiam provenientem, sed ex liber-

7. It is without all authority of Scripture, that the natural actings of Pagans are so washed in the blood of Christ that they never heard of, that they are in their actings meriting the Gospel either of congruity or decency, or of common justice, or of free promise, or by some infallible connexion betwixt the one and the other, or by Christ's merits: True it is, the Gospel, and effectual calling in the Gospel and faith, and all spiritual blessings are bestowed on the Elect in Christ Jesus Ephes. 1. 3. 2 Pet. 1. 3.

2. God works in us what is well-pleasing in his sight through Jesus Christ, Heb. 13. 2.

3. Grace and peace come from God the Father and from the Lord Jesus as the meritorious cause, 1 Cor. 1. Gal.

1. Frans. Cumel. disp. 2. ar. in primam 2. concl. 5. pag. 244. testifies that the best of them is like a sharp briar; for he with others holds, that grace is given to them who lay no impediment in the way of God's effectual calling, and he hath it in his power to lay no impediment, because he can eschew all sins against the Law of nature, and such sins are the only impediments that hinder the effectual calling of God.

But 1. he makes no mention of Christ, his death and merit, which is the only meritorious cause of effectual calling of the chosen. A spiritual soul loves the strongly prevailing power of Christ's calling, the more strongly that it is a work of saving grace, and of the grace of Christ, Rom. 3. 14.

2. The man is equally Lord of heaven and hell who hath salvation in his power by this way, as men have by the Jesuits way; but all men by this way have in their power this preventing grace: for if they do what in them is, and eschew sins, against the law of nature, which Cumel saith they may do, (for such sins are the only impediment of grace) they may be saved; not by merit, as the Jesuits say, but by free-grace, as Dominicans say: but as to the matter Cumel conspires with the Jesuits; call it merit, or give it another name, it's against the Scriptures to teach that all the Americans, Brasilians and Heathen have the preventing grace of God and salvation in their power.

And

And 2. That though all men may lay an impediment to the preventing grace of God, yet they may fulfil the law of nature, and eschew all mortal sin, which if they do, infallibly the Lord bestows preventing grace upon the Americans; for the Scripture saith, We are dead in sins and trespasses, Eph. 2. that we cannot come to Christ except the Father draw us, Joh. 6. 44. that the wisdom of the flesh is neither subject to the Law of God, neither indeed can be, Rom. 8. 7. and that we by nature cannot understand the things of God, 1 Cor. 2. 13, 14. Matth. 16. 16, 17. nor think a good thought, 2 Cor. 3. as of our selves; nor speak a good word, 1 Cor. 12. nor bring forth good fruit, do any good, more then a branch can bring forth fruit being cut off the tree, John 15. 4, 5. or then men can gather wine-grapes or thorns, or figs of thistles, Matth. 7. 16, 17, 18. Luke 6. 43, 44. and therefore far less can Heathens earn by their sweating and labouring effectual calling and salvation: Sure then salvation and preventing grace of God should be in him that wills and runs, and not in God that shews mercy; and it is but an oyling of Arminians and Pelagians to tell that it is not in him that runs by way of merit, yet it is in him, and shall infallibly be given to the runner and willer, who by free-will may purchase both; and all Americans have in them to run and will. Dominicans therefore in this darken free-grace as much as Jesuits, when they tell us, men are saved not by the merit of free-will, yet it is in the power of the free-will of Heathens to purchase influences of saving grace; to put Heathens and Indians, and all men safe at heavens gates, what is this but to say, The King hath made no covenant that all his Courtiers shall be made Kings, yet he hath passed his royal word that if they bring him a flower in May (which they may easily do) they shall, vere, truly receive a Kingdom: this is as great an advancing of free-will, and an abusing of free grace, as Pelagians ever dreamed of. For Proffer said the same of the Massilienses, Universis hominibus prope-riationem, que est in sanguine Christi, esse propositam, ut quicumque ad fidem & ad Baptismum accedere voluerint, salvi esse possunt. 16. Pro universo autem (diditant Massilienses) liberali & magna misericordia largitione dei providentis, Mat. 11. venite ad me omnes. 16. Quapropter, si homo peccator ita se gereret & vitam raduceret, ut nullum novum impedimentum gratia adhiberet, aut obicem, nullumque obstaculum, tunc auxilium gratia vere reciperet, non quidem ex debito, sed ex dei largitione, qua ipse est ad omnium salutem; unde non ponenti obicem cernimus Deum Conc. trid. sess. 6. 11. & 13. Deus neminem deserit nisi prius deseratur ab ipso; sed per hoc nihil tribuitur homini, sed tantum quod possit illam gratiam impedire per peccatum, vel quod possit vitare peccatum contra legislationem, que est in sanguine Christi, esse propositam, ut quicumque ad fidem & ad Baptismum accedere voluerint, salvi esse possunt. 16. Pro universo autem (diditant Massilienses) humano

Prosper epist. ad Aug. de Massiliensibus, vide Jansenium cap. 18. ib. lib. 1. 2. just. c. 13. ad capessenda tam magnificam tamque precelsam varietatis & integritatis gratiam, quantumlibet jejuniorum, vigiliarum, lectio- nis, solitudinis ac remotionis labor fuerit impensus, condignus esse non poterit, qui hoc industrie sine merito vel laborioso obtineat.

Hilarius Epist. dicunt hominem ad hanc gratiam, qua in Christo renascimur, pervenire posse, per naturalia scilicet facultatem petendo, querendo, pulsando, ut ideo accipiat, ideo inveniat, ideo introeat, quia bono naturalem usum ad istam salutem gratiam, initialis gratie ope meruit pervenire.

Corn. Jans. de hæres. pelag. lib. 8. c. 18. Item posse hominem humano genere mortuum esse, Dom. Nostrum Jesum Christum, & neminem prorsus à Redemptione sanguinis ipsius exceptum, etiamsi omnem hanc vitam alienissimam ab eo mente pertransseat; quia ad homines pertineat divina misericordia sacramentum (Baptismus nempe) ut recte Cornelius Jansenius, Tom. 1. de hæres. pelag. lib. 8. c. 3. &c.) itaque quantum ad Deum pertinet omnibus paratam vitam eternam. Ex Faustus, lib. 1. de gra. & lib. ar. cap. 16. Dominum Nostrum Jesum Christum aiunt (diceret si vixisset nostris temporibus Calviniste, sed contrarium Jesuita & Dominicani, Arminiani, Pelagiani, Sociniani) humanam carnem non pro omnibus sumpsisse, nec pro omnibus mortuum esse. See Cornelius Jansenius, ib. to whoie writings Jesuits and Dominicans shall never answer. The Massilienses cared not (as Corn. Jans. tom. 1. de hæres. pelag. lib. 8. c. 17.) for the word of merit, if mans will went before God's grace. Epist. Prosper & Hilar. Ut ideo quis adjuvetur, quia voluit, non ideo quia adjuvatur, velit. And Cassianus denied all merit of condignity, and said, that the labour of our fasting, watching, &c. was not worthy of the grace of conversion and of salvation, and yet he held the merit of congruity to be as needful to go before our conversion. So Hilarius saith, that Cassianus taught, that by seeking or praying, and searching and knocking, we came to the grace of conversion; so that the Massilienses and Augustine, while he followed their error, thought faith not to be the gift of God, but that a merit of impetration, and of knocking & praying went before conversion, and that men obtained conversion & justification by prayer and faith, so that faith is not a gift of God, as Augustine thought, when he did yet stick in the errors of the Massilienses, hence under the name of an occasion or colour they hide merit; for as Jansenius saith, God hath by the good works and holy dispositions that go before grace, aliquam occasionem sive colorem, cur non irrationabiliter, some occasion or colour by which, not without reason, and in no blind way, by a fatal decree without consulting mans will, he gives grace to one rather then to another; and this is the Jesuits and Arminians way. God shall not be a wife and rational agent, but act blindly (saith Cassianus) and unjustly (say our Arminians) if

if he give not saving grace, and influences of grace upon the dominion and disposing of mans free-will; now add to this, that the Massilienses said, as Hilarius and Prosper witness, God did predestinate to glory such only as he fore saw before the world was, should believe and persevere to the end; and that God will have all and every one to be saved; and that God bestows grace upon all and every man; and Pelagians and Jesuits shall find a market for merits; and men shall be Lords and carvers of heaven and hell, and stewards absolute, and sovereign of their own salvation and damnation. What more can be said to blow up and make proud silly free-will?

rity potius rationem habet, unde cum in errore Massiliensium hæeret Augustinus, frequenter meriti rationem, quam in fide & oratione collocabat, per impetrationem exponit, putans (inquit Augustinus lib. de præd. 5. 5. c. 3.) fidem non esse donum dei sed à nobis esse, in nobis, & per illam nos impetrare dei dona; item ut per illam daretur quod posceremus utiliter.

Jansen. in Aug. tom. 1. lib. 8. c. 18. Unde possit ratio reddi electorum & rejectorum, sive cur unus pro alio assumatur, deo viz. sic habente occasionem sive colorem, cur non irrationabiliter, ut Cassilianus (Coll. 13.) loquitur, sive cæco quasi modo, irrefragabili aliqua constitutione, inconsulta hominis voluntate gratiam salvantem uni præ aliis largiretur.

Hilarius in Epist. ad August. Prosp. Epist. ad August. Qui autem credituri sunt, quive in ea fide quæ deinceps per dei gratiam sit juvanda, mansuri sunt, præstitisse ante mundi constitutionem.



PART IV.

CHAP. I.

Of the impediments of heavenly influences upon the soul in general, and of their cure. 2. There be much using of means and no influences. 3. Means would be used in much humility. 4. We may marre influences of grace.

IT is not to be thought that influences, being acts of omnipotency, can properly be hindered; but by way of promise and judicial threatening, he hath revealed in his word that he will give grace to the humble, and resist the proud, *James 4. 6. 1 Pet. 5. 5.* and that he will guide and teach the meek and lowly, *Psal. 25. 9.* he certainly promiseth influence of grace to the meek. Hence

1. *Quest. Whether God gives ordinarily and always influences of grace, at or in the using of means?*
2. *Whether men can hinder the holy influences of God?*
3. *What are the impediments in the soul in general, and their cures with them.*
4. *What are the impediments in special, and their cures.*

As to the first of these four, the following conclusions may be considered.

1. *Concl.* Often God reveals himself. 1. To *Moses* waiting on his herding, *Exod. 3.* he appears to him in the bush; he reveals Christ to the Disciples while they are mending their nets: the Angels declare to the shepherds the birth of Christ while they attend their flocks, yet is there no necessary connexion between the one and the other. But could we in conscience, and in reference to God, while we are yet in the state of unrenewed nature attend our callings, we might lie neerer to

to the Son of righteousness and his influences of grace: a sluggard spirituall may fear spiritual and judicial want of grace.

Ass. 2. There is sometime much seeking of Christ, and there may be no finding, *Cant. 3. 1, 2.* for a time: *Magdalen* is early much seeking up in the morning, and finds for the present, in lieu of and using of Christ, an empty grave, and grave-cloaths only; There is means, and no much crying to God, and for the time no hearing, *Psal. 22. 2. Psal. 69. 1, 2, 3.* It's here as in other means, early up, much labouring, no bread, and the runner getteth not the garland.

The Lord will have 1. free grace to shine above our sweating. 2. He will have us not to sacrifice to the creature, and created diligence, and to painful seeking, and will have us to learn our folly, who place our mercy and will have our Heaven to stand in running and willing and not in his free compassion. *Esau* runs and hunts, and obtains not the blessing; *Jacob* sits less and is blessed: I speak it not to cry down means, but to cry up Christ and free grace. The Lord seems to forbid *Jacob* to pray, *Let me go, for the day dawneth*: but he rather encourageth him to pray; but he teacheth that God's hearing and blessing is more then my tears and wrestling.

3. The Lord would have us to examine, whether it be a using of means humble and believing using of means that we go about, or would be in not. The repenting Thief, in three hours upon the Cross humility. runs, and the same day gets Paradise; and many have a fair wind and sail seventy years in a profession, yea, hear much, and believe not, and the ship is broken, and the man perishes; For *Matth. 8. 11.* many shall come from the East, and the West, and sit down at table with Abraham, Isaac, and Jacob: and the children of the Kingdome (who were first called, and in before them) shall be cast into utter darkness. Do not some sail much and promove nothing to the harbour? Read *Rom. 9. 31, 32.* Ah, tremble to see a man believed to have many thousands, and a great flock in four, in seven ships, and yet the man goes a begging.

Ass. 3. Some means are cursed of God, and God sends judicial influences upon them; Devils believe, and hor-

four take hold on them; *Felix* hears, and trembles, and shifts influences of believing.

Influences not entertained breed loathing of the Gospel.

Concl. 4. Where common influences are not entertained, they produce loathing of, and stumbling at the word in *Capernaum*: the day of grace in the Gospel to *Capernaum* is the year of vengeance; despise not, if ye wonder, O dreadful, yea, wonder, and despise and hate.

Concl. 5. The more spiritual the actings of God are, such as are Gospel-influences leading to, 1. illumination and clear light; 2. to astonishment and to wondering; 3. to strong conviction, they must be more spiritual, especially above law-influences, upon *Barbarians*, and the more direful effects they work: when the excellent element, air or water is made contagious, it is the more pestilentious and corrupt; how doe diseases, and pests rage? were the element of water, which is so excellent and useful, turned into blood, how unpleasent would it be to drink of it? Who knows what influences of wrath follow the Pharisees hearing and hating of Christ and the Gospel? the disposition of Children new born were good in hearing, and *James* his word c. 1. 21. is very useful, that we receive the engrafted word in *read* *just* in meeknesse; otherwise ill soyl marres the feed, and renders it unprofitable, and the good feed makes the soyl worse.

Concl. 6. We are so to use means, in godly trembling, in humility, in faith, as to look that the Lord will send shows upon his own husbandry; and malicious hearers are to be affraid, that rain, dew, summer shows shall cause the bad earth cast up more abundantly briars, nettles, and the like.

As to the 2. Though the procuring of influences be above our reach, except in the way spoken of, yet a small touch of an unskild man may marre the work of an Horologe, that it cannot act; but much art is required to temper it: it's in the power of a child; with little strength to put a small stone in the wards of a lock, so it can neither open nor shut: we can marre our own comfort, and the work of salvation, and then complain of *God to God*, as *Matth.* 25. 25. and the damned in Hell complain that God gives

We may marre influences of grace.

gives not sufficient means, who denyes to send Preachers from the dead to them, and gives them a dry and dead book of *Moses* and the Prophets to give them warning, *Luk.* 16. 29, 30. No husband-man can hinder the rain to fall, the corn to grow, nor the Sun to send down beams and influences of heat and life upon the earth: nor can *Saul* in the rage of his persecution hinder Christ to shoot his arrowes at him, *Acts* 9. Such as complain most of God, are really most naughty, and may sooner meet with the Lord's wrathful rebuke, then with his softening and pitying mercy.

CHAP. II.

The Lord keeps an order in sending influences. 2. He maketh short work on some. 3. There is a consistence of influences at one time, and in one work. 4. Despising of the Word. 5. Refusing of Ordinances. 6. Persecuting of the Prophets. 7. Resisting of the operations of the spirit, do all obstruct influences. 8. Praying and praising promote influences. 9. Hardening of the heart, 10. Not profiting by means. 11. Remaining in nature. 12. Actings in wrath, rancor, malice, bitterness, and inordinate passion, obstruct influences. 13. Keep the oyl of the spirit clean, if ye would have influences. 14. We are to act morally and physically with the spirit. 15. Prayers obstruct not sovereignty acting.

THe Lord's ordinary way of working is here to be observing; the spirit confers not upon *Peter's* hearers, *Acts* 2. influences of faith, and of gladly receiving of the word, v. 41. at the first, before he bestow influences to the pricking of the heart for sin, v. 37. nor does the spirit act upon *Saul*, *Acts* 9. and the *Jayler*, *Acts* 16. for their rejoicing

The order of the Lord in concerning of influences.

cing in the Holy Ghost and believing, and applying Christ and the promises at the first, until first a law-spirit humble and make the proud to tremble. Then the spirit must use divers instruments, and shoot arrowes and influences of law and wrath, and wound the heart with arrows of love: as the Artist, the Carpenter useth sundry tools according to the diversity of timber that he works on, and the Lord here accommodates his influences according to the nature of the soyl. It's like Christs spirit made shorter and more expeditious work on the hearts of *James & John*; for when Christ said unto them, *Follow me*, Matth. 4. 19, 22. they *immediately left their nets and their father, and follow him*. It's as little time betwixt Christ's word to the man sick of the pallsie, *Arise, take up thy bed and walk*, and his walking *Mark 2. 12.* for *immediately he took up his bed, and went forth before them all*: It's like *Matthew's* conversion is of the same nature, *Matth. 9. 9.* *Luke 5. 27, 28.* in which the Lord gives proof, that as some Castles fall at the first shooting of the Canon, so there is no standing out, nor resisting of Christ; for when he adds strength of omnipotency, the work of humiliation, of conviction, of saving faith, or repenting, are all quickly done: as if tilling, sowing, and harvest were all in one day, or one hour.

A confluence of heavenly influences at one time and in one work.

