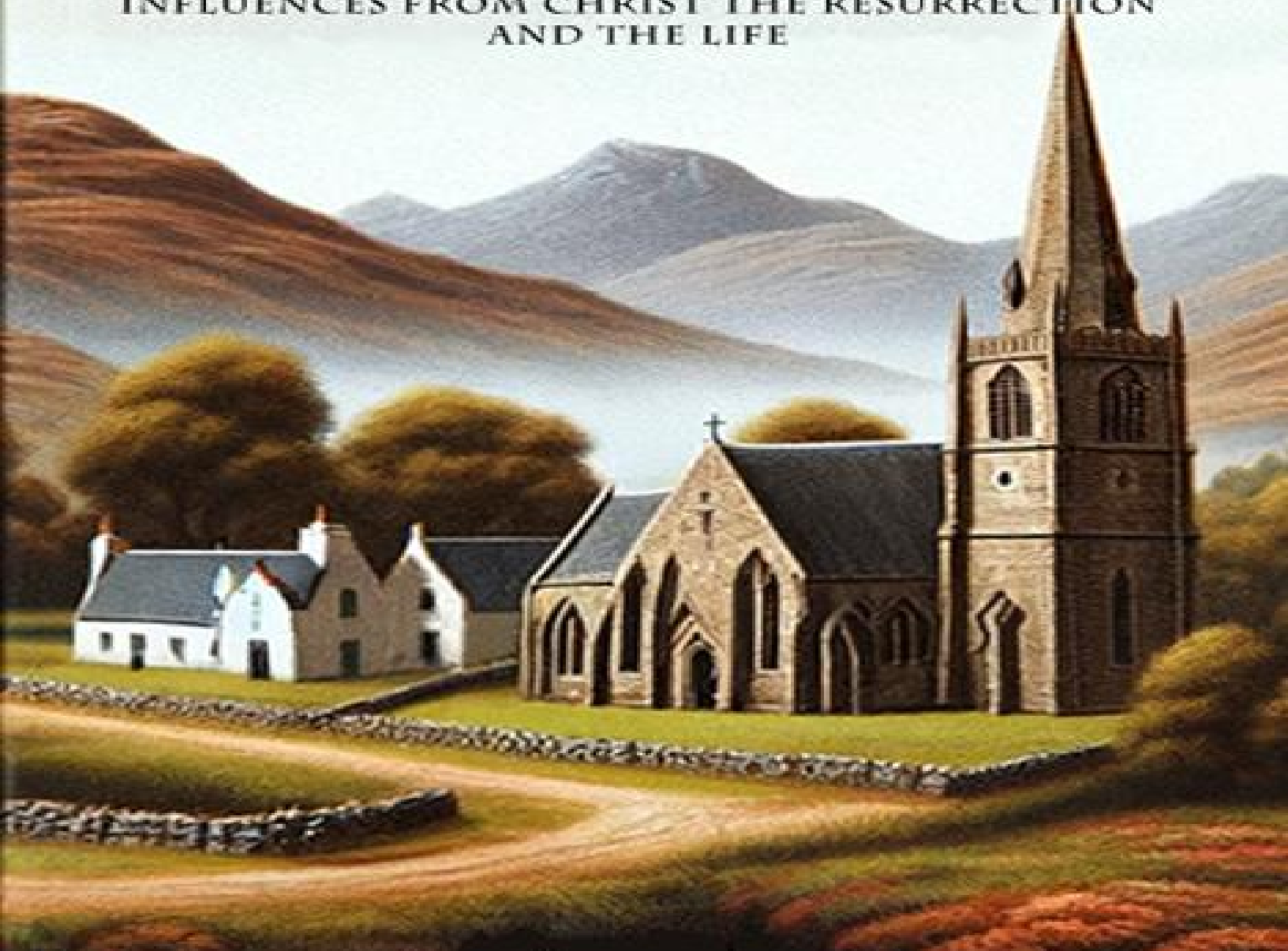


The wind bloweth where it listeth. John 3:8.

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A PRACTICAL TREATISE CONCERNING THE WAY,
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OF SPIRITUAL DISPOSITIONS, AND QUICKENING
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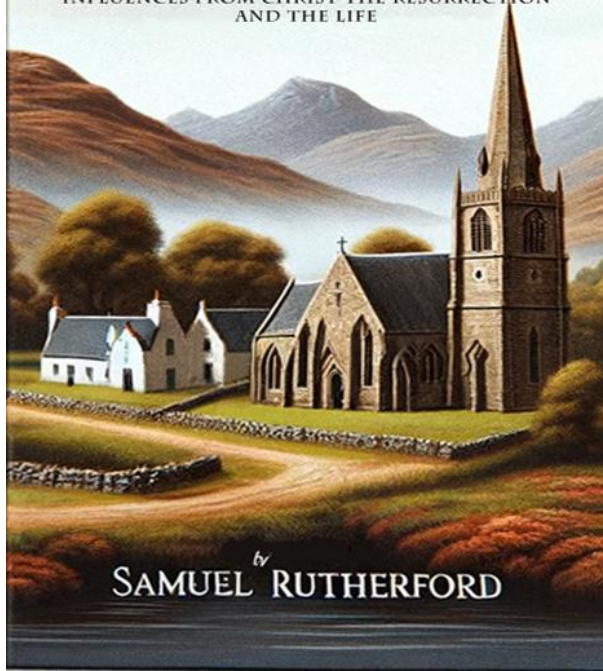


SAMUEL ^{by} RUTHERFORD

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INFLUENCES OF THE LIFE OF GRACE

Or, a Practical Treatise concerning the Way, Manner, and Means of having and improving of Spiritual Dispositions, and Quickening Influences from Christ the Resurrection and the Life.

BY SAMUEL RUTHERFORD,

Professor of Divinity in the University of St. Andrews in Scotland.

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.

London, Printed by T. C. for Andrew Crook, and are to be sold by James Davies at the gilded Acorn near the little North door in St. Paul's Church-yard. 1659.