2. We see also that gracious influences are threaded (as it were) upon gracious influences; every bearing of the smiths hammer brings forth at once many sparkles of fire, and a shower of rain is the falling of millions and hosts of drops of rain at once. So in fervent prayer, there must be a cluster of gracious influences; in every sigh and groan there is an acting of the spirit, *Rom. 8. 26.* The work of the spirit must be maimed, imperfect: if godly watching, 2. Prayer, 3. Fervent desire, 4. Humble sense of unworthiness, 5. Faith on the promise, 6. Love to our Father, have not every one their several influences of grace. When the seven stars arise above the Horizon, if six ascend, the seventh must also ascend; in all which, the poor sinner is far below the influences of grace, they are sent out as soveraignty thinks fit; and here the Lord rains down showrs of

of grace, and a showre is made up of a multitude of drops: yet in the general may sinners counter-work and restrain as it were the influences of grace; they may resist the word, *Zech. 7. 12.* *They made their hearts like an Adamant stone, lest they should hear the Law.* Now the Lord cannot give influences out with the preached word where men turn away their ears from the Law, *Prov. 28. 9.* and *Act. 7. 57.* Resisting of the Word on the Spirit in his person, or in his several operations of hindering not saving grace; yet they avenge themselves on the message, influences, and break in pieces the chariot that carries the Spirits operations, and trample upon his word; be in love with the word to count it your heritage, *Sweeter then the honey and the honey-comb*; and you as *David* upon suit, shall have influences to be kept from presumptuous sins. *Psal. 19. 7, 8, 9.* compared with *v. 13.* and *Psal. 119. 40.* *Behold, I have longed after thy precepts, therefore. Quicken me in thy righteousness.*

2. Men can refuse to come and partake of Ordinances Refusing of Ordinances and to be Baptized, as the Pharisees do *Luke 7. 29, 30.* and hinders not influences. and so reject the counsel of God; and refusing to be among the golden Candlesticks, and the Assembly of his Saints, comes neer to trampling on the blood of the Covenant, doing despite to the Spirit of grace, *Heb. 10. 25, 26, 29.* Rejoyce to stand within *Jerusalem*, *Psal. 122.* for the Church is his vineyard: love a room in his Church, for it lies neer to the Sun, and is under the watering and showres of grace. So Christ speaks to the Spirit, *Cant. 4. 16.* *Awake O North-wind, and come thou South, blow upon my gardens, that the spices thereof may flow out.* So there is a commission given that the Spirit in its efficacy blow upon the plants and flowers that grow there; the Church is also his garden of red wine which he waters every moment, *Isa. 27.*

3. *Act. 7. 51.* *Ye do alway resist the holy Ghost*, then must Despising and persecuting of the Prophets proves it to be true that *Steven* said, that they resisted the obstruct influences of the holy Ghost: *Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming.*

coming of that just one, of whom ye are murtherers, (saith he) they who cast down the lodging they injure the indweller; the godly prophet is the house and lodging of the holy Ghost. 2 Chro. 36. 12. Zedekjah humbled not himself before Jeremiah the Prophet, (speaking) from the mouth of the Lord. Now the Spirit acted on the Prophets when they spoke, 2 Pet. 1. 12. then esteem the feet of the messengers of God to be pleafant upon the mountains, for they bring glad tidings of peace, and that they only do who have these gifts of the Spirit to pray and believe, Rom. 10. 14, 15.

4. The speaking against the manifest operations of the Spirit of the Lord, by which Christ cast out devils, draws so deep as the sin against the holy Ghost, *Matth. 12.* and such are deprived of pardon, of faith to lay hold on pardon; and such having done despite to the spirit of grace, must indite war against the Spirit and all his operations; therefore cherish and obey the Spirits actings, be willing to be led by him, close with the counsels and breathings of the Spirit; speak to edification, that which ministers grace to the hearers, and that cherishes the sealing of the Spirit, *Eph. 4. 29, 30.* So singing Psalms and Hymns, and spiritual Songs, with making melody in the heart to the Lord, is a proclaiming that there is some fulness of the Spirit; if the Spirit could speak in the Saints, the two native languages of the Spirit would be *praying* (for that is the cry of the Spirit, *Rom. 8. 15, 23, 26.*) and *singing praises*, *Eph. 5. 18, 19, 20.* The way to have influences of the Spirit is to *pray continually* and fervently, and to give *thanks always* for all things unto God the father in the name of our Lord Jesus, *Eph. 5. 20.*

5. A wicked hardening of the heart, is as if ye would cast water on a weakly smoaking fire of green timber, that cannot be a feat, an office-houfe to the Spirit and his actings, such are interdited of the spiritual seeing, and of the Spirits hearing of the Spirit. *Rom. 11. 8. God hath given them the spirit of slumber; eyes that they should not see, and ears that they should not hear to this day.* It's dreadful when Prophets preach some stark blind and dead: one of the chief and noble operations of the Spirit, is illumination,

Resisting of the operations of the Spirit is so obstruct influences.

Praying and praising promote the Spirit's influences.

Hardning of the heart obstructs influences.

nation, and he is a seeing, and an enlightning, and a hearing spirit.

1. Wink not before the shining beams of the Sun; yield heartily to the convictions of the Spirit, *John 16. 7.* such as waste away the light of conscience and the convictions of the Spirit, are not entrusted again with new actings of the Spirits enlightning.

2. Be tender, and stand in awe of smaller sins: it speaks much of the spirit in *David*, to be smitten with the renting of the lap of *Saul's* garment.

6. Some make themselves incapable of the actings of the Spirit, who seeing great temptations, signs and miracles, have plenty of means, yet remain blind and hard-hearted, and dull of hearing, *Deut. 29. 2, 3, 4. Heb. 5. 11, 12. Job. 12. 37, 38, 39, 40.* if we would improve the actings of the Spirit, and delight in the Lords way, we should have new influences to walk in his paths, *Psalms 119. 35.* and God teacheth *David* good judgements; for (saith he) *I have believed thy commandments*, v. 66. So are they far from new influences who abuse so many plagues and so many deliverances from these plagues, as *Pharaoh* did, and crush the motions of a trembling conscience, as *Felix* did; a doubt it may be if ever the like acting of a Law-spirit visit such men again.

7. All such who remain in the state of unrenewed nature are incapable of the actings of the Spirit: nor does the Spirit lodge in sensual and beastly men, *Jude v. 19.* nor can the world receive the Spirit of truth, *John 14. 17.* no more then the spirit and breathing of a horse can lodge in a pismire. It's true, *John Baptist* was full of the holy Ghost from the womb. *Luke 1 15.* and the Spirit acts him with joy, v. 41. when *Mary* saluted her; but *John Baptists* sin Original was both then pardoned, as touching the damnation thereof, and subdued as touching the dominion of it. Otherwise another spirit acts and works by nature in the sons of disobedience, *Eph. 2. 2.* and these two strong ones can remain and dwell both in one castle; then seek translation, and to be with Christ, if ye would have the Spirit and his influences; multitudes no more complain of the.

Not profiting by means obstructs influences.

Remaining in nature obstructs influences.

the want of the influences of the Spirit then a dead mans corps complains of cold, of hunger, of thirst, or of influences of life from the living-soul; nor complain they of sickness. Oh, it speaks life to be pained for the want of the Spirit and his influences: what wonder that ye cannot persuade a sleeping man that he sleeps?

Actings of bitterness, wrath, and malice in the Saints may sadden the Spirit of God, darken the evidence of the Spirits sealing unto the day of redemption, *Eph. 4. 30, 31*. It must be a sort of suffering to the Spirit, and a casting water on the fire, and a deadning to *David*, as touching vigorous and lively operations, that he acted adultery and murder, which moves him to pray for the restoring to him again the joy of the Lords salvation, and to be upholden by the Lords free Spirit, *Psal. 51. 12*. Can a King dwell even in a palace when it is burning and smoaking about his ears? therefore holy actings, teaching of sinners, praying, praising, *Psal. 51. 13, 14, 15*. to be kind one to another, and tender-hearted, to forgive one another, as Christ did, *Eph. 4. 32*. and to act as the Spirit, and to be holy and heavenly in one walk, puts the Spirit in a sweet composed temper to act and breath abundantly in his flowings of love and grace.

Influences of the spirit are contempered according to the habit of grace.

9. It would be observed that influences of the Spirit are contempered with the actings of grace, with which they concur; the spirit of adoption acts in the grammar of prayer, to cry *Abba Father*; and he comes down to the language of children learning to speak, and to say *Abba*; and the Spirit helps our infirmities. O, it must be great help that the Spirit yields; it must be creating of new heavens, or removing of mountains, or dividing of the sea, or something like (say some:) may the Spirit helps us with a groan; his influences come down to sigh and weep, and mourn like a dove in a Saint, *Rom. 8. 26. Cant. 2. 14. Ezech. 7. 16*. and if so, it's no wonder that the Spirit breaths not on our wild-fire anger. Well, does the Spirit breathe on Christs holy anger? he was angry and grieved, *Mark 3. 5*. and was saddened at the offending of God. To be angry at the sin of offenders, and yet so as to compassionate the soul

soul of the offender, this is to fix a fit seat for the influences of the spirit; nor can we receive the influences of that spirit who applieth and intimateth pardon and forgiveness when our anger is such to these who injure us as we cannot forgive them; and if anger lodge and take chamber in the bosome and brest of a fool, can the Spirit breathe supplications in such a brest? when the fountain is troubled and muddy with clay, it gives no representation of the face and image to the beholder. *Psal. 119. 135. Make thy face to shine on thy servant*; but the soul is a dusty and muddy glasse most unfit to receive the irradiations and beams of such a transcendent sun of glory; yea, it's some way fitted, *v. 136. rivers of water run down mine eyes, because they keep not thy Law*. Then a soul mourning for sin is fit to be shined upon by the Lord: when the man Christs soul is exceeding sorrowful, even to the death, *Matth. 26. 38*. then is his soul fit to receive dartings of the spirit, to pray most humbly with his face on the ground, *v. 39*. most believingly, *O my Father, O my Father*; most fervently with tripple praying, *44. more earnestly, Luke 22. 44*. or more bendedly; then cannot a soul filled with hellish and divelish sorrow, such as was the case of wakened *Judas*, receive influences of the Spirit to see a pierced Lord, and to be in bitterness as one is for his only son, *Zech. 12. 10*. but must despair, and receive influences of hell for hardness and impenitency.

Obj. But we see the Church lament, *3. very unbelievably quarrelling with God. v. 8. When I shout and cry, he shutteth out my prayer. 10. He was unto me as a Bear lying in wait, and as a Lion in secret places*: And *v. 18. I said my strength and my hope is perished from the Lord. Yet verse 24. The Lord is my portion, saith my soul, therefore will I hope in him: then doth not unbelief and sorrow of sad and half despairing, so incapacitate and deaden the soul to receive influences of believing?*

Ans. There is a far other consideration of a soul under prevailing corruption, that is either yet not converted, and of a converted man under a strong prevailing temptation: when two contrary champions, the flesh and the

We cannot expedite change our spirit from carnal dispositions to spiritual, but the Spirit can go and come with great celerity.

spirit, are standing in battel array in the fields, each one enemy attending the motions of another, as in the former consideration: there is a great difference betwixt green timber & dry & withered fewel, or betwixt dry fire-wood & fewel, though dry, yet soaked some days in water; in this ease influences of the spirit from heaven, & influences of the flesh from hell, do not so quickly exchange lodgings, and go and come to and from divers subjects; neither an unrenewed man, nor a *David* under-prevailing lust, are such fitly disposed fields for showres of influences, as in a moment they can cast off deadness and put on a spiritual disposition to receive influences of grace, though there be an active celerity on the Spirits part, for he can go and come quickly, and this is to be seen in a soul under spiritual exercise, even now there is a sad complaining, *I said in my haste, I am cast out from before thy face; and yet with the same breath, nevertheless thou heardest the voice of my supplication.* Then under sense of being cast out of Gods favour, there are also influences to pray, and to pray in faith, and when the Christian fainting faith, *My strength and my hope is perished from the Lord,* Lam. 3. 18. she also saith, *The Lord is my portion, saith my soul,* v. 24. It's clear then that fainting and feeling are neer to other, and so influences for the one and for the other are neer to other; the quickness and celerity of influences is evident in the suddain ups and downs of the soul, as the shining of the Sun in *March* and the showing of the clouds are so neer to other, he comes in his shinings as a fire-slaught in the midst of our sad louring and dumpish deadness, and when the Lord pleaseth his visits are speedy and swift.

CHAP.

CHAP. III.

How the soul is under plenty of means and dispositions heavenly, and yet under scarcity of influences. 2. *Praying and love to the word, according to the will of precept, all along through Psalm 119.* 3. *Delighting in the word, reading and meditating thereon fetch heavenly influences.* 4. Hence 18. *obstructions of influences.* 1. *Hardness and blindness.* 2. *Unbelief.* 3. *Deadness.* 4. *Security.* 5. *Irreligious prophaneſs and Atheiſm.* 6. *Unconſtancy.* 7. *Deceitfulneſs.* 8. *Pride.* 9. *Worldly-mindedneſs.* 10. *Fiery prepoſterous zeal.* 11. *Uncleanneſs.* 12. *Malice and bitterneſs.* 13. *Worldly ſorrow.* 14. *False joy.* 15. *Self-love.* 16. *Wilful ignorance of the Goſpel, and hatred of Chriſt.* 17. *Impatient fretting againſt providences, the contraries of all which help to fetch heavenly influences.* Laſty, *the Lords manner of contributing his influences makes us not paſſive lumps and blocks; the word ſhews that God lays a holy neceſſity on our will, ſo that we are moſt willing and free agents in ſpiritual actings.* 18. *Vain and wanton thoughts obſtruct influences.*

THe heart, as including will and mind and affections, is the publick Inne and lodging that receives all influences.

1. There is a sweet proportion betwixt the influences of the spirit and the new heart.

Quest. *How is it then that the soul is under sweet dispositions and plenty of means, and yet wants influences?*

Ans. This is to shew the absolute freedom of grace, as *Cant.* 1. the Spouse is in a sweet condition, *Let him kisse me with the kisses of his mouth, for his love is better then influences.*

wine. 3. Because of the savour of thy good ointments, thy name is ointment poured out, therefore do the virgins love thee. 4. The King brought me into his chambers; yet she stands in need of a pull, draw me. v. 7. Tell thou me (O thou whom my soul loves) where thou feedest, where thou makest thy flocks to rest at noon-day. Here is a soul in love, longing to be embraced and kissed, smelling Christs precious ointments, taken in to the Kings chamber; yet the prayer to be drawn, and to be instructed where to find him, teacheth, that some are at the well-head, and yet thirsty, and in Christs banqueting house, and yet the praying of such to be drawn, speaks want of influences, and hunger for more, except Christ intimately apply his influences to will and to do. Cant. 2. 4. He brought me into his banqueting house, his banner over me was love. 6. His left hand is under my head, and his right hand doth embrace me. What is here wanting? is not this paradise come down from heaven? but the prayer, v. 5. Stay me with flagons, comfort me with apples, for I am sick of love, is a strong evidence that the Spouse, even in Christs arms, and in his house of wine, where are all the refreshments of heaven, is not sick only, but fallen into a deep swoon, if Christ hold not up the head, and stay the soul with quickning influences: what then could you make of heaven it self, and of Christs sweetest embraces, if he teach not how to improve the fulness of this free love in sweetest actings of heavenly duties? When *John* is in heaven, and sees heavens glory, yet if the present actings of the spirit go not betwixt him and Angel-worship he roves; influences must then make Christ to be Christ, and heaven to be heaven, and the Spirit must open and let out upon the withered soul streams of the well of life, otherwise there is the banqueting house of wine, and there is yet the hungry and swooning Spouse; there is heaven and fulness of glory, and there is yet miscarrying *John*: grace must make it self our grace, and he will have us to know to whom we owe the thanks, both of Christ and of the outletting and emanations of free grace, and of the well of life, and of the flowings and streamings of that fountain, and so the created habit of grace is not to be rested on, but Christ acting in his free grace is all in all.

2. The

2. The Lord gives influences according to his will of pleasure; but we must stir and pray, and act according to his will of precept. Hence all along, *Psal.* 119. praying and influences of grace are woven through other, ver. 25. My soul cleaveth to the dust, that is a work of the Lords gracious will of pleasure; *Quicken me according to thy word*, that is a duty of praying according to his will of precept.

2. His gracious dealing of his will of pleasure, is brought in as an argument to engage the heart to pray for grace to a duty of the holy will of command. 73. *Thy hands have made me and fashioned me; give me understanding, that I may learn thy Commandments.* v. 10. *With my whole heart have I sought thee, O let me not wander from thy commandments.*

3. The acting of a duty according to the gracious will of precept, is made an argument why the Lord should bestow saving influences according to his will of pleasure; to promote us in duties, *Psal.* 119. 40. *Behold I have longed after thy precepts: quicken me in thy righteousness.* 58. *I intreated thy favour with my whole heart: be mercifull to me according to thy word.* v. 176. *I have gone astray like a lost sheepe, seeke thy servant; for I doe not forget thy commandments.*

4. Grace prayed for according to the will of pleasure kindles fire for an engaged heart to do a duty according to the Lords holy will in his word. 33. *Teach me O Lord the way of thy statutes, and I shall keepe it to the end.* 34. *Give me understanding, and I shall keepe thy Law: Yea I shall observe it with my whole heart.* That is, Lord lend me grace, and by that grace I shall repay duty; borrowed grace makes the soule a debter for duties. 32. *I will run the way of thy commandments, when thou shalt enlarge my heart.*

5. It's comfortable for strengthening of faith, to lay before the Lord the victory of his grace, and the strength of the temptation, broken by going on a duty. Hence a temptation; 23. *Princes did sit and speake against me: but an influence of grace to do the duty broke the temptation. But thy servant did meditate in thy statutes.* 69. *The proud have forged a lie against me.* A strong temptation; but its broken:

broken : but I shall keepe thy precepts with my whole heart. 81. My soule fainteth for thy salvation, but I hope in thy word.

Of the sweet
nearness be-
twixt love of
the word and
the word hid
in the heart,
Psalm 119. v.
11. and spiri-
tual influences.

So all along learn, 1. That our free and voluntary trading with grace bringeth home new ships of gold ; and there is no danger of miscarrying and shipwrack.

2. Being once by grace breathed on, we are to hold the wheels a going : grace puts the believer in a holy circle ; and running begets more running, and the motion ends at us and begins at free grace.

3. The nearest purchaser of influences is prayer. ver. 35. *Make me to go in the path of thy Commandments.* 36. *Incline my heart unto thy testimonies.*

4. Grace given is a strong argument to get more grace ; as gold buyes more gold.

5. Though grace begin and prevene us, yet the Lord having once given the stock, spiritual want comes from spiritual sluggishnesse : we are willing to lose the tyde and complain without cause of the seas motion.

6. The ordinary chariot and ship that carrieth the influences of grace is the Word of grace. *David Psal. 119. is sick of love with the Word, Law, Testimonies. ver. 47. And I will delight myself in thy Commandments which I have loved.* 72. *The law of thy mouth is better to me then thousands of silver and gold.* 97. *O how love I thy law ! it is my meditation all the day.* 103. *How sweet are thy words unto my taste ! yea, sweeter then honey to my mouth.* ver. 11, 20, 24, 46, 50, 52, 54, 70, 86, 92, 93, 96, 111, 113, 105, 159, 160, &c. and in that Psalm the influences of the spirit go all along in every verse, in a practical, loving, delightful, panting, lifting of the hands to the Commandments. v. 32. *He run the ways of thy commandments.* 34. *Give me understanding, and I shall keep thy law : yea, I shall observe it with my whole heart.* 45. *I will walk at liberty ; for I seek thy precepts.* 44. *He keep thy law continually.* 60. *I made hast and delayed not to keep thy Commandments.* 66. *I have believed thy Commandments.* 74. *I have hoped in thy Word.* 77. *Thy Law is my delight.* 81. *My soul fainteth for thy salvation : but I hope in thy Word.* 83. *I forget not thy statutes.*

statutes. 87. *I forsook not thy precepts.* 93. *I will never forget thy precepts ; for with them thou hast quickned me, &c.* all which hold forth, if you would have showrs of influences of grace, be in love with the Word, and let it dwell plentifully in you ; for look as influences of vigour and life, and heat upon roses, flowrs, herbs, grasse, apple-trees, vines, corn, go along with light and shining of the Sun, so do the influences of the spirit : and the spirit in his lively actings delights to be carried in the chariot of the Word, Cant. 4. 11. *Thy lips, O my soul, drop as the honey-comb : honey and milk are under thy tongue,* in regard of the precious promises of the Gospel in the sound ministry of the Church, and the savoury influences of the spirit that go along therewith ; therefore he adds, *the smell of thy garments is like the smell of Lebanon.* Cant. 7. 9. *And the roof of thy mouth is like the best wine, for my beloved that goeth down sweetly, causing the lips of those that are asleep to speak ;* (influences of the spirit of grace must go along with speaking) such as are ignorant of the Word, and loath the precious Gospel and stumble at the Word, cannot receive influences of the spirit.

7. There is some admirable nearness of the word to influences, *Psal. 119. 11. Thy word have I hid in my heart : that I might not sin against thee.* The word in the letter can keep no man from sinning against God.

For it is 1. common to all, and if not received by faith, convinces and condemns. Of the word hidden in the heart.

Nor 2. can the habit of grace in the heart prevent sinning, except sinning unto death ; but not such sinning as David might, or could, yea or did fall unto, adultery and murder, of which he was most afraid :

Nor 3. can the literal memory of the word hinder sinning and yielding to dreadful temptations, though it be treasured up in the memory.

Nor 4. speaks he of the spirit, and inward word of the *Swenckefeldians*, *Libertines*, and the like, who forsake the rule of faith, the word, and depend upon wicked inspirations : but by the word *hidden in the heart*, he must mean the Word of God, and the engraven Law of God, Psal.

Psal. 40. 8. *Fer.* 31. 33. not simply, but as it includes the word dwelling in the heart plentifully, *Coloss.* 3. 16. loved, *Psal.* 116. 97, 103. esteemed and prized highly, *Psal.* 119. 72, 128. and believed, 92, 42, 43. and so seldomeo never have any an high esteem, or an habitual love and faith and hope in, and to the word: but influences to keep from sin go along with that word so hidden in the heart, that look as the heavens, clouds, sun, fail not to joyn their influences to the seed of vine-trees, roses, plants of fig-trees; and nature goes along with birds to cherish and to warm eggs for the bringing forth of young birds: so, in some infallible way, by promise, God concurs with the so hidden word to produce faith, and love, and all acts of obedience: how much then does it concern these that move the question, what shall we doe to fetch the wind, and to purchase influences of grace? to read, hear, consider, love, praise, believe and chose the Word as a treasure.

8. Overcomed temptations have influences suitable to grace victory, *Psal.* 119. 23. *Princes also did sit and speak against me: but thy servant did meditate in thy statutes,* v. 83, 69, 161, 141.

9. Felt deliverances from the oppression of man, v. 134. sense of the loveliness and excellency of God want not influences, v. 68, & 132, 133.

3 As the earth and the things that grow thereon receive the Sun's influences, so doth the heart qualified with the habit of grace lodge heavenly influences, and the well-tuned string of the Harp and Viol closes sweetly with the smiting of the pulse, or hand of the Musician; but the mistuned string stricken on makes discord, and receives no concord of musick: the savoury and gracious heart welcomes the breathings of God, when the Spirit can no more act by his influences on a gracelesse spirit, then a Musician can play harmoniously on a broken Harp, or a mistuned Reed.

Hence these evils of the heart obstruct the influences of grace.

1. Hard-

1. Hardness and blindness.
2. Unbelief.
3. Deadness.
4. Security.
5. Irreligious prophaneness and Atheisme.
6. Unconstancy.
7. Deceitfulness.
8. Pride.
9. Worldly-mindedness.
10. Fiery zeal.
11. Uncleanenesse.
12. Malice and hatred.
13. Worldly sorrow.
14. False joy.
15. Self-love.
16. Wilfull ignorance of the Gospel & hatred of Christ.
17. Impatient fretting against Providence.
18. Disordered thoughts and ignorance of God in Christ.

1. Blindness and hardening of the heart, and Pharaoh's As the light not setting his heart, *Exod.* 7. 23. on the miracle of turning of faith and the water of the river to blood; so that the fish in the river softness easily dyed, and the river stank, hinders influences of obedience, *fluence of grace,* to let the people go, *Exod.* 8. 1, 2, 3. *Matth.* 13. 15. Their hardness of eyes have they closed, lest at any time they should see with and rockiness their eyes, and hear with their ears, and should understand hardly receive with their heart, and should be converted and I should heal any such im-pression. them; as if they were afraid for the saving influences of the saving grace of conversion: so men keep strong forts, and imaginations against God besieging them by the preached Gospel, *2 Cor.* 10. 5. 6. and will not have their thoughts led captives to the obedience of Christ. Whereas softness and tenderness in *Josiah* 2 *Kings* 22. 19, 20. brings stooping and self-humiliation, and receives influences for repenting, weeping and renting the cloths before God; for what impressions of grace can the stone or rock, (and such is the heart hardened, *Ezech.* 36. 26.) or the Adamant receive, *Zech.* 7. 12? temptations, signs and wonders do nothing at all to bring down the heart, *Deut.* 29. 3. keep thy heart in some softness and tenderness, and then shall it receive smittings from God; for the very renting of the lap of the garment of an enemy, the not despising of the cause of a servant, whom the master may easily bear down; or the not warming of the loyns of the fatherlesse, with the

fleece of the flock, *Job* 31. 13, 20. in *David* and in *Job* have abundant influences of grace going along with them, and this seems an innocent negative: and when such small sins (so they appear to men) leave an impression of remorse, the heart is like melted wax that easily admits a figure and the print of an image of a man or a Lion; Influences are some way due to softness of heart as grace to the lowly, rain and dew to meadows in the valley, *Jam.* 4. 6. *1 Pet.* 5. 5. *Psal.* 25. 9.

2. Unbelief
obstrains in-
fluences.

2. As the light of faith leads every thought captive to the obedience of Christ, *2 Cor.* 10. 5, 6. so doth unbelief dull the heart. The news of Christ risen again are idle tales to the Apostles, *Luke* 24. 11. Unbelievers are men who cannot be persuaded, ἀπειθεῖς; the Gospel leaves as little impression on the heart as a ship on the Sea, or an Eagle in the Air, where the light of faith leaves not a spiritual capacity for receiving the impressions of the Spirit of grace, and where unbelief reigns: and since unbelief hath conjoynd softness and a fainting at the face of great affliction, so as the heart is moved as the trees of the wood, *Isa.* 7. 2. there is not a feat in it under such softness to receive influences for the noble and high actings of the courage of faith in withstanding Kings and Princes, Priests, Prophets, and People, in subduing of Kingdoms, and in the believers godly hardening of himself as a wall of brass and a fenced City against all these; yea, against death and the grave, *Jer.* 1. 18. *Cant.* 8. 6, 7. *Ezech.* 3. 8, 9. *Rom.* 8. 35.

Influences of
grace do no
violence to the
rational power
of willing and
willing.

This is carefully to be observed, that the influence of actual grace finds either in the habit of grace, or frames and makes in the heart a gracious aptness and capacity to receive actual influences suitable to the duties in hand, either of believing, patient and joyful suffering for the Lord, and such like. As the Lord in his common influences with the Sun rising and going down, the wind blowing, the Sea ebbing and flowing straineth not, nor forceth the nature of second causes, nor draws them as passive lumps to act against the particular inclination of nature, but carrieth along the natural active principles of the Sun, Wind, Sea, and such like natural causes: so neither doth the Spirit of grace,

grace, by his actual influences, carry along the rational powers of knowing, believing, willing, as meer dead and passive blocks, as the Carpenter hewing listeth an Axe and shaketh and moveth the Saw: but the Lord makes the suitable active concurrences of sinless nature and of grace stirring in its influences to joyn together and accord friendly, connaturally, and without jarring, or violence done to nature, and so carries on the supernatural and gracious actings of obedience. And therefore as this point, with all getting get wisdom, *Prov.* 4. 5, 6. *Prov.* 2. Incline the ear, apply the heart; cry, lift up the voice for knowledge, dig for wisdom, as for silver and hid treasures: and then look for influences, *v.* 9. then shalt thou understand (by way of practise, which cannot want influences of grace) righteousness, and judgement, and equity (yea) every good path. And there is much in the walking by faith, the light of faith being the star-light and the day-light ordering the motion; and beside, which no objective light can doe, it inclines and weighs the soul to spiritual acting, and the Spirit must attend the stirring of saving light so inclining the heart with gracious influences.

3. When we give way to deadness, and act literally, and carry on the bulk of praying, hearing, as willing to get the body of the work over, and wrestle not for life and power in praying, and blow not upon the dead heart, to stir up the habit of grace, the Spirit withdraws and acts not on deadness, as the Sun moves not vital spirits in a dead carion, or dead corps, for there are none in it: the naked name of living professors in the Church of *Sardis*, when it was but a name, is plagued with deadness, and so with withdrawing of influences, *Revel.* 3. 1. the Cocks clapping with the wings adds strength to the crowing; should we, if the iron be blunt, and the edge not whet, add and put too more strength, *Eccles.* 10. 10. and seek life by stirring, as sea-men, by sayling about, seek and fetch wind, we should increase warmness of life, and hoisted up sails should receive wind; for humble sense of coldness and deadness and missing of life is a good sign when it brings forth, *Psal.* 119. the prayer so frequent; *Quicken me, Quicken me*: prayers used as

Matins and Vespers, and wandering of heart, and whorish gadding of the thoughts in private praying brings on deadness: and as a Smith blows not the bellows on cold iron and cold fuel, where there is no sparkle of kindling of fire at all, neither doth the North or the South-wind in heavenly influences blow upon such hearts; Would ye have God to be more serious in his influences, when you are formal and not serious at all in the work?

4. Security obstructs influences.

4. Security obstructs actings of grace: the Spouse sleeps, and Cant. 5. 2. the Spirit withdraws influences to open to the beloved: the Disciples sleep, when *Matth. 26.* Christ exhorts them to watch and pray: and can the Spirit breath upon a lying and sleeping sluggard? there is godly fear on the heart; but Peter and the rest of the Disciples in their shameful flight and stumbling at the sufferings of Christ, after their fearless and fleshly undertaking, saying that they should rather die than forsake him, prove that the Spirit withdrawing, by which they fell in that sin, goes along with security: we would watch and fear always; and the contrary of fearing alwayes is hardening of the heart, *Prov. 28. 14.* which infers a withdrawing of that enlightning and softning grace. Where there is rising at midnight to praise, *Psal. 119. 62.* a preventing of the dawning of the morning to cry to God, *Psal. 119. 147.* there must be a continued showr of outlettings of influences of grace for the lengthning out of hoping all the day long: as when Christ cannot sleep, but watches and prays when others sleep, the life of this must hold forth a sea of flowing in continued actings of grace in him.

5. Atheism obstructs influences.

5. A prophane heart, void of God, and filled with Atheisme also obstructs the flowings of the Spirit; so the wicked *Psal. 14. 4.* call not upon the Lord; there is not an owning of a God to be worshipped: *Psal. 14. 4.* and the thing that goes along with that, is oppression; they eat up my people as they eat bread: and what gracious influences can there be there, especially when the Lord complains, *If they are corrupt, they have done abominable works. 3. They are all gone aside, they are altogether become filthy, &c.* and the root is Atheisme: *The fool hath said in his heart, There*

is

is not a God. God breathes not in his influences on such as deny there is a God, till he first blow away the influences of Satan, who would darken and blot out the ingraven notions of a Godhead; because Satan cannot be an Atheist himself, he would make the world speculative Atheists, (but because he cannot do this) he fills the world with practical Atheists; it can neither be blotted out of the heart of damned men nor divels, but a God and Judge there is; but men live without God, as if there were not a God, and these two species of Atheism are dreadful,

ἀθεοί, ἀθεϊστοί.

Atheists without God creator. 1. When men laugh at a God-head that created all, and live by Policy, as State-Atheists. Or,

2. By Reason, as moral Atheists; or by Nature, as many Philosophers and some Physicians; such are dead and dry rocks, never rained on by influences, feldome while the skaddings of the river and streams of brimstone waken them are they out of a sleep; for influences on the creature in all its operations, especially in these of grace, are most proper actings of holy providence: he who denies there is such a thing in the world as fire, or a Sun, must deny that there is heat and light in the world. But the other sort of Atheists, without Christ, God Immanuel, are more inexcusable; as a Gospel-Atheist is farther from influences of grace than a Pagan-Atheist, as is clear from *Matth. 10. 15. Matth. 11. 22, 23, 24. Matth. 12. 41, 42.* because farther from salvation; how few have been converted who were first temporary hypocrites, and long despisers of the Gospel? 2. who have been long moral naturalists; and 3. long bitter and virulent enemies to the Gospel and the godly, though otherways grave and civil? Be much in believing that God is, *Heb. 11.* that leads the way to the noble actings of faith in *Abel, v. 4. Enoch, v. 5. Noah, v. 7. Abraham, v. 8. &c.* and the faith that God is, and rules, and is good to *Israel*, and that he punisheth wicked men though he make them rich, leads the Prophet to the faith of God, his gracious providence in guiding the godly by his counsel, in holding them by the right hand, *Psam 73. 1, 2, 3, &c. 23, 24, 25.*

6. The

6. The inconstancy of affections obstruct influences; even now *Martba* believed, and then, *Lord, be stinketh, for he hath lain four days*, John 11. 27, 39. The ebbing and flowing of the Sea, the waxing of the Moon, the full Moon, the declining of it, the article of the change, have all divers and contrary influences on our bodies, on diseases, on living, dying, birth and health; and so may we judge of influences from the suddain changes of the heart. As

1. It may be *taken away*, Hos. 4. 11. *stollen away*, 2 Sam. 15. 6. and as moveables can be stollen away and hid, though lands *legally* by fraud may be stollen away, yet *physically* they cannot be hid; so the love and bensil of the heart may and can be stollen away, and when hearts are from under the possession of the right owner, the Lord our God, they are not under his influences, when they are not in his world and Kingdom of grace, but in Satans power; hearts benighted are from under the influence of the Sun, and therefore cannot receive the rays and beams of the Sun in the night.

2. Except the Lord pursue even renewed hearts, they are not the same to close with influences now as they were the other hour.

3. The various words used by the Scripture, As

1. Bewitching of the hearts, and charming the *Galatians* from the sound doctrine of Justification through faith only Gal. 3. 1. to Justification by works, prove that influences that take yesterday will not take to day, for they were hot in running, and then cold in sitting down, Gal. 5. 7. *Dent. 19. 6.* while the avenger of blood, his heart is hot. The *Galatians* were willing to pluck out their eyes of late for *Paul*, and now their affection to him being soured, they look on him as an enemy, for he telleth them the necessary and lovely truth, Gal. 4. 15, 16.

2. The heart is a thing *that may be bowed*, 2 Sam. 19. 14. the metaphor is known to the learned, it may be allured and inticed with fair words, 1 Cor. 2. 4. yea, the whole soul may be bought and sold, as Merchants goods, with fair words. 2 Pet. 2. 3. *False teachers, through covetousness, shall with fained well decked word, as exquisitely dressed as hair, make merchandise of you.*

3. The

6. The hearts
inconstancy
doth much ob-
struct the in-
fluences of
God.

3. The heart may be turned as streams of a river drawn thorow this part of the land, or this part, *Prov. 21. 1.* and from nilling to willing, as the Lord thinks fit, according to Gods will of precept, is often the falling of the Church of *Ephesus* sinfully from their first spiritual love, *Revel. 2. 4.* and the turning from good to evil.

4. The heart may be engaged, *Jer. 30. 21.* glued and made to stick to such an object, *Psalms 119. 31.* given up and delivered, *Eccles. 2. 1, 2, 3. Eccles. 1. 13. 2 Chron. 20. 3.* set and fixed to such a way, *Judg. 13. 3. Judg. 5. 9.* touched and moved, 1 Sam. 10. 26. stirred to such a work, *Ezech. 1. 1.* and then as the Sun in the Spring and Summer, coming near the earth, makes more excellent effects on it then the Sun farther off in Winter; when the Lord comes neer, he works otherways on the heart then he doth in his absence; all which with divers other words say it's not easie to lie under and receive the influences of *God*; the gardens and meddows stir not out of their place, the vine-trees, the corn and grass in mountains, valleys, vineyards, flee not away from the falling of wind and dew, and the aspect and dartings of heat and beams from Sun and Heavens: But ah, unstable hearts, which withdraw from under the actings of the Spirit, and weary of prayer, hearing; whereas the establishing of the heart with savoury dispositions, and delighting in the word fetch home influences, as *Psalms 119.* cleareth.