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TO THE GODLY READER

This Subject of Divine Influences (Christian Reader) is most obvious to daily practice, 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 predetermination, which is indeed new and wild 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 man's free-will, so as insuperably, and without a miss, he must drive his flock to their eternal green pastures, 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 Lord's strong flection, bowing and turning of man's will whithersoever God will, then we may save the holy and strong dominion of the sovereign Lord, 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 sovereign 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 Lord's knocking internal, whether at first or renewed conversion, hath something peculiar, 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 near 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 engrafted word, or the word and Spirit, shall not much dispute how or by what clift qua rima the Lord came in, here he is now, the word is the instrument: the blind man's 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 quickening 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 dazzle the wit with disputing the sovereignty of God, nor to inquire 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 leisure to argue why? And if the Lord had decreed to give me quickening influences I should not thus decline. The thesis of a 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 Lord's 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 supposeth this truth, though saving influences be wanting, and holy Sovereignty withdraw them for reasons far above the reach of Angels and men's 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 Eve was less willing to believe the revealed threatening (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 apostasy, but with the holy Lord's dispensation; art thou come 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 Lord's withdrawing of influences, and justify him, and bewail our own sinful choice, and condemn ourselves: 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, saith 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 sin.

7. It cannot be conceived how a soul in guiltiness must be in a case of invincibly necessitated despair, if he conceive and 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 willfully 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 invincibly 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 Lord's 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-living 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 then 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 washen 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 honor, and glory, and blessing: and what a 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 not so kindly nor so desirable to us, wanting the savor 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 washen their garments, and made them white in the blood of the Lamb, and with them their glorious head, so that here shall be completed and perfected Christ mystical.

It is boldness to weave a web of carnal difficulties against the Lord's 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 drowsy, 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 say,

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

Answ. A compelling necessity everting 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 no 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 Christ's thrice rather than seven times praying: why King Joash smites the ground thrice and stays, and smites it not six times, 2 Kings 13:19, why the Lord writes in his book, 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 man's 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 Chaldeans and Sabaeans: 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 yourselves, 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 a 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 praedeterminationis divina, because of the defect of divine predetermination. Therefore because (2.) God withdrew his actual influence of predetermination, 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. So strange.

Answ. 1. A reason ratio why any man sins, is, in good Grammar, 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 whither it predetermine or move by predetermination, or collateral joining, 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 moral cause; now the adversary abstained from the word cause.

And 1. we say Adam not through defect or want of the Lord's holy predetermination, 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 vicious 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 God's predetermination, because the sovereign Lord, who is above a law, was not obliged to join his predetermining influence to Adam, but rather obliged to withdraw his predetermination from the man, who in the same moment of time was willing to want that predetermination; 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 turn 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 Lord's 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 men's 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 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 foreordained the medicine, and the Physician 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 itself 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 nill, 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 flowing's of love, which is stronger than death, his strong and powerful breathings, and mighty drawings, by a power not inferior 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 completely 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 resile from God, and disannul 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 show a midst betwixt the Lord's granting of effectual grace to any one rather than 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 joint and collateral cause of sin (hallowed be his Name) as he is the predeterminating cause (as is pretended) by our way; for Francis Silevias, Lo. Meratins, 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 predetermines the man to steal by either command or counsel, or then by real 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 outcries, 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 freewill.

6. Neither is it to be forgotten that the Lord's saving concurrence to bring the Elect to glory, is of a 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 Christ's merit, as are saving influences in Christ. 2. That influence to Adam, was not given to Adam as predestinated to obtain the Law-reward of life. I judge Adam was not predestinate to any such Law-life, but to obtain life and pardon in the satisfactory death of Christ. 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 God's influence to Adam 's obedience must be a far lower and weaker causality then the saving influences of Christ. 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 cries 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 Lord's 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 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 God's 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 penae 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. Christ is liable to punishment for our sins, and as an engaged 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 Christ, nor any evil, or anything culpable in Christ. 3. Adam 's virtual consenting to want the influence of God was his very first sin formally; he who refuses to stand, and willfully falls, he virtually refuses a staff or a pillar to lean upon; he who formally wanders, he virtually hates his guide 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 depraved 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, as the true nearest cause, especially since Adam is under a Law not to sin, nor to refuse virtually the Lord's 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 clavering, for they say that Adam desired interpretatively 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 another 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 God's 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 itself sweetly and connaturally in the bosom 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 itself doth connaturally embrace.

3. The way of Adversaries destroys all eternal decrees in God, under pretense 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 than on none-believing, he should (say the Adversaries) have

fixed all free action, under a fatal and Adamantine Law of 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 God's wise decrees of free and contingent events in every page almost of the Scripture, must be utterly destroyed. 3. He could foretell nothing by free agents; prophecies and predictions must perish, 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 Sabaeans; 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 all-knowing) he taketh no counsel in Arena, but he forecasteth 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 today, 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 determinately anything, 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. 69:28. 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 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 Lord's justice be before sin, 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, Fulgentius, and the soundest 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, Ishmael, 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 shows mercy. 2. 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 provisione,

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 judgment 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 compels no man to sin, nor lays on men any necessity destructive to liberty of sinning or obeying freely. 4. God's decree is the cause of no man's falling or sinning. 5. The eternal ruin and final sinning of Angels and men fell out by order of nature and time, before the decree and will of God, how could he then help it? Here is a strong and a fatal necessity that God could not break, but since a sparrow falls not to the earth, and is snared without the will of the Father of Christ, how can men and Angels fall eternally without his will? O there is an absolute will of God, and a conditional will, without which sin fell not out (say they) but the conditional will is a name no 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 must be as unjust that God should will sins existence after it falls out as before it falls out, as to the Lord's loving or any commanding or approving thereof, or as to the point of straining 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 predetermination none to the entitative acts in sin, nor violently drives he either devils 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 Kingdom come: even so come Lord Jesus.

OF INFLUENCES OF DIVINE GRACE.

Draw me; we will run. - CANT. 1:4.

PART I.

CHAPTER I.