7. The desperate wickedness and deceitfulness of the heart, *Jer. 17. 9.* puts the Prophet to speak to God, *v. 13. O Lord, the hope of Israel, all that forsake thee shall be ashamed.* Influences then must be withdrawn from deceitful workers; and if the heart be deceitful above all things, then in some regard it's deceitful above Satan, as being a heart-deceiving and murdering of our own souls, beyond the privity of Satan, we boyling in the secret furnace of the heart many naughty thoughts that are unknown to Satan; and who knows the hypocrisie of the heart? and what way God plagues hypocrisie with farther hypocrisie, and by all sins? heart-deceitfulness is within it self a rooting of it self: now this deceitfulness being so contrary

7. Heart-de-
ceitfulness ob-
structs influen-
ces.

to sincere and singleness of heart must be incapable of influences, for the upright and sincere heart, and truth in the inward parts, *Psal. 51. 6.* is desired and loved, *Psal. 11. 7. Psal. 146. 8.* exceedingly by the Lord, as most like himself. *Psal. 11. 7. The righteous Lord loveth righteousness, his countenance doth behold the upright.* And so as every thing loveth its own, the hen warms and cherishes her chickens, and every bird the young ones; so must the Lord follow with heavenly and quickning influences sincerity of heart, when he particularly saith to them, *Psal. 32. 11. Be glad in the Lord, and rejoyce ye righteous, and shout for joy all ye that are upright in heart.* The Lord must then follow his own planting, (for the loving of the Lord Jesus in sincerity, and the girdle of truth about the loins, is a part of the armour of God, *Ephes. 6. 14.*) with pruning, hedging, digging, and showres from heaven, whereas upon the heart unrenewed and still deceitful, there shall fall no rain; nor is a deceitful heart more capable of lively influences, then thick gross misty air can admit of wind, or then a torch steeped in mire and dirt is in capacity to receive light and flaming; and suppose (which yet is not possible) God should send saving influences on an unrenewed and deceitful heart, remaining such, yet could not such a poysoned stem bud and bring forth acts of saving grace; as the thorn tree in the fatteft and choicest soil near the Sun, under influences of a warm heaven, benign clouds, a sweet moderate aire, could never bring forth delicious wine, grapes, or pomegranates: prevaricators, hypocrites, and all double-minded halters betwixt the Lord and Baal shall rot in their soil, and be as the heath in the wilderness, and receive nothing of the actings of God; *the Lord is far from their reins, Jer. 12. 2. God is not in all their thoughts. Psal. 10. 4. Salvation is far from the wicked:* and what are then the influences of God on them? *for they seek not thy statutes, Psal. 119. 155. but David, v. 156. Quicken thou me according to thy judgements.*

8. Pride obstructs influences, humility capacitates to receive them.

8. Pride hindereth not a little the out-goings of the Spirit; the proud soul is the fallow ground, the unbroken and unplowed earth, and what can be hoped of wheat
or

or a barley harvest from rain and dew, and influences of Sun, air and clouds, where the plough never broke the earth, and the Husbandman did sow nothing? but as for the humble and humbled broken and meekned man, influences are his by the promise of God (O that is a great and an unchangable thing) *Psal. 25. 9. The meek will be guide in judgement, and the meek will be teach his way.* None can be guided and taught practically to walk in the way of God, but these who are acted by influences of grace; Christ thanks the Father because he reveals the mysteries of the Kingdom to babes or young children, *Matth. 11. 25. and James 4. 6. But he giveth more grace, God resisteth the proud, and giveth grace (and so influences of grace, and more influences of grace) to the humble. 1 Pet. 5. 5.* And see

2. As the Lord and his servant nature hath provided a providence more active and careful in parents for suck and milk to infants, and for food to weaned children, who are as passive as stones in providing for themselves; so doth the Lord rain in a more abundant providence influences of grace on the meekned and broken spirit. Low valleys lying toward the Sun kindly receive dew and rain, mountains not so.

3. If the bones be of new broken and hot, and the wound green, the tender hand of Christ lovingly and compassionately binds up such broken ones. *Isa. 61. 1. Psal. 147. 3. He healeth the broken in heart, and bindeth up their wounds:* and bones easily know their own place of bones when his hand puts them in place.

4. Iron is the strongest and hardest of mettals, yet being hot in the furnace receiveth any impression or figure, and bones yield to the smiting of the hammer, which it doth not when it's cold and stiff: when the cross hath graciously melted and softened the soul, then it receives influences of grace, and is ready to receive, as *Saul, Act. 9. 6. trembling and astonished, said, Lord, what wilt thou have me to doe?* The proud self arrogant spirit will not receive nor lodge impressions of grace from heaven; *be not then high-minded, but fear,* otherways there shall be no rain on you, and you shall not be ingrafted in Christ.

9 Worldly mindedness obstructs influences, and heavenly mindedness promotes it.

9. Worldly mindedness and favouring of the things of the flesh keeps the soul both under deadness and distance from God the light of glory, and the heart and conversation in heaven brings forth that which hath a strong influence of grace with it, *Phil. 3. 20, 21. We look from heaven for our Saviour the Lord Jesus, who shall change our vile body, that it may be fashioned like unto his glorious body, when the soul is in heaven, and we all (2 Cor. 3. 18.) with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord, we are neer to the receiving of the aspects of the glorified Redeemer; But such as mind earthly things, whose God is their belly, Phil. 3. 19. can no more receive influences of grace then earth-worms, or the Serpent that eateth the dust; neither can heaven and the life to come have an impression in the gracious influences of God upon a wretched man, who worships clay and hath no heaven but gold; how can influences of God be received in the heart of an Idolater? Heavens glory upon the soul is so transparent, that bread and hunger had no influence upon Moses for forty days, when he was in the mount with God, and then rays and influences of glory could not but be sweetly received on the soul: it's clear in such as stand and live before the throne, who are under the eternally shining summer Sun, and receive eternally influences of glory, *Rev. 7. 15.* the Lamb leading them, they serve God night and day in his Temple, *v. 16.* and see his face, *Rev. 22. 4.* and reign for ever and ever, *v. 5.* and the Disciples forgot bread and garments, yea and houses for themselves to dwell in (for the three tabernacles were for Christ, and Moses, and Elias, not to shelter them from frosts and rain, and hail, for they feared not the like injuries to glorified bodies) the Disciples say, *It's good for us to be here;* and so it's good for us to part with houses, with ships, with fishing, with nets, with plucking of ears of corn, or buying of bread, yea it's good to part with Ordinances, preaching to the Jews or Gentiles, with working of miracles, healing the sick, or casting out of devils, influences of glory were as connaturally received in*

in the soul that is neer God, and heavenly minded, as the Moon and Stars receive light from the Sun, and dry fewel receives fire where clay and the earthy and drosy, part of the Lords creation, and his foot-stool, can receive no light at all; so if earthly mindedness have fixed a seat in the affections, the spirit of grace and glory cannot shine through gross and earthy hearts; give us corn, wine and oyl, and the influences of the lovely countenance of God say worldlings, we do little value; whereas it is night and winter, and hell for a child of God, when the Lord withdraws influences of faith and feeling, loving, rejoicing and neer communion with God; worshippers of God never miss gracious influences: when the soul is sick after Christ, influences of God, for the high praise of Christ, abound, *Cant. 5. 6, 7, 8, 9, 10, 11, &c.* and *Psal. 63. 1.* when the soul thirsteth for God, and the heart and flesh cry out for the living God, *Psal. 88. 1, 2.* and the soul panteth, as the hart for the water brooks, for God, *Psal. 42. 1.* (which are crying signs of a heart in heaven) then influences of grace, like an high spring-tyde, and like a full river, flow most abundantly, even to the satisfying of the soul as with *marrow and fatness*, and to the tongue praising of God with *joyful lips*, and the remembring of God in *the bed, in the night-watches*, *Psal. 63. 4, 5, 6.* and to the extolling of the Lord as God and King, *Psal. 88. 1, 2, 3.* and the breaking of the heart and bones when God is reproached, *Psal. 42. 3, 10.*

10. Fiery zeal hinder influences; burn the Samaritans with fire from heaven, say the Disciples. O Paul (say fiery followers of the Law) would destroy the Law of God, and have Christ and grace all; but received ye the spirit (or his influences) by the Law? ye know not the wild-fire of revenge and the spirit of anger that leads you, saith Christ to the Disciples, even to the mild beloved disciple *John*, *Luke 9. 54. Come (saith Jeku) and see my zeal for the Lord, liar, come see my zeal for Jeku, and for Jeku his new Kingdom;* but there were here no influences of the spirit of grace, for *2 Kings 10. 31. Jeku took no heed to walk in the Law of the Lord God of Israel with all his heart;*

for he departed not from the sins of Jeroboam, which made Israel to sin. Therefore Jehu his fire in killing Baal's priests, and Achab's seed, being from false principles, carnall and selfe ends, and called by the holy Ghost. Hof. 1. 4. blood-shed and murder to be avenged of God, must come from bastard influences. And when our saviour rights the fire of zeale in John and James, he condemnes the Spirit and the influences that made them so brutishly to startle, Luke 9.55.

2. He reduces them to the faith and sound believing of his coming in the world, which was to save mens lives, not to destroy them, v. 56. it's a notable healing of the too hot blood, that is in fierie zeale to believe soundly the meekness of Christ; therefore would hot and wild-fire influences be well tried whence they come, from Heaven or from Hell: for so some who kill the Lords Apostles, judge then if sparkles of fire can come from heaven, John 16. 2. when it is nothing so. Opni and Phineas are publickly zealous for the Lord; Moses meek in the injury done to him by Miriam, and by Core and Dathan, and his, is fiery against the golden calf in the Lords cause; hence influences from God set them a work, and eat them up as zeal for the Lords house eat up David, Psalm 69. 9. Psalm 119. 139. and Christ, John 2. 17.

11. Fleihly uncleanness put them of Sodom to mock and persecute Lot a preacher of righteousness, Gen. 19. 9. and their not hearing of Lot prove their influences were not of God. The holy Ghost clears to us that David, 2 Sam. 11. all along was carried by no saving influences, for there we find 1. His idleness. 2. His sluggishness, in sleeping in day light, when the Ark and people of God were in the fields. 3. His adultery. 4. His sending for Uriah to cover the matter. 5. His causing Uriah to be drunk. 6. His bloody letter to Joab to kill Uriah. 7. His bloodshed. 8. His Atheistical talking the state of the war. 9. Whereas David mourned for the death of Saul and Abner his enemies, and his not looking with godly trembling on workes of divine justice in the Army, he passeth this over as a chance of war, in all which the spirit that led him in composing heavenly

11. An unclean heart cannot receive influences of the Spirit.

heavenly Prayers and Psalms was now far away: What a things of the Spirit can swine and dogs receive from God? 2 Pet. 2. 12. 22. O but a clean hearth-stone, and a chaste, holy and clean house would be kept for the kindlings and flaming of the holy Ghost. See Tit. 2. 3, 4. 1 Thess. 4. 2, 3, 4. 1 Cor. 6. 19, 20. let the holy Ghost, his temple that he dwells in, be neat, pure, undefiled, for influences are the breathings of the Spirit, and the holy Spirit breaths not on brute beasts, and on slaves to the lust of the flesh.

12. Malice and hatred, called man-slaughter, 1 Job. 3. 15. must benight the soul, and darken and benight, or over-night both conscience, mind, will, and affections; and so as stones or rocks, or the sea sands can receive no influences from Sun and clouds to bring forth wheat and barley, neither can the heart stuffed with malice, for the very incapacity of the soil is the cause why such ground cannot close with such impressions and influences of God. 2 Sam. 23. 1. The Spirit of the Lord spake by me, (there must be quickning influences) his word was in my tongue. The man that ruleth in the fear of the Lord shall be as the light of the morning when the Sun riseth, a morning without a cloud, as the tender grass springing out of the earth by clear shining after rain. The just Prince and Ruler, full of love and mercy to the people of God, and full of righteousness, is like a morning without a cloud, that hath clear influences of a shining Sun; the Lord quickning him with light of love, mercy and righteousness to the people whom he feeds, that he is as the earth receiving from the influence of the Sun, clouds and rain warmth that casteth up tender grass and corn. But v. 6. The sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands. 7. But the man that shall touch them must be fenced with iron, and the staff of a spear, and they shall be utterly burnt with fire in the same place. Then malice reigns so in wicked men, that if a man touch them, and keep society with them in duties of love, they bleed the hands of these that touch them as briars and thorns doe, except the hands be fenced with iron and steel. He notes the Nations to whom David and Joshua offered peace, but they blood the people of God; and

12. Malice and bitterness obstructs the influences of God.

and prepare war, as is clear in the *Ammonites* to whom *David* sent a message of love, and they came against him with the sword and war; now they are such thorns as are for the fire, saith *David*, and that they may be burnt, they require no influences of Sun and rain. *Prov.* 4. 17. *They eat the bread of wickedness, and drink the wine of violence.* Acts of hatred are their meat and drink, and what influences of the spirit can their way, which is the way of darkness, *v.* 19. require? *Rom.* 3. 15. *Their feet are swift to shed blood---* for *v.* 17. *the way of peace they have not known, and there is no fear of God before their eyes.* Be meek and gentle as Christ, *Isa.* 42. 2, 3. *Isa.* 53. 7. a lamb dumb before the shearer, *Luke* 23. 34. *2 Cor.* 10. 1. and that holy meek one lay near the Sun and the influences of the Spirit. *Isa.* 11. 2. *The Spirit of the Lord shall rest on him, the Spirit of wisdom and understanding, the spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord,* *Joh.* 3. 34. *for God giveth not the Spirit by measure to him, neither acteth the Holy Ghost in his sweet breathings on bloody and cruel hearts of persecutors.*

13. Worldly sorrow obstructs influences.

13. Worldly sorrow counterworketh found repentance and godly carefulness, holy defences, holy anger against our selves, godly fear, vehement desire, zeal for God, revenge, such by which we are not to be satisfied with our selves, who have committed such wickedness: now all these require influences of the Spirit, *2 Cor.* 7. 9, 10, 11.

2. The Law-Spirit of bondage being hellish fear, *Rom.* 8. 15. and must be another spirit, then the witnessing spirit, and the influences of the one different from the other: as good wheat, that comes of the plowing and sowing of the husband-man, and wild corn that comes from no plowing or husbandry; but such wild oats grow of their own accord in mountains and in the house-tops, *Rom.* 8. 15, 16, 17.

3. The hypocritical sorrow of *Esau* weeping for the blessing, and yet saying in his heart, he would kill his brother, could have no influences of the Spirit, *Genes.* 27. 38, 41. for heart-prophaness which was in *Esau*, *Genes.* 25. 32. *Heb.* 12. 16, 17. cannot consist with saving influences: and *Malach.* 2. 13. the covering of the Altar with tears, crying and

and weeping to God was bastard sorrow, for they married the daughter of a strange God: and compare *David's* godly sorrow, *Psal.* 51. wherein he seeks the new heart and the free Spirit to be restored to him (there were there strong influences of the Spirit) with his weeping and mourning for *Absalom*, when he was killed: and the difference is clear; this latter seems to be but a worldly sorrow; such as mourn excessively for their dead friends *1 Thes.* 4. 13. banish the Spirit of faith and hope, which cheareth the heart, with the comfort of the last resurrection. Much sorrow spent on (it's a case of conscience to be remembered) the death of a father, brother, husband, wife, children, loss of goods, argues a carnal mind, and blunteth the stirrings of the Spirit: consider *Martha* her grief for her dead brother, and her unbelief, in tying the not dying of her brother to Christ's presence bodily as man, *John* 11. 21. and her sorrow well near drowns her faith, *ver.* 39, 40.

14. False joy in corn, wine and oyl, in full barns, *Psalms* 4. 7. *Luke* 12. 19. in the pleasant things of a present world must not a little oppose the Spirit in his influences, for where that joy is unrenewed, and full and extream at only that which is a worldly good thing, the spirit is yet carnal, and no saving influences can be there; in the regenerate the affections are like two contrary rivers, when the one river is full at the flowing in of the sea, the river in the contrary coast is low and ebb; so joy, sorrow, love, desire, &c. as the Spirit prevails, *Rom.* 7. as the flesh prevails in its motion, so are they up in their fleshly exorbitancies, and low in their motions and flowings toward God, *v.* 16, 17, 18, 19, 20, 21, 22, 23, 24. but the joy spiritual at the coming and receiving of the Gospel, *Acts* 8. 5, 6, 7, 8. the joy of believing, *Rom.* 15. 13. the joy in the midst of heaviness, *Rom.* 5. 2. *Matth.* 5. 12. the joy in the meekness of heaviness, if need be for a season, which is *unspeakable and full of glory*, *1 Pet.* 1. 6, 7, 8. the joy in suffering under reproaches, and the spoiling of our goods, *Heb.* 10. 33, 34. *Acts* 5. 41. *1 Thes.* 3. 9. the Joy in Christian walking *Phil.* 4. 4. the joy of the holy Ghost *Rom.* 14. 17. and the like, are all fruits of the spirit, and have necessarily conjoynd with them heavenly.

heavenly influences to receive the Gospel, *Acts* 8. to belevie with peace of mind, *Rom.* 15. 13. to hope for glory, *Rom.* 5. 2. *Matth.* 5. 12. to be comforted under heaviness, even to love the holy afflicter, *1 Pet.* 1. 5, 8. to all patience in suffering, *Heb.* 10. 33, 34. *Acts* 5. 41. to walke chearfully in our Christian course, *Phil.* 4. 4, 5. all which must be wanting in the false and bastard joy of the world; and the like may be said of desire, the more men waste their desires in worldly objects, the less of the Spirit have they; as these two are excellently conjoynd, *Psalms* 73. 24. *Thou shalt guide me by thy counsels, and afterward receive me to glory.* Influences in perseverance in the way of God, by Gods counselling and leading, are here insinuated; and beside that a spiritual desire, *v.* 25. *Whom have I in Heaven but thee? and in the Earth (there is) none I desire beside thee.*

15. Self-love
obstrueth influ-
ences.

15. Self-love is a note of Apostates in the last days, *2 Tim.* 3. 2. and of men in the state of nature, where self-love prevails above the love of God; (for natural men make themselves the god of gods, and the god of their false gods, *Exod.* 20. 4. *Judg.* 2. 19. *Psalms* 81. 8. *Amos* 5. 26. *Hos.* 13. 2.) there be men who make themselves their last end, it's contrary to all true holiness and sanctification, and so to all acts and influences of the Spirit; for it is the proper work of the Spirit to make us holy, and he bears the name of the holy Ghost, and of the spirit of sanctification upon that reason; and therefore where self is the mans god, what room is left to holiness, and to the influences of grace? and where the love of God is spread abroad in the heart by the holy Ghost, which is given *Rom.* 5. 5. and hath a seat in the heart, *John* 21. 15. *John* 14. 15. *Deut.* 10. 12. *Deut.* 6. 4, 5, 6. *Deut.* 30. 6. as the habitual fear of God hath also; what doubt is there but the Lord shall joyn actual influences of grace to his owne spiritual habits? which should put us to self-denial, and to be less wedded to the love of our selves, and more to love the Lords Word, Law and Testimonies, *Psalms* 119. 11, 47, 72, 97, 127, 128, &c. to love Jesus Christ, his cause and Gospel more then our own life, *Matth.* 16. 25, 26. then houses, brethren, sisters, father,

father, mother, wife, children or lands, *Matth.* 19. 29. *Matth.* 10. 37. *Luke* 14. 26. and where this habit of love prevailing in the heart is, the Lord denies not actual influences to his own sincere followers, and strength of grace to seal his truth with their blood, *Rev.* 12. 10, 11. *Heb.* 11. 33, 34, 35. *Heb.* 10. 32, 33, 34. and when self-confidence and self-love, and carnal fear of losing life present prevails by reason of a temptation; as is clear in Peter and the Disciples, who deny and forsake Christ contrary to their undertaking, *Matth.* 26. 31, 32, 33, 34, 35. *v.* 56, 69, 70, 71, &c. the Lord justly withdraws the influences of his spirit.

16. The ignorance of the Gospel, and the loathing of Christ, renders all Pagans who hear the rumour of Christ but receive him not, and all Reprobates within the visible Church in a worse condition then rocks and desarts are in, for Sun, clouds and rain send influences in them, but the malignity and driness, and coldness of the soil is the cause why they do not spring and blossome as the gardens and meddows; but though the Lord send common helps to such Pagans and unbelievers, yet it is justice that the Spirit in his influences should be a stranger to such as live strangers to the Son of God, for the *Son* and *Spirit* go not contrary ways to their operations. Carnal professors who study only a form of godliness, and aim not at the power of godliness, and do but bear the bare letters and outward bulk of baptism, and the sound of the word preached, and hate Christ, and persecute the godly that are chosen by him out of the world, come under the name of the world, *who cannot receive the Spirit nor his influences,* *John* 14. 17. and have a spirit of their own, *the spirit of the world,* *1 Cor.* 2. 12. this spirit is their tutor and guide; and such as are out of Christ are led by *the prince of the power of the air, the spirit that now worketh in the children of disobedience,* *Ephes.* 2. 2. and are taken captive by him at his will, *2 Tim.* 2. 26. Now can these two spirits, the Spirit of God and the Divil lodge in one and the same dwelling, and exercise their severall operation on the same soul? No.

17. Wrestling
against pro-
vidence obstructs
the influences
of God:

17. The sad freatings and wrestlings at the providence of God incapacitates men for influences of grace: thrice Psalm 78. the people are said to tempt the Lord, and especially in asking meat for their lust, v. 18. can he provide flesh for his people? v. 20. and the Spirit of the Lord so tempted, lets not out his sweet and saving influences upon such as wrestle with his holy dispensations; was there more of the Spirit letten out to Israel for murmuring at the red sea or less? yea less, Exod. 15. for after that they murmured again at Morat, Exod. 14. and in the wilderness of Sin, Exod. 16.1. yea, forty years in the wilderness, Psal. 95. 9, 10. They tempted God, and did erre in heart; and that with their first murmuring in Egypt, was a provoking cause of Gods withdrawing his Spirit: all these forty years is called v. 8. The day of temptation; for to tempt God is a great wickedness; he who welcomes all dispensations with godly submission, and can bow to his Lords will, and cashier and lay aside his own, as the man Christ, nevertheless not my will, but thy will be done, Matth. 26. 39. under the greatest suffering that possibly could be on created flesh, as he who is most holily passive to suffer the will of God, is most holily capacitate to receive the holy, sporeless, active influences of grace, as was the holy thing Jesus, a wide and capacious vessel, as the wisdom of Angels and men can imagine, in whom was all fulness of grace: be then humble and submissively flexible and bowable to the Lords will, in his decrees and revealed will, and the Lord shall dwell with you, and look toward you, Isa. 57. 15. Isa. 66. 2. But what are all these to fetch the wind of the Spirits breathings? for you must have a wind to fetch this wind, a new predetermination and influence of grace to all these duties of heavenly softness. 2. Faith. 3. Liveliness. 4. Watchfulness, &c. opposite to hardness of heart. 2. To unbelief. 3. To deadness. 4. To security, &c. and so we give (say the adversaries) nothing that we can rest on for the acquiring and purchasing of influences of grace, but we must lie dead as passive lumps (say the Libertines and Calvinists what they please on the contrary) that influences begin, and we follow is most necessary,

For 1.

For 1. The Lord bows, moves, draws, and then in the same moment of time the will follows, runs, inclines it self, as Psalm 119. v. 36. compared with v. 112. Cant. 1. 4. draw me, we will run; it's here first the wind blows, and the tyde flows, and then we sail.

2. If grace prevenc nature, and nature prevenc not grace, so we must say.

3. If we pray for the influences of grace, as every page almost of Scripture teacheth us, so we must teach.

4. Otherways salvation and stirrings in the ways of God must begin at nature and at us; so shall we say against all sense, the corn grows to the end the Sun may shine and warm the earth, and the dew and the rain may fall on the grass and corn, and the sea-men sail to the end that the wind may blow? whereas the contrary is true, the Sun must send influences that the corn may grow.

Answ. We shall be most unwilling to side with cursed Libertines, for what can be in strength of reason said against us comes to this,

If God first, before we stir, must bow and predetermine our souls to good before we can act and stir, then are all influences of grace above our reach absolutely; and then fare well free-will, for he who bows irresistibly our free-will, and firstly to that point of contradiction to willing rather then nilling, chosing rather then refusing, he must domineer over free-will, and make it a meer passive lump.

Answ. If God first by order of nature, but in the same moment of time, must stir and bow our souls to holy duties, before our souls can act and stir themselves, then must God domineer over free-will, and make it a meer passive lump in acting it, it's palpably false; For first, by order of nature, though together in order of time, prius tempore, simul natura, the Lord stirs and determines the Sun to rise and go down, Psalm 104. 19, 20. Job 9. 7, 8. Send an East-wind to blow in heaven, and by his power bring a South-wind, Psalm 78. 26. Loose the bands of the wild Ass, and cause him to dwell in the barren wilderness, Job 39. 5, 6. Causes the Hawke, by his wisdom, to stretch his wings toward the North rather then the South, and commands the Eagle to

Eee 2.

mount

God by his influences first acts, and we in the same moment of time follow him, and all under him and no violence is here.

mount up at his command, and make her nest in the rocks, v. 27, 28. And say to the snow be thou on the earth, Job 37. 6. and stir and determine all causes naturall before they stir themselves; yet the Sun in moving, the Wind in blowing, the Eagle in flying, the Snow in falling on the earth, are not for that meer patients, or passive lumps in acting, but have their own activity in their motion; the holy Lords dominion over the operations of second causes natural or free, neither strains nor doth violence to the one sort of cause nor to the other, but it belongeth to the perfection of the Lords holy dominion, and perfect providence to master and rule all causes and creatures in being and working.

2. Therefore as the Lords dominion determines the Sun to rise and move, rather then not to rise, and the Hawke and Eagle to flie toward the North, rather then not to flie toward the North; he destroys not the nature of necessary and natural causes, so we must not bid farewell to the natural operation of the one kind of causes rather then the other.

3. If God first, before we stir and bow our souls, as Ethical, moral, knowing, and considering causes, must move, stir and determine our souls to good, then are all influences of grace above our reach absolutely, and then farewell free-will; there is no necessity of the one connexion more then the other; for the Lords first bowing of our souls by order of nature, before our souls bow themselves to good, the soul being a moral, knowing, and considering cause, as not one, but many Scriptures, *Psal.* 119. 59, 30, 55, 52, 92. *Hag.* 1. 5. *Hos.* 7. 2. *Psal.* 41. 1. *Prov.* 6. 6. *Prov.* 24. 32, &c. prove, shall never conclude that, for the Lord so bows and determines our souls in all our moral actings, as that he leaves the soul to judge, know, consider, esteem, ponder, and weigh in the action, right and lawful, wrong and unlawful, what is acceptable to God, what is displeasing to God, and what is the consequent of the action, whether reward or punishment, Heaven or Hell; and if so, the soul hath virtually, and in the consequent, in its power the foregoing influences of grace, to have them or want them willingly and delightfully.

4. If

4. If the Lord must stir and determine the soul to holy and free actings, so as except he turn, move and incline the will, we can do nothing, *Prov.* 21. 1. *Ezech.* 11. 19, 20. *Isa.* 44. 1, 2, 3, 4, 5. *Ezech.* 36. 26, 27. *John* 15. 1, 2, 3, 4, 5, 6. *Philip.* 2. 13. And 2. if we must pray that God would effectually, by his grace, draw the will and heart, *Cant.* 1. 4. incline it, *Psal.* 119. 36. teach us, open our eyes, *Psal.* 119. 18, 33, 34, 29, 66. not lead us into temptation, but quicken us, lead us in his way, *Matth.* 6. 13. *Psal.* 25. 4, 5. *Psal.* 5. 8. *Psal.* 86. 11. *Psal.* 143. 10. *Psal.* 119. 40, 88, 156. and that by foregoing knowledge; then doe we willingly run at the same time (though there be an order of nature here) the ways of the Lords commandments, and that not compelled, with joy and delight, without violence connaturally, as is clear *Cant.* 1. 4. *Psal.* 119. 32, 60, 33, 34, 43, 44, 106. *Psal.* 122. 1. as infinite Scriptures prove; now how Gods grace makes us both necessarily and willingly to obey, the Scripture is clear, and though we cannot give a natural and philosophick reason, no matter.

18. If we should distinguish betwixt thoughts and con-^{18. Heavenly} quering, and victorious thoughts. 2. Betwixt fixed and wanton carelessly feeling thoughts. 3. Betwixt guarded ^{thoughts and spiritual con-} and well watched hearts, and masterless hearts; we should ^{sideration} draw along know that we hinder and obstruct influences though So-^{heavenly in-} verainty dispense gracious influences by sinful thoughts, ^{fluences, as} the thoughts being the wings of the soul; can influences ^{earthly and} have a feat on thoughts marred by us? surely no more ^{unclean} than a bird can flie with broken wings; and the God of ^{thoughts ex-} nature doth not joyn his influences with causes impossible ^{tinguish in-} to act; he concurs not with the bird to flie when the wings ^{ences.} are broken; nor the running of a dead horse, though one should ride on a carrion, and use spur and rod. But when the thoughts are seasoned with the heavenly disposition of a renewed heart, as the buds and blossoms of the vine-tree are in a neere way to receive influences from the God of nature to become excellent wine-berries, and the most refined earth neer to be turned into gold, and to receive influences for that effect; so a heart gratified with heavenly dispositions must be a subject for heavenly thoughts,

thoughts, and if there be a holy heart, heavenly meditations come out in the night, *Psal. 63. 6, 7. Psalm 139. 17. Phil. 3. 19, 20.*

All aſtings of grace go thro' the channel of a ſanctified judgement which wants not influences of grace.

2. The Lord contempereth the aſtings of the Spirit to the ſubject, being a moral agent, and all our gracious aſtings run through the channel of a ſpiritual judgement; as running the race in Chriſt came from known and well conſidered joy ſet before him, *Heb. 12. 1.* Moſes choſe Saints ſuffering more then Court-honour, for heaven or the recompenſe of reward, looked with another face and representation on the underſtanding then a poor time Court of clay did; the ſuperexcellenſ knowledge of Jeſus Chriſt is ſo praiſed by *Paul*, as his heavenly underſtanding looks on it, as *his all*, yea, *his only all*, and his *all things* beſide are ſtated to his mind as loſs and dung. So to *Abraham's* mind a tent that ſhepherds ſleep in is judged good enough, and the world a bottomleſs lodging, becauſe there ſtands in the eye of his mind a rightly conſidered City, that hath a *foundation* *whoſe maker and builder is God*, *Heb. 11. 18.* And the cauſe of Chriſt's bearing patiently the croſs was his ſanctified judgement of injuries, and ſpitting *διχόυς καλασθόνας*, he under-judged, and in his mind under-priſed ſhame and reproach, *Heb. 12. 2.* as a very ſhadow of a ſhadow and as nothing, and the glory of his Father in a redeemed and ransomed people looked braid and fair, and great on his underſtanding. Know and conſider well, 1. God, an infinite, fair, tranſcendent God, and the ſilly poor nothing and kindleſs nature. 2. Judge rightly of time, and how nothing yesterday and the laſt year is, and weigh in your underſtanding vaſt, high, and braid, and deep, and long eternity, if you have ballance with ſcales that can bear eternity. 3. Underſtand well obedience, faith the weight of the love of Chriſt, never quenched with many floods, and ſin, hatred of Chriſt, and the horror thereof. 4. Take a right view of heaven, how it lies in length and bredth, and a right impreſſion of the fire that is never quenched, and the habitual knowledge of the Lords name, wants not influences for truſting in God, *Pſalm 9. 10.* knowledge where

where to find God in Chriſt, hath aſtings of the Spirit to live and dwell with him, to hold him, *Cant. 1. 7. Cant. 3. 1, 2, 3, 4. Job. 4. 10.* to pray, to come to him, *Job. 6. 45.* a ſoul in darkneſs, and the groſs ignorance of God is not capable of influences of grace, as the centre and bowels of the earth and deep pits receive no Sun-light. We can draw on ſinful diſpoſitions, yea, we created theſe dry clouds that are above our withered hearts, by making our inordinate affections Stewards and Caterers to lay in proviſion for our fleſh, *Rom. 13. 14.* 2. We can ask leave at our fleſh to take a little ſleep, and excuſe it, *Prov. 6. 10. Yet a little ſlumber.* 3. Under drowlineſs and ſecurity we can reſuſe to open and let Chriſt in, *Cant. 5. 3.* and that brings on ſad withdrawings of the aſtings of the Spirit, *v. 6.* 4. Violence done to ſweet diſpoſitions, when they give warning of our debt, may draw to a wronging of the holy Ghoſt, who is dreadfully jealous if we counter-work the aſtings and breathings of the Spirit, and reaſt againſt the out-lettings and flowings of the anointing, and of the well within ſpringing up to eternal life; he puts in his hand by the hole of the door, the Spouſe is convinced that it is Chriſt the beloveds voice, and his knock, and his very words, and no other; yet he is not yielded unto, but reſiſted.

Our drawing in of ſinful diſpoſitions.

2. We keep not the oyl clean, that it may ſhine more clearly in the lamp; inky blackneſs defaces the beauty of the white roſe and the lilly; the duſtineſs and filch of luſts dimmeſs darkens the precious ſtone, that it loſeth luſtre and colour: when a judicial darkneſs, even on a believer, it covereth the habit of grace, and darkens the ſpiritual ſtrain, the ſin of the ſpirit is out of meaſure ſinful; the ſpirit judicially ſleeping, ſees and hears leſs in the Prophet *Jonah*, then carnal reaſon in the Heathen Mariners, for *Jonah* ſleeps, the Heathen men do wake and fear, when wrath from Heaven blows on their ſhip: the leſſer habit of grace that is young and green in the repenting theiſ, doth more in adhering to Chriſt, becauſe actual breathing of the Spirit is ſtronger and more vigorous, then the more rooted and experienced habit of grace in the Apoſtles, when it is now overwhelmed with the baſe fear of ſuffering, for he confeſſes

Keep the oyl of the Spirit clean if you would have heavenly influences to fall on the Spirit.

feffes him to be a King on the Crofs, the Difciples fleeing forfake him: and the Lord preaches that we are more debtors to the Spirit of Chrift then to the habit of grace; praying, praifing, believing, hoping, loving, joying, as acts of kin to the Spirit, gladden the Spirit; what fhould we then do to fetch the wind? *grieve not the Spirit*, but keep the fountain pure and clean from the muddinefs of lufts, for in the light of the Spirit you fee your own fpoils. 1 *Job. 3. 3. He that hath this hope in him, purifies himfelf, as he alfo is pure.*

2. Yield not to indispositions, complain of them to God, and pray them away, as *Pfalms 61. 2. Psalm 31. 22. Psalm 102. 3, 4, 5. Lam. 1. 2, 3, 4, 5, &c. 22, 23.*

Obj. But it is eafie fo to fay, *Be ftrong in the Lord, I am at huge diftance from the Lord?*

Ans. 1. The Lord fpeaks to believers as to moral agents, the actings of faith is in us both moral, and alfo physical or real (though moral acting in fome fenfe be real, and not imaginary) as the fowler with fweet fongs works in a manner morally, or by way of allurements upon the phancy of the bird, enticing it to the net, and the bird alfo physically makes ufe of its wings, God joyning his influence; fo would we, looking to the command and promife of God, be induced to bring will and affections under the acting and breathing of the fpirit, & alfo physically act our faith in the mean time, relying upon God for the flowings of his fpirit.

3. *If any thing be faid, that Sovereignty does alfo hinder influences, for God hides himfelf, will your faith and prayers conclude him that he fhall not hide himfelf but fhine?*

Ans. Sovereignty fhould counter work Sovereignty; if there were a law paffed by the Lord, that ever when we pray in faith in that fame very nick and moment of time, he muft take off the arreftment of defertion, as if prayer were (to fpeak fo) a fort of charming of holy Sovereignty; But the law is, and the promife, that when we pray in faith for fhining influences, he fhall remove our night of the hiding of his face, and the Spirits fad withdrawing, not abfolutely, but in the way of his own holy and wife Sovereignty, and alfo the prayer of faith hath fome other effect then the prefent removal of defertion; prayer keeps the foul under
fufficient

We are to all both morally and physically with the Spirit

Prayers conclude not Sovereignty.

fufficient graces, fresh showings, and stays the burnt man under patient induring of the fire in condition of a refreshing, cooling and expelling of the heat. The man Chrift lies under forfaking; but influences of the Spirit, to pray, to believe, to fubmit, to hope keeps him vigorous and green, that gloriously and triumphingly *he endures the Crofs*: for fuffering pain in faith and joy is more excellent then the removing of pain.

CHAP. IIII.

Of other impediments of influences in particular coming from the mind, will, and fome other confiderable affections, and their cures. 1. *False and heretical light.* 2. *A corrupt will.* 3. *From hatred of Chrift.*

1. **T**He corrupt wifedom and the wicked learning of men, who are carnal and deftitute of the truth, can produce nothing, but doting about queftions, and strife of words, whereof cometh envy, strife, railing, or blaſphemys, evil-farmifings, *κακὰ διατριβὰι* perverse difputing: thefe are the genuine fruits of the heretical fpirit, 1 *Tim. 6. 3, 4, 5.* and of the wifedom of men, which neither is fubject to the law of God and his truth, *ὅτι γὰρ δούλου*, neither can be fubject, *Rom. 8. 7,* &c. of the carnal man, who neither receives the things of the Spirit of God, *Καὶ ἐ δούλου, γινώσκει*, neither can he know them: and obferve that the Holy Ghofl in both places denies both the act and the poffibility of the minds fubjection to the truth where the judgement is rotten. Now as we may well fay, the rock hath no natural power to receive an influence from God, for the growing of wheat on it; nor a thorn-tree to bring forth wine grapes, as our Saviour fpeaks, *Matth. 7. 16.* fo neither can the corrupt, and heretical mind produce founnd truths; nor can the Lord give influences, in a natural way, to a thistle to bring forth figs: indeed by a miracle, the Lord caufed *Aaron's* dead withered rod to bloffome and bring forth almonds: And *Caiphus* (I fay not by a miracle) but in an extraordinary way, *ἀφ' αὐτοῦ*, *John 11. 51.*

Heretical light hinders the Spirits breathings.

not of himself, but by the Spirit, prophesied: and so did *Balaam*. But they did not spiritually, and with the light of faith, know what they prophesied; yea, I would crave leave to doubt, whether they literally knew that Christ God-man was the star of *Jacob*, the light of the Gentiles, and to die for the Elect: as many Hereticks, yea, and the Devils literally know and believe these things with an Historical faith. If you would have breathings of the Spirit to know savingly and to assent to divine truths, notes and dirt and scales must be removed, and the mind renewed: then divine illumination is absolutely needful.