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. There being in the Covenant of works no influences, by which we may will and do to the end, promised to Adam; and no predeterminating 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 principal 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 sold for eternity, have been hid from sinful man, if righteousness and life had been by the Law. But God intended that

all men to 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 wasteries, 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 license) 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 awe 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 sinful escape; ungracious are they, who say, Ah if I had my will, I would do otherwise; grace loves to be restrained from doing evil, 1. Sam. 22:23. Satan seeks leave, or rather cursed license, if it were but to destroy the Gadarenes 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 do 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 public worship of praising for the workmanship of creation, Gen. 2:2,

3, it may be said, if Adam was to suit anything 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 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 Lord's 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 anything; he was to sanctify a Sabbath, and to praise, and to exalt God in his works of creation; but for praying for perseverance and predetermining 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 only 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 in Summer may go dry; but grace is now given first to the second Adam as the head and fountain, and to the Elect in a way of inseparable union of the stream with the fountain, as he partakes of grace in Christ, and mediately. And the nearer the streams run to the fountain, the stronger and the more unfailing 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 near some fall.

CHAPTER II.

God's 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. That 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, Deut. 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 go 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 show 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, Joh. 5:17. My Father, worketh hitherto, and I work. And though he work all works in all creatures, yet in believers this is made true in Paul's 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 influence of grace did the work; work out, verse. 13. For its God who is the worker in you to will and work; alluding to the Hebrew word, he saith, <H&G>. How the connection is between our working and the effectual predeterminating 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 do, 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 man's 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 seaeth 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 terminating influence, which displeaseth adversaries of grace and providence, or some other way, we contend not 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 natural causes to work, as the Sun 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 ice?

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 only binds up or lets out the influences of Pleiades, the stars which rise in the Spring, and bring forth flowers and herbs; and orders the course of Orion which bringeth Winter; and order the stars 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 numbered 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 Stars of whatever magnitude, Isa. 40:21. 1 Sam. 2:7, 8. Psalm. 76:12.

5. His actings are in matter of lots that seem to be ruled 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. 28:1, 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 inclines

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, 88. Psal. 86:11. Cant. 1. & 4.

He hardeneth the heart, and blinds the mind, as in his judgment he pleaseth, Job 12:16. Ezek. 14:9. Exod. 14:8. Deut. 2:30. 2 Sam. 12:11, 12. Isaiah 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 appear 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 joins to all the blasts of winds and storms which he gathers in his fists, *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 Lord's intended end?

And if this be observed, suppose the body of the Heavens, which in its wide bosom contains all, were broken and fell down in many thousand pieces, Faith in the infinite wisdom, goodness 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.

3. No doubt we are brutish and look to all the stirrings with much Atheism 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 anymore. 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 labor in the very fire, and the people shall weary themselves for very vanity? Chaldea doth sweat and pine herself 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.

CHAPTER III.

Hence to descend more particularly to inquire

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 best owes them. 5. What we may do to fetch them.

Influences are acts of God concurring with created causes under him, and a sort of continued Creation; as God 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 Lord's debtors, in being acted by him, or then they could not stir nor move.

2. The same free goodness (which is a sort of grace) which moved God to create the Sun and give it being, so also moves 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 signify nothing, except the influence of God add a figure to them; and they lie dead, if he stir them not; 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 Virtue, 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 check-lock 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, stands more aloof in bestowing influences to gracious and supernatural nilling and willing, (for Predestination and free Election to glory here hath place;) for that he prepared in his eternal decree; so many out-lettings and emanations of free acts of grace to carry to glory so many selected Angels and Men, and

denied 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 ebbing and flowing.

4. Q. What then is the fountain cause of gracious influences and breathings of the Spirit?

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 reprobate 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 joined his predeterminating acting to cause them to stand, and reconciled them Colos. 1:20, to himself, giving to them medicinal confirming 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 Isaiah 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, everyone 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 no 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 redeemed Church come from Christ, as head of Angels, and as the heir of all things, who makes all things new, Heb. 1:2, 3. 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 confirmed Eph. 4:30, having received the earnest of the Spirit, 2 Cor. 1:22, taught, guided, and the Word made effectual, John 16:13, convinced of sin, and thoroughly rebuked, verse. 7, 8, 9, comforted, Joh. 14:16, and the memory sanctified and quickened 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 convictions dreadfully effectual upon the consciences of Devils, Matth. 8:29. Luke 4:34, 35, of which the chains of darkness may be a part, 2 Pet. 2:4. Jude v. 6, as also neither from the spirit, as the power of God Creator, Job 26:13. Job 32:8, in making and governing all, Psal. 104:30, but from the Spirit, as the fruit and purchase of Christ's 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. 32:36, 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 consolations, 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 but deadness, Ezech. 37:9. Come from the four winds, O wind, How upon these slain, that they may live. John 3:8. And the flowing of the spices, is the souls being quickened, revived, comforted, and the graces increased by the breathings of the spirit.

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 Savior; 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 connatural (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 weakness, 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 love, and an overvaluing of the strength of corruption; as if wickedness, and he that 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. Collos. 1:11, and according to that exceeding great power, by which he raised Christ from the dead, Ephes. 1: 18, 19, and so while legally we distrust and fear our own weakness, we do unbelievably 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 sins it is most invisible, and best seen with the light of the Spirit; faith sees well unbelief, but unbelief can neither see faith nor itself. 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 near (not by Redemption only, but actual believing) in the blood of 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 glorify Christ by receiving of Christ, and showing it to Christ's 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, quickeneth, 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 Christ's merits and death. But we ask all which we ask in Christ's name, John 14:14. John 15:17. And therefore do obtain from God, for Christ's 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 grace, such as all gracious influences are, which comes not from Christ, in whom it is, and from whose fullness it is, it must be referred to another cause then to Christ.

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. Christ's 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 do, 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 Savior, 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 a house, may grow for a short space, but shall wither. 4. Heathen influences from a Creator 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 do, is 1. To question whether Christ shall faithfully acquit himself in the duty of his Office; for by office he confers influences. 2. Its to question his nature, whether the Head shall enlive its members.

CHAPTER IV.