2. Nor acts the Spirit in the polluted mind, and conscience of the world, which cannot receive the Spirit. Now that power of receiving the Spirit, denied of the world, *John* 14. 17. must be both a power natural, and a power acquired by wicked actings; for the elect & redeemed world by a natural power cannot receive the Spirit of truth.

A corrupt will
hinders the Spi-
rits breathings.

2. If the will be corrupt, that it will not come to Christ, *John* 5. 40. and will not have Christ to reign, *Luke* 19. 14. the man cannot lend a seat to the Spirit and his actings to obey and follow God, until the fallow-ground of the rocky will be plowed and broken, otherwise the man sows among thorns, and labours a husbandry to the flesh, and not to the Spirit; as *Paul* speaks *Gal.* 6. 8. and the harvest must be corruption and rotten fruit; judge then if the Spirit labours and tills a plot of ground to the flesh; and if the Spirit from on high can send down influences and divine impressions of dew and warm sun-beams upon the flesh, plowed earth: or if nature intend that rain and Sun-heat shall make the rocks bring forth wheat. O how needful is a denied will, when *Saul* speaks of no will, but Christ's, and commits all to Christ's will, as if his own will were annihilated, though it was perfected, *Acts* 9. the man is fallen to the earth; And he trembling, and astonished, saith, Κύριε τί με θέλεις ποιῆσαι. Lord, what wilt thou have me to doe? There is a strong Emphasis in Lord, and in the word will; His own wicked will was playing the King or the Tyrant over the Saints; and when his will is down, and the will of Christ up, and the man hath been three days in this condi-

condition fasting and praying, then comes the spirit to take his own chop and to act in *Panl. v. 17.* *Ananias* saith, Brother *Saul*, the Lord (even *Jesus* that appeared to thee in the way, as thou camest) hath sent me to thee, that thou mayst receive thy sight, and be filed with the holy Ghost; a humble broken will, deadned to self, and to all things shall be rained on, and such as is rebellious shall be a land of droughth, *Zeck.* 14. 16. And it shall come to passe that who so will not come up, of all the familys of the earth unto *Jerusalem*, to worship the king the Lord of hosts, even upon them shall be no rain.

3. There be strong impediments that obstruct influences of the spirit of grace from all the affections, if the heart be not with all watching watched over.

1. The world that hates Christ, *John* 15. 18, 20. and persecutes him and his servants is the same world which cannot receive the spirit of truth, *John* 14. 17. if ye hate Christ and the Godly, no influences of grace for you. Ye shall hew all your dayes, be ye minister, or professor, upon hard timber without the Spirits tools; ye shall pray, preach, professe, hear, sing, praise in the letter, with out the Spirit and his influences; for ye can not receive the Spirit of truth, *John* 14. 17. and then must you be dry and withered in all your actings: whereas influences, and manifestations are promised to the lovers of Christ. *Joh.* 14. 21. he that hath my commandements, and keepeth them; he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and manifest my selfe to him.

These sure are the revelations and manifestations of the Spirit. *John* 15. 24.

Christ puts a strong wall of difference between the hating world and the disciples, *v. 24.* now they have both seene and hated both me, and my Father, but not so ye, *v. 26.* when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. *v. 27.* and ye also shall beare witness, because ye have been with me from the beginning. Here are actings of the spirit in the disciples who love the father, and Christ, that the spirit acteth them to bear witness of him to

Divers actings
of the spirit
in the spouse
sick of love
for Christ in
Solomon's
song of songs,
speak and
hold forth in-
fluences of
the spirit.

the world upon all hazards, even to death and torment. We see what workes and actings of the spirit is in the Spouse sick of love for Christ, which are in that song of songs to be seen, comparing, *Cant. 2. 5. Cant. 5. 8.* with other places of the song: these workes of the spirit are seen,

1. A desire to be kissed with the kisses of his mouth, *Cant. 1. 2.*

2. A spirituall smelling of his good oyntments, *Cant. 1. 3.*

3. A prayer to be drawn, and a vow to run being drawn, *Cant. 1. 4.*

4. A resolution to rejoyce in his love, with all the virgins and chaste followers of Christ, *Cant. 1. 4.* to rejoyce more in his love then in wine.

5. A desire to be where Christ dwelleth in the tents of the Shepherds, a sound Ministry, *Cant. 1. 7.*

6. A profession of intimate love to Christ, so as he lies as a bundle of myrrhe betwixt her breasts all the night, *Cant. 1. 13, 16.* an extolling of Christ as the apple-tree among all the trees of the Forrest, *Cant. 2. 3.* and a delighting to taste the fruits of his love.

7. A spiritual feeling in being taken into his cellar-house of wine, *Cant. 2. 4.* a desire to be refreshed and established with the promises and comforts of the preached Gospel. *Cant. 2. 5. Stay me with flagons, and comfort me with apples, for I am sick of love.*

8. The feeling of his love-embracements when they are on, *v. 6. His left hand is under my head, and his right hand embraceth me.*

9. Because the whole song is a song of love, there is a charge given not to offend Christ, *v. 7.*

10. An eying of him by faith, in his approaches in the delivery of his people in his coming in the flesh to save the world in the preached Gospel, in all which his coming, leaping over the mountains, and skipping over the hills, saith, That no impediment of the enemies, and the powers of hell, and no evil deserving of sin can obstruct his gracious motions to save and comfort his own, *v. 8, 9.*

11. The discerning of Christ's calling us in the Gospel, *v. 10, 11, 12. My Beloved spake and said unto me, Rise*

Rise up my love, my fair one, and come away.

12. The discerning of his desire of our worship of the Churches praying, doctrine and discipline, *v. 14, 15. O my dove--- let me see thy countenance, let me hear thy voice; for sweet is thy vice, &c.*

13. The Churches claiming of interest mutual betwixt Christ and his Spouse, *v. 16. My Beloved is mine, and I am his.*

14. The observing where Christ is, his feeding among the lillies in his Church, which is clean and comely by his beauty. *16. He feedeth among the lillies, 17. untill the day breake, &c.*

15. The Spouses desire of his company, *v. 17. Turn my Beloved, and be thou like a Roe or a young Hart upon the mountains of Bethel: a desire of being with him for ever in glory, as Rev. 22. v. 17, 20.*

16. The Spouses careful seeking of Christ, and spiritual restlessness till she find him. *Cant. 3. 1, 2, 3, 4. I sought him whom my soul loved, I sought him, but I found him not, &c.*

17. The sweet spiritual smell of the so loved Church, *v. 6, &c.*

18. Chap. 5. The Spouses discerning of his knock and voice though she sleep. 2. The acknowledging of her sinful denying to let him in. 3. The Spirit of Christs acting upon her heart, till the bowels of love were stirred in her, *v. 4.* 4. The opening to him. 5. The smell of her obedience, which she felt, like dropping myrrhe, *v. 5.*

19. The Spouses swooning and falling dead at his departure.

20. The Spouses praying and seeking him, when now he had withdrawn himself, and the missing of the sweet actings of the spirit to her sense, *v. 6.*

21. Her seeking of him at the watchmen, *1, 6, 7.*

22. Her desire that other professors, the daughters of Jerusalem, may in prayer hold forth to Christ her spiritual state of love-sickness, *v. 8.*

23. Her preferring of Christ to all other beloveds in Heaven or Earth, *v. 9.*

24. The

14. The Spouses high exalting of Christ in all his parts, endowments, graces and lowliness, *My Beloved is white and ruddy*, v. 10, 11, 12, &c. all these, and many others the like teach that the spirit in such excellent operations and graces, hath his dwelling and seat in an heart strongly filled with the love of Christ.

Hating of
Christ.

But who hates Christ?

1. All persecuters of his members. *John 15. 18. If the world hate you, ye know that it hated me before you; And it is expounded v. 20. If they have persecuted me, they will also persecute you.* And whoever loves not the Brethren are not translated, *1 John 3. 14.* and they who love them not hate them, *1 John 3. 14.* compared with v. 15. how carnal lust and the love of glory from men hindereth influences of the Spirit to love Christ; See *John 8. 42. If God were your father, ye would love me. 44. Ye are of your father the Devil, the lusts of your father desire ye will do; he was a murderer from the beginning, v. 50. I seek not mine own glory.* The strong love of Christ in the heart is a chamber and a house for the Spirit to act in.

2. Not desiring of God, but an abhorring, or a soul abhorring of God hinders influences of the Spirit.

Soul-loathing
of God obstructs
influences.

1. Are there any who abhor God? such a sad word is spoken of the Jews, *Zech. 11. 8. Three Shepherds also I cut off in one month, and my soul loathed them, and their soul also abhorred me.* Departing from God, as a whorish woman forsakes her husband, is charged upon the confederat people, harlotry upon every high hill, and under every green tree, *Jer. 2. 20.* even when they said, *We will not transgress.* *Hos. 4. 12. The spirit of whoredom hath caused them to erre, and they have gone a whoring from under their God, 13.* And can the holy spirit of the Lord, the husband act in a whorish spouse, who grieves that spirit? See *Psal. 106. 39.* Can refreshings come from the fountain of living waters, to such as *Fer. 2. 13. forsake the fountain, and hew them out cisterns, broken cisterns that can hold no waters?* or can the Spirit dwell and act in that soul which abhors God and the spirit of God and his operations? no man will lodge in an Inn in which he knows they lie
in

in wait for his life. *Isa. 63. 10. They rebelled and vexed his holy Spirit.*

2. There are who say, *Job 21. 14. to God, Depart from us, for we desire not the knowledge of thy ways; and who Prov. 1. 29. hate knowledge.* Now the spirit of the Lord is a spirit of knowledge, and needs none to counsel him and reach him knowledge, *Isa. 40. 13, 40. And to one is given by the same spirit (saith the Apostle, 1 Cor. 12. 8.) the word of wisdom, to another a word of knowledge by the same spirit; and he is, Ephes. 1. 17. the spirit of wisdom and revelation, who gives the knowledge of Christ; the Spirit then will not be a teacher to such as hate the master teacher and all his instructions. Wil a man be an instructor to a Disciple or Apprentice, who (to his knowledge) hates and flies from him, and abhors him? who abhors, mocks, and does despite to the Spirit? and will the Spirit going forth be as the pleasant morning in such a man? sure the Spirit teacheth not, convinceth not, guideth not in all truth any, *John 14. 26. John 16. 7, 13. but such only as Christ sendeth him unto, John 14. 16, 17. & 16. 7. I will send him unto you, v. 13. He shall guide you---He shall shew you things to come, John 15. 26.* And therefore he comes to this, *Psal. 73. 25. Whom have I in heaven but thee? and (there is) none upon earth that I desire besides thee.* What is such a man? how is he known by another? There be three notes by which he is known, v. 23. 1. Nevertheless (though I be a beast and a tempted fool doubting of a providence) *I am continually with thee.* O blessed company! Then follow two observable actings and influences of the Spirit. 1. The confirming and upholding influence, the supernatural *manutenentia*, upholding of the Spirit, *Thou wilt hold me fast by my right hand.* 2. There is the guiding, *John 16. 13. and leading of the Spirit, Psal. 143. 10. Psal. 73. 14. Thou shalt guide me by thy counsel.* So every element acts and moves most connaturally in its own place; the river moves most connaturally with- in its own channel; it's violent in its motion when it runs above and without its own banks: the wind moves naturally in the air, but most violently and unkindly in the
Influences
of the spirit
are connatu-
ral to the spi-
ritual man-
bowels*

bowels of the earth, for there it causes earthquakes, and swallowes up houses and Cities. The Spirit of the Lord acts and breaths sweetly in a believer; but the spirit that moves in a possessed man, is proven to be the spirit of the Devil not of God, because he moves most connaturally, and casteth the possessed one, who is his house, in fire and water, *Mark 9.* he is not a gracious guest who sets on fire his own lodging. *Isa. 26. 9.* *With my soul I have desired thee in the night; yea, with my spirit within me early will I seek thee:* and that is a work of the spirit to learn righteousness, when the Lords judgements are on the earth. *v. 12.* *Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us.* The Spirit refers all acting on earth to God, for the good of his Church; and there follow many expressions of faith and liveliness to the end of the Chapter. *v. 13, 14.* the Lords that ruled over us beside thee are dead: *the people (v. 16.) prayed to thee in trouble. v. 19.* *Our dead men buried in Babylon shall live and be delivered:* Could we desire and thirst after God, the Spirit should act more abundantly in us.

Where there is soul-desiring of God there be many influences.

Sensuality and influences of the spirit cannot be together.

3. From our joy or delight, and our sadness and sorrow, arise impediments of spiritual influences. As
1. Carnal sensual delights and the Spirit cannot be together, *Jude v. 19.* *sensual, not having the spirit.* The more men are drowned in sensual lusts, the less of the Spirit they have, or nothing at all. The Apostle, *Phil 3.* makes an opposition betwixt such whose God is their belly, and mind earthly things, corn, wine, and oyl, and mind not spiritual things, and so bewow nothing of the Spirit; and himself and sound believers, who have their conversation in heaven, which must speak much spiritual mindedness, and mighty influences of the Spirit, by which the mind, the apprehensions and thoughts, the affections, hope, faith, love, delight, haunt heaven and eternity much. The Scripture calls some swine, *2 Pet. 2. 22.* some other dogs, *Rev. 22. 15.* Does the holy Spirit dwell and breath in and through a prophane and unclean man, such as are swine and dogs? It's strange that the preaching of the Gospel and Satan lodge together in *Judas*; *Have not I chosen you twelve, and one*

one of you is a devil? *John 6. 7.* *Matth. 10. 1.* *And when he had called the twelve disciples, he gave them power against unclean Spirits to cast them out, and to heal all manner of sickness. v. 7.* *Goe and preach.*

2. Influences of grace, spiritual joy, persevering to the end, can no more find good soil to grow in a rocky, stony, proud, and graceless heart, then corn can grow on stones and rocks, *Matth. 13. 20, 21.* though there be a receiving of the word with joy and delight, that joy is but false mental. The only cure of this is, if we would have our spiritual desires as touching grace, and glory, and other things annexed to this, is to listen to that *Psalms 37. 4.* *Delight thy self also in the Lord, and he shall give thee the desires of thy heart.* What was spoken of love-sickness after Christ, the same is true of soul-delighting in Christ, that in any precious actings of the Spirit goes along with both, *Psalms 63. 7.* The soules following hard after God *Psalms 63.* is a fruit of the other *v. 6.* *When I remember thee upon my bed, and meditate on thee in the night-watches, then v. 5.* *My soul shall be satisfied with marrow and fatness; my soul shall praise thee with joyful lips.* *Psal. 51. 11.* *Take not thy spirit of holiness from me.* Why? what special fruit of that spirit doth he seek, *v. 12.* *Restore unto me the joy of thy salvation, and firmly sustain me with (thy) free spirit, a willing, a princely ruling spirit.*

Joy hath a strong impulsion, and hath vehement expressions; as clapping of the hands, *Psalms 47. 1.* *Shouting, speaks strong* *Psal. 63. 7.* *In the shadow of thy wings I rejoyced.* *Heb. 1.* *shouted.* And *Matth. 5. 12.* *Rejoyce, χαίετε ἡ ἀγαλλιάσθε, rejoyce and leap for joy, as in a dance.* It's excellent to strong impulsions of the Spirit, to joyn strong and vehement actings of ours. High-bended and fervent acts of obedience come not but from strong habits of grace; but here I speak of mighty stirrings of influences; here we would beware of straining affectation of shouting, and expression of delight; some bring more out then is within, when literal crying and shouting does exceed the inward impulsion of the Spirit; it's dreadful to lye of the Holy Ghost, and of his impulsions: but to the point. Our actings within.

actings would be proportioned to the Spirits stirring: Mighty rivers come from a huge arm of the Sea: some streams flowing from little small fountains run scarce the fourth part of a mile. 1 Cor. 15. 10. Strong labouring comes from strong and abundant grace. *I laboured more abundantly than they all, yet not I, but the grace of God which was with me.* A strong influence of the Spirit calls for a strong virtual consent, especially when the Spirits impulsion of joy is strong, *Cant. 1. 12.* While the King sitteth at his table, and feasts the Spouse with quickening influences, and satisfies her soul as with marrow and fatness, *my spikenard sendeth forth the smell thereof.* The spikenard is here the precious oyl or ointment of spikenard, *John 12. 1, 2, 3.* that is, the smell of her actings of joy, delight, love, were strong and exceeding favoury, as his table was a Kings table and fat, and the actings of his spirit strong, then follows a suitable strong expression of delight, *v. 13. A bundle of myrrhe is my beloved unto me, he shall lie (or lodge) all night betwixt my breasts.* And *Cant. 2. 4.* the King brought me into his house of wine, that is, into the chamber of the most spiritual and soul-delighting consolations of the Gospel, that rejoyce and cheer the heart as excellent wine doth one that is fainting, as *Psal. 104. 15. Prov. 31. 6, 7.* compared with *2 Cor. 1. 6. 2 Thess. 2. 18, 19.* And the Spouse joynes to this a most vehement disposition of soul-sickness of love for Christ, *v. 5. Stay me with flagons, and comfort me with apples, for I am sick of love.* As also godly sorrow for sinne, *2 Cor. 7. 10, 11, 15.* a special work of the Spirit, and princely and kingly gift of his Spirit who was raised from the dead to act this sorrow in us, *Acts 5. 31.* as also swooning and dying at the absence and withdrawing of Christ the beloved, *Cant. 5. 6.* is a fruit of the Spirit; and to sleep, and eat, and drink, and rejoyce when the holy Spirit is sacred, and when he withdraws his actings, is a dismal and sad token, though there may some influence of corruption be in sorrowing, because the Spirits actings are suspended as they are our comforts or apples to delight children, and not as duties that we owe for Christs love to us, and conscience

Godly sorrow
may help influ-
ences.

science of his command, which saith *Phil. 4. 4. Rejoyce alwayes in the Lord, &c.* and here we would beware of worldly sorrow that causeth death. Sorrow and heart-breaking because of the breaking of created comforts, as if God were not the soules portion and the Saints all in all, should be eschewed, this sorrow blunts and deadens the soul from drinking in influences of glory as far, *Luke 9. v. 32.* also Law-sadness, dumpish servile down-casting, because it deadens and kills as the Law doth, must be eschewed: indeed sadness that Evangelically mortifies and deadens to created spiritual comforts, may quicken the believer to a more vigorous delighting in Christ himself, who is more then comfort, *Psal. 119. My soul drop-peth away for heaviness;* and that puts fire in the soul to pray. *Strengthen thou me according to thy word.* It appears to be spiritual sorrow that breaks out in prayer, *Matth. 26. 38, 39. Psal. 18. 45, 56. Psal. 61. 2. Psal. 102.*

4. There are in the fourth Class two affections, hope and audacity, or fool-hardiness, which would be taken heed unto.

How hope and
audacity pro-
mote or hinder
influences.