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

It is easy to determine that there is a sort of necessity of the Lord's 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 joins his help of influences, seeing his own go about duties with wrestling and pain, since he knows someone 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 ways 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 creatures, 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 commission sealed from eternity, to every acting of nature; he commandeth the Sun, and it riseth not; forbiddeth 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 endearing 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 slowness seems to pray, Cant. 1:4. Draw me, we will run; and sense of spiritual dullness, 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 flowing's 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 dependence 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 showers; 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, nor dismissed me, for I do always the thing that please him: Whenever 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 so morally deserted.

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 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 notire; 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 darkness, 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 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, the contrary party in law; and goes about like a roaring Lion, seeking whom he may drink over. So that though there be in men actions of the fancy, 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 Satan's 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 freedom, all men have not alike measure of saving grace and faith. 4. His freedom shines in the work of conversion: John the Baptist is filled with the holy Ghost from the womb, Luke 1:15, but (2.) the woman of Samaria, Matthew, Zachaeus, Magdalene, Abraham, 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 man's

understanding. (4.) In the Saints this liberty is clear; fewer falls in Joseph then in David; and so he must be nearer to daily 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, proclaim 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 slidery way must correct our sinful rashness, and teach children godly wariness; nor is there anything 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 Joh. 2:1, 2, his withdrawing's 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 Husbandman's faith and prayer in extreme drought may fetch rain: but we have, in these actings in which God must join 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 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 smoke; the Glass set must run out so many hours; ere the Sea flow again, the Seaman 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 Traveler, 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 itself; 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 man's 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 glorify me; therefore he repeals it not under withdrawing's, which are amongst the greatest of such troubles as put us to call upon God.

2. Christ under the Lord's withdrawing's, in point of comfort and enjoyment of the felt favor 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 fetch the Argument a proportion; for Christ in whom Satan finds nothing, is not capable of the withdrawing's of

God in point of duty. If any say it was Christ's duty always to rejoice 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 rejoice evermore, obligeth not ever to actual rejoicing, but to a savory habit of rejoicing; 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 rejoicing 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 flowing's set the soul a float. Hence may a child of God submit to his deep sovereignty in withdrawing's, 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 nill 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 itself, 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 Immanuel in

whom is the fullness 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 Musician can sing when he will.

CHAPTER 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 foreknowing 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 rendereth 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 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 favor: *Volenti non fit injuria*; as is clear in the Lord's active hardening of Pharaoh 's heart, Exod. 7:3, and Pharaoh 's hardening of his own heart, Exod. 8:15, both in a material act.

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 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 clothes; 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.

Ans. Every comparison in something 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 conjoined 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, conjoined with doing evil, and in virtual yielding to want influences conjoined 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 thorough 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 ourselves a new heart, and are commanded so to do, Ezech. 18:31. Ephes. 4:23, and yet the Lord's omnipotent creating of a new heart in us cannot fall under a Commandment formally obliging us to create in ourselves 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 hath 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 sin, 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 withdrawing's, and keep an inferior dominion over their own actings.

Hence 1. Moral Agents are to set to work to do duties, and 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) 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 withdrawing's, 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 do, 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 join 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.

CHAPTER 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 withdrawing's. 2. The precept and the influence differ. 3. We are and may pray at fixed hours.

The Question is the same of elicit 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, I will 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 joins 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 Thessalonians are under a command to pray continually, 1 Thes. 5:17, to praise, to rejoice, ver. 16, 18, whatever their indisposition be. Now though the man fallen in Adam be unable to keep and do the Law, and natural men living in the visible Church, be unable and 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 aim 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 myself 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 everyone to make use of it as he pleaseth; but the saving acting of the Spirit is not in every man's 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 inexcusable 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 lift 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 inclines to fall off the Tree when there is no shaking of it; the Ship is a mending in the Shore when she 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 deadness, 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 Fervor; 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-precept, the Lord commands whole and unbroken obedience; and in it God seeks somewhat, which he lost in Adam, which we are obliged to do, 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 yoke is easy, 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 yoke heavy.

Ans. His command is easy by the grace of God and love of Christ; the Wheels move sweetly, when Grace and Love oils 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 easy 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 withdrawing's 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 joining 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 Musician 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 the Scripture to Canonic 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 joining 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. Hos. 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 itself 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 join his influences: For except the Lord build the house, they labor 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 join 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 tomorrow, I will do wonders by prayer, and remove mountains. 1. 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, I will do well in praying; yet not I, but his grace; and if the wind of the Lord blow not, ah I cannot sail. 2. As in the case of James his Merchant, and of Peter 's undertaking, I will 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 afloat, 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 ourselves 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 ourselves, and a relying wholly upon the Lord's actings is good; and seldom can we difference between presumptuous confidence on ourselves, with a godly trembling, and a pure and spiritual relying

upon God in his breathings of grace. (3.) We stumble, that when the impetuous faired 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 do; 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 Eve, 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 fathering 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 sampler 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 man's Free-will as the first mover; if we can pray and praise under the withdrawing's 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 fullness, 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.

CHAPTER VII.

Of the Sovereignty of God in his actings, and especially in influences.

And 2. 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 do: he can of stones make sons to Abraham; he can create millions of Worlds; his Sovereignty is not only his holy Nature what he can do 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 do, as it were Jure he may do all things, and (as Elihu saith) gives not an account of his matters to any, Job 33:13, by his holy sovereign 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 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 shouldest 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 nearby, 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 blood, the cries and sufferings of the needy; let the poor die in the pit, they have a 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 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 err; 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. Ah 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 Shimei 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 blank and sad bill of Wrath; Nevertheless not my will, but thy will be done. How was he the foremost in the journey to Jerusalem? To suffer, as willing that his Blood 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 Amen 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 do 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 do 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's 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 smiting's, and to judge I owe a spirit to be eternal oil 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 bosom, with kissing and adoring the fiery indignation of the Lord. Yet are we to drink with Christ, the Cup of sad absence, and his holy withdrawing's. 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 savory prayers speaking the rejoicing, and kissing of sovereignty, and prayers coming out of the furnace of Hell, Ps. 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 cried, 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, 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 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 a 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 wish the Lord never had been good nor liberal in that kind. 3. To be with me (as a 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 counselor 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 willeth the Crucifiers of Christ to mourn

that they 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 err in his permissive providence, and we do not amiss in transgressing of a holy Law; But such as are most active to do the will of God, and esteem it their meat and drink to obey his will, as Jesus Christ, Joh. 4:34, and go about doing good, Acts 10:38, 39, are most passively savory 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 threatened 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 judgments 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 do 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 do 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 Angles 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 master of a house, excellent in goodness and of a deep reach of wisdom to let fall, out of his hand two precious 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 purposely 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 grass 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 bottom of the Sea.

3. A Governor 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 Angles 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, Immanuel, 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 duty, 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 attributed in that precious and incomparable mystery, God manifested in the flesh. Its true, God wills us rather to obey, and not to wound ourselves 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 solicit 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's 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.]

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 Savior 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 Immanuel, 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 to inquire 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 than any man hath, the rejoicing of the Lord, loved and desired to be read, looked unto with wondering 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 saith, 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, loving, 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 for ever; 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 harbor, 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 anything without God, doth conclude his holy Sovereignty; yet the Lord's soul delighting in the holy obedience of Christ and 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.

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 City 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-odendance; 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 than 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, mixed, imperfect righteousness of a renewed man; for the one needs no pardon, and the other is sinful, and as menstruous clothes without a pardon, Isa. 64:6. I mean not that the believing, praying, &c. of the regenerate are formally and in the substance 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 mere dying, nor mere 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 died, Act. 20:28. 2. It hath an excellent qualification from the patience, submission, willingness of God-man, the like whereof could be in no simple Man, in no Angel, in no Creature; for the personal influence of God was in him and his obedience. As for the damned in Hell, their satisfaction is of another nature different from Christ's, and 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 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 forever. 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 labors, 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 persuading 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 well-doing, because they cannot choose, 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 Sovereignities 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 rejoice 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.

CHAPTER 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, especially 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 choose me, or did he once name my name, and write me for life eternal?

This is a hardening thought in the fallen Angels and reprobate men, that they strive against and hate the providence permitting their fall and sin; but do neither strive against, nor hate their permitted fall and sin; why doth he yet, (notwithstanding of his irresistible Decree, find fault with our sin? Why doth he not blame his own 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 freedom 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.

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 numbered, 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 balances, and numbered 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 threads of grass, 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, Head, Name to be bought by the ransom of Christ's blood is agreed upon between the Father and the Son not one more paid for and ransomed, 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 dewing's, we should have more of the anointing.

3. The Lord's Sovereignty decreed not things only, but the connection 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: whereas now thou shalt smite Syria but thrice. The connection 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 bless him. There may be more or less conveniency between the things, but all the connection 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 Ahasuerus 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 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 Jezebels body be cast out, when there is none willing to bury her; and from the holy decree of God, that the Soldiers 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 than 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 rejoice 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, Zacchaeus 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 woman's hand, and Abimelech 's near approaching to the Tower, that a woman might kill him, who might, twenty otherways have died, if the Lord did not rule all the going of Ahab to the war.

2. The arrow at a venture shot at Ahab 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 blood of Ahab are all so linked together, by the Lord's holy and just Decree, as this is clear, if Ahab go to the War

against the Syrians, the Dogs shall lick his blood, and he shall die in the battle.

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 persuade him to believe; if Cain, Pharaoh, Judas, hear, the Lord shall not effectually persuade 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 hundredth Acres of land upon condition that the son pay him one hundredth shillings; if the father only can and must furnish to the son the hundredth shillings, and in the meantime deny the purpose in his heart, to deny to furnish the hundredth 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 choosing and hearty willingness, and rejoicing not to pay, and to want the sum, 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 judgments, and his ways past finding out, Rom. 11:33. To this head also I refer.

4. That Sovereignty which hath place in choosing 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.

5. It is admirable Sovereignty, how many thousand possible plagues and evils he holds off, such as millions of pests, 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, and 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 teach us to adore Sovereignty. A friend that takes our defense 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, lithe, member of the body, of ourselves, of father, mother, son, daughter; and from spoiling, captivity, imprisonment, gravels, guts, botches, convulsions palsies, possessions by Devils, 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 waste 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 month, another three months, 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.

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 months, sucking, laughing, weeping; others live some days in the Womb, and the Womb is their grave; yet often eternity is a recompense for want of time, and that is Gold for Iron and Copper; others sail fourscore and a hundred years, and never find a gracious harbor: 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 rendered 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.

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 unseasonably sinning in such straits, when their very month was come, so as they could not fly from his hand.

CHAPTER IX.

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

1. In 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, man's 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 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 than 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 actings.

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 man's eye-holes, Joh. 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 mars them, Joel 1:4. As it pleaseth him he setteth one piece of clay on the Throne, to glister, another bit of clay behind the mill, where he sweats and is hungry; Zeph. 3:12. I will leave in the midst thereof an afflicted and a poor people, or sick; yea dried up, as Fish-ponds 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, and of Babylon, who never drew a sword against the people of God, could never bow their knee to the Idol God Pel, nor stretch out their hands to him, perish by the sword, and their heads dashed 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 miss 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 judgments 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 judgment. 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 fullness of the Spirit above measure; there is more grace of godly painfulness given to Paul then to the daily eye-witnesses of Christ; I labored 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 do as I do; 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, 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 spotlessness doth essentially convey his Sovereignty. Matth. 20:15. Is it not lawful for me to do, 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 didst not any such thing, therefore blame thyself: 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 shows mercy on whom he will, and hardeneth 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 rejoice 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 on whom he will, and hardening 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. Gracelessness is satisfied with gracelessness, 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.

CHAPTER X.

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. Whoever 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 man's 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 counterfeit bemoaning's; 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 fullness 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, 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.

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 withdrawing's 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 human 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 quickening in the Word, are both the same Spirit that Christ promised to send, John 16, of which Christ, ver. 14. He shall glorify me, he shall receive of mine (a word most mysterious) and shall show it unto you; and believers are afraid that their hearts receive some other quickening between the sound of the Word, and the actings of the Lord upon their hearts, which causeth them to pray for no quickening, but according to the Word.