Now with hope, which looks to good to come and hardly attained, we must take in faith, one of the fruits of the Spirit, *Gal. 5. 22.* Sometimes one affection in its carnality will counterwork another, *Luke 24. 41. The disciples believe not for joy and wondering.* But the special ground is unbelief: the wide desire of unbelief thinks God cannot be so abundantly good as to restore to them Christ from the dead, and the carnal reasoning of wondring contradicts a possibility of the resurrection; over-acting of one affection, to wit, of joy, when it's literal, counter-works the actings of the Spirit in the faith of the promises. Hence must Christ soften the heart with swafory actings, before the man believe and consider what Christ does morally, *Luke 24.* He opens the Scriptures to the two disciples, *Luke 24. 27.* He rebukes their unbelief, *v. 25.* and as to his own disciples, he sent them word with eye-witnesses who saw another, and him, that he was risen again, but their words seem idle tales to them, *Luke 24. 11.* And he upbraided them for their unbelief and hardness of heart, *Mark 16. 14.* 3. He appeared

One affection
counter-works
another, and
hinders faith.

peared and spake to them. 4. He made their senses witnesses, by causing them see and touch his hands and feet. 5. He did eat with them, which was an action of life. 6. He wrought a miracle, of bringing multitudes of fish to their net, but all is to little purpose until he take a real and effectual way, by the working of the Spirit, *Luke 24. 45. Then opened he their understanding, that they might understand the Scriptures.* Then the opening of the Scriptures, though in the mouth of Christ, avail little to faith, except the Spirit of Christ open another lock, even the heart. This is one of the first works of the Spirit, to convinceth the conscience of unbelief, *John 16. 8, 9.* and when the Spirit hath taken that castle, and brought the soul to be sensible of unbelief, he can easily take in the rest of the works; frequent casting to of new oyl to the lamp, keeps it shining, and new fuel causes the fire to flame. Frequent repeated acts of believing bring the disciples to get the grace to do greater works than Christ did, because Christ went to the Father, *John 14. 14.* Believe influences of grace, and have influences of grace abundantly furnished to you: ask the Spirit in faith, and the Father is as willing to give the Spirit, as a Father is to give bread to his hungry child; so here faith makes a fair wind, *Luke 11. 9, 10, 11, 12, 13.* It is not so in nature, the husbandmans natural faith, that it shall be a sweet, warm, fruitful Summer, makes not a fruitful Summer: The Sea-mans natural faith, believing fair winds, and no storms at all, makes it not to be so; for often faith here is but fancy, but faith acting daily upon the precious promises of the word, brings strong gales, and summer-influences of heart warmth of the Spirit, and in a manner creates new blowings of the North and South-wind, fainting under the breathings and knockings of the Spirit of Christ, makes him withdraw, *Cant. 5. 2, 6.* Here unbelief binds up the wind and breathings of the spirit, as it doth the mighty actings of Christ, *Mat. 13.* An unbeliever, as touching his state is a Pagan, and doth the holy spirit dwell in an Heathen? Lively hope (for there is a dead and withered hope) is no less a fruit of the spirit then faith. This is a specificke

Moral acting cannot avail without real influences of the Spirit.

Frequent acts of faith promote influences of the Spirit.

specificke difference between an unconverted Pagan who wants the spirit, and a convert who hath the spirit. The former is one who has *no hope, and so is without God, and without Christ, and without the Spirit of God in the world,* and so is not capable of influences, *Ephes. 2. 12, 13, 14.* and one whom the Lord according to his abundant mercy hath begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, *1 Pet. 1. 3.* For in such a man there be many actings of the Spirit. As Faith. 2. Perseverance therein, *v. 4, 5.* Rejoycing in God, *v. 6.* Patient believing in the furnace, *v. 7.* Love, *v. 8.* all which are fruits of the spirit, *Gal. 5. 22.* And hope under deadness spreads abroad the sailes, and hoises them up to receive and gather in the wind: it brings home influences of grace to lie at the tide and wait until the wind blow sweetly and fairly from the Spirits earth. Hope is the onwaiter, expecting shows of influences in the conscionable using of the means. The hope of him who purifies not himself, *1 John 3. 3.* shall wither; hope to the end still flourishing, growes on the right tree, and speaks a communion with the spirit, which hath conjoynd with it the obedience of children, the not fashioning our selves to former lusts, and holiness like unto God who hath called us, *1 Pet. 1. 13, 14, 15, 16.* otherwise the hope shall be a broken tree, and hath nothing to doe with the Spirit. Many say they hope well, and it's good to hope well, and live upon thoughts that they shall be saved, yet are profane and godless, walking after their lusts; this is sinful boldness, and the spirit dwells in none such. There is a boldness of faith in access to God, and in approaching to the throne of grace, *Rom. 5. 1, 2, 3, 4.* *Heb. 4. 16.* by which Davids soul makes her boast in the Lord, *Psalms 34. 2.* It hath these undoubted graces of the spirit, faith, praying, glorying in tribulation, patience, the love of God spread abroad in the heart by the holy Ghost, which is given to us, *Rom. 5. 1, 2, 3, 4, 5.*

Hope promotes influences.

Sinful boldness obstructs influences.

5. The fifth Class of impediments come from these two. 1. Despair and anger.

What workings and saving impulsions in the spirit can be in *Cain, Saul,* and *Judas,* is not conceivable. Hope that

that makes not ashamed, *Rom. 5.* as is said, dwells sweetly with the spirit.

Anger hindereth influences.

How Elisha could not prophesie by reason of anger.

2. The violence of the passion of anger overclouds the soul, so that *Elisha* is not capable to receive propheticall influences, and to prophesie, he was so incensed against wicked *Jehoram*, 2 Kings 3. But when the minstrel played, the hand of the Lord came upon him, and he prophesied. *Theodoret* saith, with the sweetness of the harmony of the Psalms the mind of *Elisha* was calmed and composed from the storm of anger. The sound of musick (saith *Cajetan*) makes an inward contracting and gathering together of the actions of the mind, and so an elevating of the heart to God. Here it is, as when blood runs out at mouth or nose, the cutting of a vein in the arm makes a diversion of the blood, and causes it run in its right channel. The sweetness of musick draws the soul to a bended attention to consider the harmony, that it may the more greedily drink in delectation. *Peter Martyr* on the place saith, As *David* by singing a spiritual song chased away the evil spirit from *Saul*, so would *Elisha* waken up the good spirit by heavenly Psalms, as the sounding of a Trumpet hath influences upon the mind of souldiers to valorous and heroick acts in warre. Now musick spiritual, the matter being Psalms to God (and it's like *Elisha* called for some of the Levites who could sing psalmes on the harp, as they were used in publick worship) can withdraw the soul in anger from acts of revenge to acts of spiritual attention in musick.

2. That being done, the soul is settled, and the blood; for the Physical definition of anger is a kindling of the blood about the heart, the moral description of it being a desire of revenge to hold off a contrary, and to preserve nature; and when the blood is settled and fallen from the heart, the organs of prophesying are in a little better frame then when the soul and heart is boyling like a pot in hear and flaming of anger.

3. By bending of the mind to a spiritual object the sweet musick in praising of God, the some of anger is removed, and a spiritual disposition to praise, which is near

er

er by nature to spiritual propheticall influences, then the flaming of sinful carnal anger, as *aer insitum*, the air that is within in the ear fits the organs to receive the sound, and *lumen insitum* fitteth the eye to receive the species and images of colours, and so to see by the contrary the forming of anger within hinders the incomming of propheticall influences; as a contrary holds out a contrary. *Intus apprensus prohibet extraneum*. So the Apostles wills us to put away anger if we would pray rightly, 1 *Tim. 2. 1, 8.* I will therefore that men pray every where lifting up holy hands, *χαῖς ὄνυϊς ἕν θιαροχίαις*, without wrath and doubting or contending. Anger drowns the soul, and renders it like green wet timber, unfit to receive the flaming and soul-warming influences of the spirit of adoption.

2. A meek quiet spirit, like that of Christs, is the fittest work-house of heavenly influences. Christ the most lovely and meek of men, and an infallible copy thereof, *Mat. 11. 29.* *Isa. 53. 6.* *Isa. 40. 11.* *Isa. 42. 2, 3.* had the most frequent influences of the in-dwelling Godhead, as *Isa. 61.* *1, 2 Psalm 45. 7.* *John 3. 34.* A meek spirit is a fit work-house of influences instanced in the man Christ, in *Isa. 61.* *John.*

2. *Moses* was the meekest man on the earth, and much of the actions of the spirit were on his soul, and he had the most near manifestations of God: *The Lord spake to him mouth to mouth*, even apparently, and not in dark speeches, *he beheld the similitude of the Lord*, *Numb. 12. 8.* *Deut. 34. 10.* *Exod. 34. 5, 6.*

2. What Prophet was fourty dayes in the mount with the Lord, and eat not, but *Moses*? *Exod. 33. 11.* *There arose not a Prophet like unto Moses, &c.*

3. *John* the disciple of love, called the beloved disciple, gets the name of divine, and he saw more glory and more of the visions of God then *Peter*, who is the pretended Vicar of Christ, and Head of the Catholick Church (so doe *Papists* dream of an Head-ship.) For *John* saw Christ in his glory, *Revel. 1.* which made him fall dead at his feet. *He saw a throne set in heaven, and one sate on the throne, and he that sate, was to look upon, like a Jasper and a Sardine-stone, and there was a rainbow round about the throne, and four and twenty seats round about the throne,* and.

and four and twenty Elders, who cast down their crowns before him that sat upon the throne, c. 4. and the armies in heaven, in earth, and under the earth praising him. He saw in the visions of God the seven Angels which poured the vials of the wrath of God upon the earth. He saw Babel's fall, the vision of the last Judgment, the Bride the Lamb's wife adorned with the glory of God. He saw the new Jerusalem, the golden structure of it, the street of gold, the twelve ports, the wall, the foundation of precious stones, the river of water of life, the tree of life. Moses never saw such glory.

3. Hence see we that there may be a sinful incapacity on our part, and that the pure in spirit see God, Mat. 5. and that grace keeps the soul like a calm sea, without storm and wind; and that if we would be near God, we would keep the heart clean and pure. We are to beware of grudging, and act these three duties. 1. Trust in the Lord. 2. Delight in the Lord. 3. Hope patiently for him, Psalm 37. 1, 2, 3, 4. There may be an earthquake in the zeal of a meekned Elias; there was no godly men on earth left but himself, as his angry zeal said to him, and the Lord knew 7000. besides him.

The Lords way of appearing to Elias, 1 Kin. 19. taught him some other thing; for the Lord was neither in the strong wind that brake in pieces mountaines and rocks, nor in the earthquake, nor in the fire, but in the still small voice, v. 11, 12. The Spirit was not of God which would call for fire from heaven in the disciples to burn villages, and men women and children quick, because they refuse lodging to Christ and his disciples: for therefore meekly, saith Christ, and gravely, Luke 9. 55. Ye know not what manner of spirit ye are of. 56. For the Son of man came not to destroy mens lives, but to save them. You know not that these flamings of the fleshs wild-fire came not from heaven; for they smell not of the meek Son of man, nor favour they of his saving message. No doubt the disciples thought their sparks were kindled at a fire from heaven; but that fire came not from God: seldom does the Lords Spirit dwell and act in his saving influences in an angry fiery

fiery spirit: grace meekens hell and hellish passions in the renewed Saints. There are no passions in the glorified and perfectly meekned ones, who stand before the throne, but such as are pure and unmixed fire for the everlasting praises of God. Hence showres of influences eternally rain on them night and day without ceasing, Isa. 6. 2, 3, 4 Rev. 4. 8.

The 6th. impediment of heavenly influences is from fear, 2 Tim. 1. 7. We are to stir up the grace of God in us, and his gifts not from a legal fear: For God hath not given us the spirit of fear, but of power, of love, and of a sound mind, 2 Tim. 1. 7. Then we take up the Spirit of law-bondage and law-fear of our own will: that spirit of fear is not of Gods giving or choosing, but it is of our choosing, Rom. 8. Such as are led by the spirit of God are willing followers, v. 15. For we have not received the spirit of bondage again ^{Unbelieving} to fear, but we have received the spirit of adoption, whereby ^{fear an impedi-} we cry, Abba, Father. ^{ment of influ-} It's like the devils are incapable of influences. influences of grace, because of the horreur and slavish trembling fear that is upon their conscience: they be ever under the law of works, never under grace, no not so much as in offer, Matth. 8. 29. Jam. 2. 19. Faith and the spirit of adoption to pray, to believe, influences of grace is the remedy of this. So are we to believe perseverance, and that God shall give influences of grace to the end, Psalm 23. We shall have waterings, and the believers well shall never run dry, Psal. 104. 33. I will sing unto the Lord as long as I live, Psal. 104. 33. Psal. 146. 1. Psal. 52. 8, 9. Then he knew of a stock and a new furniture in heaven, suppose his own well should go dry.

CH V. V.

Some properties of Influences of grace. 1. That they are invincible and irresistible. 2. Of free grace. 3. Done by the Lord with a principality of causality. 4. Immediately, both by the immediation of vertue, and of the Lords own presence.

Influences are considered. 1. In the first moment of conversion. 2. In perseverance. 2. God seeks not our consent to our first conversion. 3. We are married to Christ before we consent to the marriage. 4. How the Lord determines free-wil without offering violence to free-wil. 5. Gods dominion is equally over free-wil and all natural causes. 6. God acts in all, both by the immediate influence of his power, and also of his person. 7. The Lord most particularly leads his own. 8. What is the right missing of Influences. 9. We are more our own by the Law, and less our own by the Gospel. 10. Christs care, and the members care.

It is easier here to know what is not to be said, as touching the irresistibility and strength of gracious influences above our free-wil, then what to say.

But Influences are considered two ways. 1. Morally, 2. Physically.

1. As they are common to all who hear the word in the visible Church.

2. As influences are peculiar to the elect in the business of conversion.

Assert. 1. Common moral influences that goes along with the word preached may be resisted; for the Jewes alwayes resisted the holy Ghost, speaking in the Prophets,

Acts

Acts 7. 51, 52. Zech. 7. 11. But they refused to hearken, and pulled away the shoulder, and stopped the ear, that they should not hear. 12. Yea they made their hearts as an adamant-stone, lest they should hear the Law, and the words which the Lord of hosts hath sent in his Spirit to the former Prophets. Then the reprobate may and doe resist the immediately inspiring spirit in the men of God writing and speaking that word, 1 Pet. 1. 20, 21. and the assisting spirit also in the Pastors. It's dreadful in the lower actings of God in the word to despise the Spirit, and to give him battel in his first approaches. I called, and ye refused, Prov. 1. 24. Isa. 65. 1, 2, 3. A contradicting of, and a warring against the Spirit at the first face is much to be feared. O tremble to speak against, or to counter-work the Spirit at all.

2. Influences proper to the Elect, are so also to be looked on.

1. In the first moment of conversion.

2. In the work of perseverance.

In the first moment of conversion the sinner prevents not Christ: none dead in sins and trespasses ever sent, or could send to heaven for the spirit, and the influences of grace. The Lord comes unsent for, and here is found of them who never sought him, Isa. 65. 1.

For as touching the Lords first love-visit, when he comes upon the sinner dying in his blood, in the infusion of the life of Christ, there is no treaty, no communing betwixt the foundling dying in the open field and Christ. For

1. Our consent is not sought to the first Creation, nor yet to the second, the Lord does not (as it were) parly, nor ask the question at the thirsty wilderness, Shall I pour water on thee, and floods of rain? house of David, will ye yield your consent and good will, that I pour upon you the spirit of grace and of supplication? For the formal infu-
The Lord seeks not our consent to the first infusion of a new heart.

2. Our Divines on strong grounds, teach that the sinner is a meer patient *habet se passivè* in the formal moment of the Lords infusing of a new heart, as the wilderness is a patient

patient in receiving rain, *Isa.* 44. 45. the dead man a patient in receiving influences of life, *Eph.* 2.1. *And you hath be quickened, who were dead in trespasses and sins.* *John* 5. 25. The man is a passive subject under a creating power, *2 Cor.* 4.6. *Eph.* 2.10. So *Ezek.* 36. 26. *Ezek.* 11. 19. *Zech.* 12.10. Yea if adversaries of grace yield an infusion of a new grace, and natural and supernatural power to believe (be that a remote or farther-off power) in all and every man, member of the Visible Church, or *Indian*, or *Brazilian*. 1. They must prove it by Scripture. 2. They must shew some covenant and promise like to that *Jer.* 31. 33. *Ezek.* 11. 19, 20. betwixt Christ and the *Americans*, and shew whether the offer be moral or not, as well as we. Or 3. they must say with *Pelagians*, the power of believing was neither broken, nor hurt, nor taken away by the fall. But we may see and read free grace here: Christ leaves no room to our fencing and digladiation. He said not to the foundling, *Wilt thou live? or wilt thou not live?* but *I said positively unto thee, when thou wast in thy blood, live.* And to make it sure, *Yea I said unto thee when thou wast in thy blood, live.* *Ezek.* 16.6. Nor said he to the dry bones, Shall I open your graves, and bring you out loving and believing? *John* 5.25. Send me your hand-writ and consent out of the graves, else I'll not enliven you. Nay he did the work first, and first gave us life, and then sought and obtained our after-consent. As a Prince, who by strong hand conquers a people, never treats with them whether he shall be their King or not, till he first subdue them, take their forts and castles, disarm the inhabitants, and then he offers them good conditions, and gains their after-good will that he rule over them. And we are translated and in Christ's bounds, and have laid down arms, before ever we yield a spiritual, vital, lively, and sincere amen and cloing with Christ, that he, and none but he onely shall reign over us. And it's admirable what branches of freedom are here. As

1. No husbandman can help the clouds; no art of navigators can create fair winds; nor can our seeking create influences of sensible and feeling finding of him whom the soul loves, *Cant.* 1.