The like may 3. be said of the salvation of the Lord, Psal. 91:16. I will show 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, 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 do to those that love thy name. Psal. 106:4. Remember me, O Lord, with the favor 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 rejoice 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 quickening 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 Balaam's paradise, or the end of the righteous, whether it be purchased by the ransom 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 conjoineth 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 honor 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 Eve, 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 do to us? And if

Omnipotency were separated from the 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 complete 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 Satan's Kingdom 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 ransom 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 died 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 omissions, upon holy Sovereignty, because he withdraws influences: For 1. That is to reproach God, this is like the male-contentedness of Satan and of Hell: for the damned complain that ever they were born, and that they cannot 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, Joh 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 a 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 Worshippers, 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 do 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 awakened either penally or sinfully; these may be distinguished here; the Conscience

as penally wakened by the Judge, primarily gnaws and torments itself 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 itself in blaspheming the God of Heaven, Rev. 16:9, 11, because of pain, it also frets against providence, but is not pained for the want of saving grace and holy influences which might have prevented sin; yea their blaspheming's 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 meantime being taken with the Iuster 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;

So as 1. They be not looked on as misdeeds of providence, and we say not the Lord might have lent me the influence 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 err from thy ways? And hardened our hearts from thy fear? And not looked on, as withdrawing's of mere providence. Though there be a holy claim bring 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 than the Heathen.

3. We may pray for, and so earnestly suit and desire influences, as Draw me; quicken me, incline my heart, unto thy testimonies; Therefore we may pray against withdrawing's of influences, as sad privations of dreadful consequents; 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 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 oil, and new supply of grace, do import a fresh supply and watering of influences, to be furnished to believers; and especially since we may pray, Hallowed be thy Name in me, thy Kingdom come to me; thy will be done (by me) in the Earth, is it is in Heaven.

5. We may and ought to suit of God what the Lord promiseth in the Covenant of grace; but the Lord promiseth to bestow predeterminating grace in this Covenant, as after shall be cleared. Now the faultiness of this, I will not pray, until 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 practice, 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, not the objective cause of either our praying or any acts of our obedience. Yea it is the way of Enthusiasts to make divine impulsions, and not the word of precept the Rule of our obedience.

2. This (I will not pray until the Spirit first act upon me) must have either this sense, I will not pray until the Lord first give a praying disposition, or, until the Lord first actually breath upon me. This latter saith indeed, I will not pray until 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) until I get a new disposition from Heaven; for then might all praying of the renewed be shifted, and the three Disciples 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 Kingdom of grace, we want the habit of grace and spirit of adoption by which only we can pray acceptably.

3. How unsavory 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, until the Spirit breath upon us heavenly impressions, of speaking in the Spirit to God.

4. This shift cannot stand to suspend praying, until the Spirit breath from on high; for we are to pray for the spirit's breathing, and for teaching, quickening, 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 am 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 Seaman 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 Husbandman who for bears 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 flowing's of the Spirit, and to set about holy duties, as if these flowing's 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 debtors: 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 join with them in drunkenness, 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 hardness; and some expone false light, to be God's secret and virtual approving Will they should commit the sin; as Eve 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 Eve 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 than they that watch for the morning. Farther not to pray till the Spirit move us, and 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 than 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.

Assert. 1. Suppose there be some seeming contradiction betwixt extreme pain and absence or withdrawing's; 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, Ephes. 4:23, lays a tie on us to do it without delay, Isa. 55:6. Psal. 55:7, 8. Joel 2:12, and consequenter ever to be in a savory disposition and to savor of the things of the Spirit, whether the spirit actually heat the soul with such savoriness; for otherwise our Savior 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 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.

Assert. 2. If a more spiritual heat of Spirit, inclining 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 useless, when the wind is fair, and favorable on the Sails, 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 savory 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 obediential 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 only so far good and morally lawful, as the Spirit and Word go along together.

Assert. 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, whatever 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 condemned for not calling upon God, and not believing, because natural men truly can say, we could not walk before our Guide, nor

sail without our Steers-man the Spirit. Now the Spirit's drawings we never felt, and this were to render the Word of God useless; its enough to us, the command cries to the conscience, the voice of the Lord sounds in the Word, and none can allege 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 complete 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 drowsiness, 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 color of truth.

Assert. 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 suitable to the Rule, and no more but to fly to acting in our own strength is not good.

For 1. It is required, that beside it be an uncontroverted duty, other Spiritual and Evangelic circumstances would be considered, as

whether Jehu intend the honor of God in killing the Priests of Baal; whether the intended honor of God breath upon Pharisees, in praying, and in alms-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 right in that he would not prophecy, while as a passion of Anger was upon him, and therefore called for a Ministrel 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 duty 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 controversy, we sin against God, and stumble many in headlong rushing upon duties, not looking to a spiritual frame of heart, in coming to the house of God, and not taking heed to the feet, and in yoking the Cart before the Horse. When we first sacrifice, and

then hear, Eccles. 5:1, godly prudence which dwells with wisdom saith both a fools bolt is soon shot, and a fools sacrifice is soon offered. Some receive the word suddenly, Mark 4:16:1. Sailing is more safely delayed 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 smoking 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 bendedness of heart in holy duties. I speak not this, as if praying either set, or instructed, or ejaculatory suits, were to be delayed.

Assert. 5. To wait upon the flowing's 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.

1. Its a hardening of the heart, while it is today, and then the foolish Virgins had good reason to be foolish, and to neglect the market, and buy no Oil 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 slept 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 do no better, blame the Spirit, (say they) which blows not; and many other absurdities hence follow.

2. To wait on the Spirit's flowing's, that is with a less 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 sail and wait till the Jewels and Gold come home, and the Ship land, is commendable; this is to bring forth fruit with patience.

3. To wait upon the flowing's of the Spirit, which out of holy Sovereignty comes in a larger measure, then is ordinary, as a high spring-tide; as my heart is confirmed or prepared, my heart is confirmed or prepared. Is 1. To 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 out-lettings, 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 than 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 flowing's 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 out-lettings of the Spirit; for that is his own Sovereignty to do 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 than censuring Sovereignty. Idolatry is here crafty and subtle.

Assert. 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.

CHAPTER XI.

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 justify 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, Joshua 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 than 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; Joh. 14:17. I will send you the Spirit of truth, which the world cannot receive, Rom. 8:7. The wisdom of the flesh is not subject to the law of God, neither indeed can be. Ver. 8. They that are in the flesh cannot please God. 1 Cor. 2:14. The natural man cannot know the things of God; it is a condemning of the natural man, as he is opposed to the spiritual man, who is praised as one who knows the secrets of God.

2. And he is condemned as one who judgeth the things of the Gospel foolishness. John 6:44. No man can come to me, except the father draw him; And that is a most wicked shift of him who married a wife, Luke 14:20, therefore I cannot come; we excuse such wicked weakness with this, God help us, we cannot without his grace do better.

3. The very sinful habit and power is reprov'd in the Word, even the power as it is contra-distinguished from the sinful act; Psal. 14:1. The habitual fool hath said in his heart there is not a God.

The habitual blindness and hardness of heart that may be in sleeping men, the state of non-regeneration, and the state of death and of uncircumcision of heart, is condemned, Eph. 2:1, 2:3. Col. 1:13, 14. Psal. 14:3, their poison of nature, Psal 58:4, the uncircumcision of

heart, Jer. 9:26, the sinful frame of the heart, Gen. 6:5. Gen. 8:21. Hence, of force it must follow, that this is no good consequence, the sleeping man or swooning man, acting and committing no actual guiltiness, and making no use of free-will, is guilty and rebukeable before God, as the sleeping Wolf is bloody, the sleeping Lion is cruel, because of the bloody and cruel nature, that is inherently in both, when neither of them do actually devour; so though influences to the material acts of sin, be not in our power, yet, since we lodge that sinful power, and virtually (as is said) consent to want the breathings of God, and consent that the sinful acts have house-room, in the sleeping man, we are thence guilty upon that account, though we sleep and are patient in carrying sinful powers, and sinful acts now inherent in us, and the withdrawing of influences of grace upon the same account, cannot be an honest excuse; why, I pray not? Yea the wicked impotency, and indisposition, and the three Disciples drowsiness, and sleepiness the same way physical, being on them in the night, Matth. 26, is a new guiltiness moral, (for Christ commanded watching in vigorousness then) and their actual not praying, is another guiltiness.

3. Under withdrawing's of influences of grace we are guilty. 1. In not considering the temptation, signs and wonders we see and hear, Deut. 29:3, yea though the Lord's not giving a new heart, be not our sin formally; yet our not having, nor receiving of a new heart, is our sin. The sourness and naughtiness of the Earth in bringing forth poisonous weeds, is the Earth's own indisposition; the Sun and Clouds extract these poisonous herbs; the natural dryness of some rocky Earth and the not raining of the clouds meet both in one, to wit, the barrenness of the earth; and this takes not away the faultiness of this earth so rocky. 2. Our guiltiness that appears is evident, in our elk which we make to original and natural malice; for acquired pravity meets with natural and original corruption, like two

floods to make a Sea or a great River; or as when a man forceth a wound to bleed, which of itself would bleed: And again, whatever may be said of the result of the Lord's withdrawing of influences, we add an impulsion to his withdrawing, as the adding of the heat of an Oven near the root of a fruit tree, to cause it to ripen, adds something to the heat of the Sun, and the Influences of the Heavens, and when the heart walketh after the heart of our detestable things, as it is Ezech. 11:21, and with the intended force of the free-will, we put our seal and consent to the Lord's withdrawing; there is no ground to complain of his withdrawing.

Q. But does not the Lord's withdrawing of his influences, since without his concurrence of that kind our actings are impossible, do violence to free-will, which must be indifferent to act or not to act, to do or not to do?

Ans. This is a weak reason; for to our willing the influence of God is natural, and so is it to our nilling; the Lord makes his influences, and the withdrawing thereof connatural to all our actions to both willing and to nilling: dryness 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 joining 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 creatures liberty, but only it is free in order to its own actings; 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 fires 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 actings 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, and 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 he will, and in hardening 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, and 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 breathing, 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, and the guiltiness of vessels of wrath, Rom. 9:22, and their disobedience in refusing the call of God, v. 29. And 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 Gentiles were called of free grace, v. 24, 25, 26, therefore they 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 than 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 unhumbed 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 cursed nature; this follows not.

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 bosom, I should have been a sound believer; this is a mere 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; Cursed Libertines and Quakers so call themselves; have they anymore of the out-lettings and flowing's of free grace for that? Not a whit.

2. If God would give me the grace which he bestowed on 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 labored more, and slumbered 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 clothe him; there is nothing here, but only idle wishing. O, if I had bread, and such empty desires cannot feed a 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; join despairing in self, and feeling of a wretched condition, with some desires of David's grace, that should be like 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 labor and run. Is it not 1. A contradiction; he loves to be watered with the streams and dewing's of Christ, and hates and loathes 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 specie 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 Devil 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 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 limb 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.

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 toil, that we might feel the only sweetness, and delight of duties, not the duty and the gracious acting itself; as a man loves to have been made holy, not to be holy, nor to be made holy by acting and toiling; for the man who hates the Spirit and hates Christ, as the unrenewed Objector doth, how can he love unfeignedly 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.

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 God's, 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 man's will on Jesus Christ's throne, We will not have this man to reign over us; the World hates a ruling and reigning Christ; and so we 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 itself,

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 man's own soul, and the souls of others.