2. No

2. No excellency of meanes, were it an Angel, and the man Christ preaching, so as all bear him witness, and are astonished at the gracious words that proceed out of his mouth, *Luke* 4. 22. can create saving influences; but by the contrary, influences of hell fill them with wrath, that they would cast Christ over the hill, and break his bones, *Luke* 4. 28,29.

3. Fectless objects fetch influences from hell: as King Herod and all *Jerusalem* with him are quaking for fear, at the birth of a weeping babe in cradle. Can an infant rise out of his swaddling cloaths and cut the Kings throat, *Matth.* 2.9. and with fire and sword destroy all *Jerusalem*? or can a dead corps in the grave rise and slay the fouldiers? *Mat.* 28.

4. For the external calling, many are called, and hear 40, 50, 60, 70. yeares, and yet no influences of grace fall on them, as if men (ah if it were not so) were the cursed ground and blasted fig-tree: yea contrary to influences, he blasts the roses by withdrawing sap from them, burnes the earth, and turns hearts into iron, by forbidding the clouds to rain on them.

5. In a moment he sends flowing showers upon the thief crucified with Christ, and he preacheth Christ a King on the cross.

6. Who knows not the celerity and swiftness of the love-visits of Christ, coming leaping over the mountaines, and skipping over the hills? When the man is going down to the pit, the influence that a found ransom is accepted for him, makes him revive so that his flesh shall be frether then a child, *Job* 33. 23,24,25. and v. 26. *He shall pray unto God, and he will be favourable unto him, saith Elihu.*

6. There is a great difference here betwixt Sun-influences and the influences of grace. The apple on the same tree which are nearest to the Suns shining, are most cordial and delicious; they are rawer and sourer, though upon the same stock, that are long in the morning ere the Sun-influences fall on them, and are soon under the afternoon-shadow; but the disciples, shined upon by the influences of the glory of the transfiguration near Christ,

and

and *Moses*, and *Elin*, spake they knew not what, and that carnally, *Mark* 9. 5, 6. And who can think there is heterodox Divinity so near heaven as now the Apostles were? So doth *John* fall dead at the feet of Christ when he is in the Spirit, *Revel.* 1. 10, 13, 17. The well is dammed at the head of the fountain.

We are married
to Christ before
we consent to
the marriage.

2. Hence the second Property is clear of it self; it's of free grace we are married here before we spiritually yield that Christ be our husband. We are created of new to be his holy frame and workmanship, and then hardly can we but consent; nor bought we his love-influences. Yea nor is the Lord obliged to give the Sun-influences for shining and moving, nor the fire for casting out heat: He hath interposed his Sovereignty in the contrary when he pleased, *Josh.* 10. 13. *Isa.* 38. 8. *Dan.* 3. 27. to teach that Heaven and Earth have their Charters and their Writs of both being and working, from the free goodness and sovereignty of God.

3. For the third Consideration, the Lord is the cause of his own influences. Of our actings. 2. The efficacious, domineering, insuperable cause. 3. How the effects are ascribed to him principally. To prove the first I need not goe back to prove the necessity of divine influences, and that he works all our works in us. The second is more dubious, but it's spoken to before, Christ is such a cause.

1. His strong decree of Predestination must carry him to it.

2. The same power of God that raised Christ from the dead acts here. Elsewhere this is proved by famous *D. Tuiffe*, by Learned *Amesius*, and many of our worthy Divines.

The Lord determines free-will, and does no violence mit

Obj. He who gives an insuperable influence to a free and contingent effect, must render that effect necessary, and not free. 2. He who with mans free-will does insuperably produce the effect, must doe violence to mans free will.

Answ. He who with mans free-will doth insuperably produce the effect by his alone and only physical and real motion, and no other way, as the Lord causeth the Sun

to

to rise and goe down, and the fire to give heat, *le doth or must doe violence to mans free-will.* True. But now the Assumption is false; for the Lord doth not so and by such an only physical motion insuperably produce the effect.

He who with mans free-will does insuperably produce the effect, with both an insuperable, physical, and real motion, and also with a moral, perswasive, and legal motion, flowing from a command, *he must doe violence to mans free-will.*

This is most untrue; for the physical and moral influences of God, though both be insuperable, yet neither the one exceeds the other in degrees of necessity, nor doe they both joyntly exceed the necessity which free-will will impose on it self.

If any object, *He who insuperably moves free-wil to act, he doth infer violence to free-wil: But God doth insuperably move free-will. Therefore*

Answ. The proposition is false. 1. The Lord by casting an ague of love-sickness in the soul, moves the free-wil of the Spouse, and of the Martyrs to die for Christ, rather then deny him, because love of it self considered as separated from the Lords physical motions on the soul, works upon the will more strongly and insuperably, then many floods upon a fire, and is hard *לרשע* as hell, or the place of the dead, and marriage-love is cruel as the grave, *Cant.* 8. 6. yet love infers no violence to the will.

2. Commandeth the Sun and it riseth not, *Job* 9. 7. and commandeth the Sun and it riseth, *Psal.* 104. 19, 22. And the Sun cannot but obey him; for all creatures are his servants, *Psal.* 119. 91. and he moves all natural causes to act, and so to act insuperably, and yet he doth no violence to the natures of Sun, fire, and second causes, in moving them.

He who contributes an insuperable influence with free-will. if that influence be contempered and sweetly accommodate to the nature, and elective, and rational way of working of free-wil acting out of judgment, as our free-wil actshere.

He is not a cause inferring violence to free-will. Should he

he indeed over-drive and over-act the free inclination, contrary to the reason, light, and judgment of the mind, and to the moral and free elective inclination of the will, he should constrain and force free-will: But this he does not, but inclines the heart of *David* to the Lords testimonies sweetly, strongly, insuperably; and this *David* prays for, *Psalms 119. Psalm 5. Psalm 19.* and the Saints in many places; and neither *David* nor the Saints in such prayers suit of God to destroy free-will: also the Lords command, and not the Lords influence, is our rule of obedience. But since we know not the Lords actual denying of his influence, because we are willing he should deny it, our sinful non-acting is no less our guiltiness, then if we had the dominion and commandment of the Lords influences in our power. A Master commands his servant to come to such a place where his Master useth to be, yet neither is the Master obliged to be in the place *hic & nunc*, neither passes he any promise to be there: if the servant come not to that place, and willingly absent himself, and willingly consent that the Master be not in the place, the servants not coming is a manifest contravening of his Masters command. So the Lord commanding me to pray, though he concur not by his Spirit interceding to help me as he useth to doe, my not praying is a contravening of his command, who calls to me, pray *hic & nunc* under this trouble: For,

1. The Spirits helping, or not helping me to pray is not my rule, but the commandment is my rule.
2. The Spirit is not obliged *hic & nunc*.
3. I pray not.
4. My willing not praying is a sinful virtual consent to want the help of the Spirit.

We are inexcusable in not doing our duty, though the Lord deny his necessary influence.

Obj. Then should the Suns not moving, but standing still in the firmament, be a contravening of the command of God given in the Creation, when he gave to the Sun a power to move.

Ans. No ropes of Logick can draw the conclusion and antecedent together: The Lords command to the Sun is not moral, but natural.

2. It's

2. It's not absolute. The power of moving in the Sun is not to be acted, but according to the sovereignty of God, concurring or not concurring with the Sun, so as the Sun is under onely (to speak so) a physical mandate of omnipotency, not under an Ethical, Moral, Legal, or obediencial commandment, to move, or to shine, under peril of sin and punishment, as man is, by the holy moral mandate and commandment of God.

Obj. A free cause hath more liberty not to act, or to act, than the Sunne hath to give light, and the fire to give heat: Therefore the Lord must have given to free-will a power of willing and willing, and must tie his influences to await and be ready, concur or not concur, as free-will shall think fit.

Ans. The free will of Angels or men hath no more freedome and exemption from the dominion of providence, then the Sun or the fire hath, but all causes natural or free, are equally under the Lords dominion.

2. Free will hath no more a dominion over the Lords dominion and his influences, that are given out, or withdrawn according to this sovereign dominion, then the Sun or the pismire. Yea free-will is under his dominion, and also *Prov. 21.1.* all the free actings of the creature, as well as the necessary actings of Sun and fire, as is proved. Free-will hath indeed a more dominion over its own acts, being a rational and free agent, then the Sun over its acts.

3. This is considerably comfortable, that the Lord is chief Master of work: *Not ye, but your Fathers Spirit speaketh in you, Matth. 10.19. Not I, but the grace of God in me, 1 Cor. 15.10. I live not, but Christ lives in me, Gal. 2.20.* And yet *Paul* lives, *Paul* labours, but let God reign in us.

4. The actings of God in all created effects, especially his influences of grace are letten out immediately, both *immediatione virtutis, & immediatione suppositi*, by immediate concurring of his power and vercue, and by the personal (as it were) concurrence of himself, so the Lord works not in us to will and to doe by a Deputy or Lieutenant, as a King rules and governs another Kingdome, not by himself in person, but by a Deputy, who represents

God acts in all both by the immediate influence of his power, and of his person.

his person; and Princes being far distant, the sea intervening, transact matters of peace and warre with other Princes and States, by their Ambassadors and Legates whom they send.

For God is said to be with *Moses* mouth, not onely giving him eloquence, and a tongue, but the Lord spoke in him to *Pharaoh*, *Exod. 4. 15. I will be with thy mouth, and with Aarons mouth, and teach you what to doe. Gen. 46. 4. Fear not, Jacob, to goe down to Egypt, I will go down with thee into Egypt: And I will surely bring thee up again; my power shall be with thee to protect thee, my wisdom to lead thee (this had been much) but he meets with Jacobs fear, ah, I goe down to Egypt, God is not in that Idolatrous Land. Fear not (saith he) I the Lord in person shall go with thee, to bless thee, to act in thee. Jer. 1. 19. They shall fight against thee, but they shall not prevail against thee. Why? For I am with thee to deliver thee. Immediatione suppositi. God was *Jeremiah's* immediate deliverer; for *v. 18.* he had promised before to be with *Jeremiah* by the immediation of his power and grace: For behold I have made thee this day a fenced city, an iron pillar, and brazen walls against the whole Land, &c. The Lord is present by the gracious mettall of zeal, faith, invincible courage he put in his Prophet. So *Christ, Luke 24. 49. Behold I send the promise of my Father unto you. What, will he be away himself then? No: for he saith Matth. 28. 29. to the same disciples, Lo, I am with you alway, even unto the end of the world.**

2. The Spirit acts in his own, *John 14. 17. He dwells with you, and shall be in you. v. 26. He shall teach you all things. John 16. 13. He will guide you in all truth.*

3. *Psal. 73. 24. Thou wilt guide me with thy counsel.* He may doe that though absent, by infusing into the Prophet the habit of wisdom: nay he is nearer hand, *v. 2. Nevertheleest I am continually with thee, thou hast holden me by my right hand.* That is more then power.

4. The action of leading that is ascribed to God, is his only action. *Deut. 32. 12. So the Lord alone led Jacob, and there was no strange God with him.* Now the eyes, legs, wisdom and will of the guide and leader are the travel-

lers:

lers: It's true, he led them by the right hand of *Moses*, but who then shall lead *Moses*? for *Moses* needed a guide as they, *Isa. 63. 12. Yea but he was leader in person himself. He led them through the deep as an horse in the wilderness, that they should not fumble.* Now a horse is not led, by giving him power to guide himself, but the leader holds the bridle, and directs the way to the horse. So the Lord *Christ's* gentle driving of the ewes with lamb, and *Christ's* carrying the lambs in his bosome, *Isa. 40. 11.* is an action immediate of *Christ* and his Spirit. The warmth of life that comes from *Christ's* own bosome, and from the Spirit spreading warm love abroad in the heart, speaks the personal acting of the Son and Spirit. So drawing, *John 6. 44. Cant. 1. 4.* speaks the nearness of the Father of *Christ*, and of *Christ* in his acting.

5. This is to be considered. There are two sorts of causes: on *inferi*, another *in facto esse*. The Creator in a manner is but half a cause: the father begets a son: the carpenter builds a ship: the Mason raises up the frame of a goodly house: But the son lives when the father is dead; the ship sailes thousands of miles; and the house stands hundreds of years, when the carpenter and the mason are far from them: for they are causes *in fieri*, onely the making of houses and ships.

But there are some causes doe more. The soul is a cause of the living man; and when the soul is removed, the man dies: the face looking on the glass is the cause of the image, both in its production and conservation: remove the face, and the image vanisheth away: the Sunne is the cause of day-light, which is transfused through the aire, from the East to the West. When the Sun goes down to another Horizon, day-light vanisheth away, because the Sun not by a deputy, and by vertue communicated to another, is the cause of the aires enlightning, but is the cause of day-light, both as touching the creating of it *in fieri*, and as touching the preserving of it, or *in conservari* *facto esse*. So is God the cause of all creatures, both as touching being, and continuation being; the Lord made all things, and when they are made, the house of heaven and earth should return to nothing, if the Lord should with-

draw his causative influence. But in a special manner the Lord is every way the cause of grace, of our spiritual life, and of all our actings of grace. The new life should turn to nothing, if Christ withdraw his gracious influence, and it is that our poor little image and spiritual breaths are in his hand, both touching production and conservation by his graces breathing. Hence if the Angel of his presence goe with us, his hand in our right hand, *Psal.* 73. 23. let us say, 1. As *Moses* after the Lord had promised, *Exod.* 33. 15. *If thy presence goe not (with me) carry me not hence.* Ah, who refuse a journey except God goe with him, and be at his right hand, and fixes the mind on this, I will not goe to the pulpit as a Minister, nor to the bench as a Judge, nor to the field as a souldier, except the Lord lead me, and hold me by his right hand? Doe ye misse influences of grace, and the leading of the Spirit in a spiritual way of eating, sleeping, waking, buying, journeying? It is good.

The right missing of influences is to misse influences special.

Obj. *I cannot stir without God and his influences, that I know.*

Ans^w. The sparrow and the raven, the lyon and the wolf, cannot stir without Gods influences of nature. Ah, that is poor and hungry. Many have no more help of God to be lead in eating and drinking for God, then the raven and the lyon.

Obj. *I cannot pray nor hear without the influences of God.*

Ans^w. Ah, you misse influences of God, as concurring with a gift; but ye misse not his gracious and saving influence to pray and hear in faith and feeling to concur with the Spirit of grace.

2. *Judas* the traitor cannot preach and cast out devils, without a common influence of a God with his gift; and that is all your missing. The renewed man misse that which (in a manner is his due) as a renewed man; and that is the presence of the spirit of grace in his acting. If a horse want a leg, he shall soon misse it when he comes to running; for four legs are due to him by nature, but the horse in running misseth not the wings of an eagle; for wings are not due to him. Gracious influences are not.

not due to a *Judas*, nor such a guide as the Spirit to any reprobate man; therefore they cannot misse such a gracious guide.

2. It teaches us to be willing to be led as to 1. Deny our will and wisdom; as the blind man should not contend with his leader and guide, as if he did see better then his guide. Slack your high-bended will, and deny it, and cavil not with the Spirit, this way I must goe whether my guide will or not: Let your will be as dead, and no will at all; and let the Spirit in his will and wisdom reign in you.

2. Spread out the sails and give them to the wind; resign the heart to the Spirit: obey that, *My son, give me thy heart.* Give Christ your loves, as *Cant.* 7. 12. Keep none of your heart or love to your self, but quit fully both to the leading Spirit of Jesus. Your love and your heart, according to the Gospel-dispensation, is not your own, or at your disposing, whatever property naturall by law you have over your self; for the law buyes you not. We are less our own, and more Christs by the Gospel, and more our own by the Law.

The giving of the heart to God.

We are more our own by law, and less our own by the Gospel.

Many profess themselves sons, and so to be led by the Spirit, yet they have not given eyes, wisdom, will and love to the Spirit: they keep a great piece of their heart and their love to themselves, and have an inward reluctance and wrestling against the wayes of the Spirit, as yet remaining debtors to the flesh, to pay the debt of service to the flesh, *Rom.* 8. 12, 13, 14.

5. This is comfortable, that Christ makes it the travail of his soul, *Isa.* 53. 11. and his soul-satisfaction to see his seed, and to bring many children to glory, *Heb.* 2. 10. So his soules work is upon keeping such as are given to him, and guiding on his flock, *John* 10. 3, 4. in going before his own sheep, in calling them by name, and in leading them.

2. He keeps such as come, and raiseth them up at the last day, *John* 6. 37, 40.

3. He guides them with prayers, *John* 14. 16. intercedes for them, to reduce them when they goe out of the way, *Heb.* 5. 1, 2. and all this with soul-satisfaction and delight,

to.

to get all his off-spring and children which the Lord hath given to him, fairly landed, and set in the other side of the sea, beyond temptations and hazards, beyond sin and death, as he hath a fellow-feeling and compassion, his bowels being moved, even now, in heaven with our infirmities, *Heb. 4. 14, 15.* so far as is suitable to his glorified state, as our great *High-Priest, which hath passed into the heavens.* So his other affections of desire, as our head, and natural and kindly care to have all his members guided safe in at the gates of heaven: and he must have much soul delight and satisfaction, that his own be led with his holy arm, and gathered in, *Isa. 40. 10, 11.*

We have a loose faith, the head shall care and watch for us, though we sleep; that is, Christ is graciously careful to give influences, whether we sleep or wake, pray or pray not: our care can adde nothing to his care; if he will fail in his trust, and sleep, and let us perish, let him see to his own glory; two cares, one in the head, and another in the members, are needless: nay, but his love and care, as head, sends down influences of godly fear and trembling to the members, that they may work with him, *Jer. 32. 40.*

2. Our weakness of faith errs in the other extremity. Ah, can my deadness and hardness be ever subdued! If Christ once sighed for the hardness of sinners hearts, and wept over the slain of *Jerusalem*, and counted it meat and drink to bring in the *Samaritans* to the Gospel, *John 4. 34.* Now when Christ is glorified, and the affections of love, compassion, care, are perfected in glory not destroyed, should our unbelief say he now cares not for the hard heart and obstinacy of his redeemed ones? If thy unbelief must take all the care off Christ, and our unbelieving care must doe all, let Christ sleep.

3. There is a proportion betwixt head and members, the soul-travel of the head in heaven, and the soul-travel of the members on earth in the use of all meanes, hearing, praying, praising, goe together. A waking head and sleeping members are unsuitable. He watches, prays, and watch ye with him, and pray.

FINIS

Christ cares more for his own body, then the members care for themselves.

Christ's care is now rather more when he is glorified, then less.