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 do 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, except by the help of grace? And though grace help grace, yet cannot free will engage for the time to come, to set a diet and term-day for turning to God the next year, and when you are old; when as ye are obliged while it is today 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 Colleges; Now, have the loins 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; 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 Kingdom 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 free will as Adam did; but know, it is a badder self, and a more wicked 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 honoring God: And its a pity that woulding and wishing is the All of many men's religion; had I more grace, I would more honor God. Which is retorted, 1. Had I more habitual grace, and a richer talent, I would more dishonor 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 do more for God; but more of nature you have, and what do you? Is it not thus? Had I the

wings of an Eagle, I would fly. But these wings you have, and you lie, and you creep; you do but slumber and sleep in the ways of God, you fly not. 3. Why is not this said, Had I more corruption (as it is easy to gain here, and do 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 traitorous heart of Judas, I should be worse than 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 a habitual way, for gracious acts; But no habit either of grace or nature can actuate itself; and therefore it is presumption in a way of relying on the habit of grace to promise much to ourselves.

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 bosom 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 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 Savior 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 man's, who shall give you that which is your own? Our Savior reasons most strongly, Joh. 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 equaled 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 increase: 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.

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 when you say, I should be holy as David, is not that gracious 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 sawn off the living body; and by this, as one saith well, If God would give the power, you would of yourself, add the will, this is the Pelagian heresy. Let God but make a stirring and a blowing, and give a sort of will, I could do wonders: as if it were not the Lord, who works in us both to will and to do 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 powerful 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 Governor over providence, then the Sovereign Lord himself: then could the Lord erect no theater, 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 Savior; no lost one, no Redeemer, such as our Immanuel; but its known, if influences of grace be, (as Pelagianizing universalists say) at the disposing of nature, with that absolute indifferency, the free creature

may stand, or may fall, let the All-governing Lord do 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 indifferent (except man must irrevocably perish) to send his Son in the flesh, to save sinners: and such a providence might have been, if man's free will had so been pleased to dispose of its own free acts, and of the influences of God, there should forever have been no Savior, no Immanuel, 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 quickening, 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 Aphor. 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 everyone 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 Lord's 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 man's disposal, could he kiss 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 Class 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 mass of clay, vessels of honor; 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 do. 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 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 judgments, 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 influences 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 incoming 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 human 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 than the depths of man's willing, and nilling. As also the Objector in this saith, God might have more honor 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 burdened with this doubt; as we are, if man's 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 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 Alms 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 devils, before he fell, as upon the Angel Gabriel, and the Seraphim's, who fly with wings to do 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 fullness of the anointing, as upon the man Christ, that holy thing, Jesus?

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

5. His holiness and righteousness is arraigned. 1. He did not from eternity show 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 fullness 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.

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 do 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 meekened soul sees all the blame in itself, and mercy and inviting kindness in God.

7. I would do otherwise, but ah my sinful nature! I was born in sin; this is a blaming of providence. 1. God denies influences, and the fullness of the holy Ghost from the womb to me, and all mankind, which he gave to the man Christ.

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 poison of the sinful nature, is hateful to God, Gen. 6:5. Gen. 8:21, but at the Lord's righteous smiting of our nature. Shall the clay say to him that fashioneth it, what makest thou? Isa. 45:9, and as if he were a patient under sin original; Ah, I would be from under a body of sin, but I am captive, sold under sin; This is a lie; 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 plague and sore, Psal. 51:5, and Job 14:4, is not a captive, but a consenter to sin original.

2. He that willingly lends lodging and a furnace, and a warm hearthstone 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 open 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, rejoice 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 lie, 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 his 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 do, I allow not; for what I would, that I do not; but what I hate, that I do. That is a sanctified would, a renewed hatred of one entering a protestation against sin; but original sin lives in its vigor and reign of the Law, in this man; and where this sin hath the full consent and force of the will, the Law, in its condemning power, is on its side. Hence that excuse the man brings, as in Fenner 's Willful

Impenitency, page 95, 96, which proves that he is not humbled; thou excusest thyself 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 wouldest not have eaten of the forbidden fruit; and therefore it was his fault, and not thine, and thou wouldest not have sinned, if thou couldst have otherwise chose. 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 warm me, or conceive me, He names the person twice; and the holy Ghost blacks all faces with this sin, Rom. 5:12. All, have sinned, and yet this Objector is more innocent than Adam. Verse 18. By the offense of one, judgment came upon all men unto condemnation. Verse 19. By one man's 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 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 judgment with him. Now the Objector would be free of original sin in his own way, not in God's way.

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 lazy despairing, if God will not give stronger influences physical, I cannot help it: I do all that a man can do, I pray night and day, tide and time; therefore if I perish, I must perish: if God will not save me, I cannot be against his will; I can do no more than I do, 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 withal 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 quickening 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 judgment. 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 flaming's of a spirit abstracted from the word; Hence the brothers

killing of the brother hath been fathered 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 meantime 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, I will 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 profane, practically contradict God? The drunkard will draw, and pull by head and hair, influences to his drunken prayers; the swearer, the oppressor, and the loos-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, joining with our sinful acting of hypocrisy, then favors and gracious concurrences of God. But as to the lazy despairing,

1. It was the people's 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 do, 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 do 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, nill 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 actings, as may stand with mine ease and pleasure, let him destroy me; for I will do no more than I do.

3. This is a murmuring, at the very marrow and flower of the Gospel, John 6:43. Murmur not among yourselves. Ver. 44. No man can come to me, except the Father that sent me draw him. Then are we inclined 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 do? 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 industry of men, then are ordinances and means not to be neglected. 1. Means used are the Lord's way of coming 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 incline 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. 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 daylight, 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 and 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 indifferency, 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 do, and ye shall be converted, I read not; or let nature do 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 Aphorisms, 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 linen and the righteousness of the Saints, until first you be well clothed with your own inherent righteousness: But who shall heal the sick, and clothe the naked sinner, if it be not Christ? Now Christ not believed in for pardon, is he at so huge a distance 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 half or whole, whether begun or complete reformation of life? Whole and complete 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 only 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 rejoice at fancies and at Moon shines, which we have today, and may lose tomorrow. If he mean half and begun Reformation; it must be begun justification, begun regeneration, begun conversion, and believing savingly begun, but not complete: 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 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 Jailor, 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 do 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 man's 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 governed 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 Savior 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 completely takes Christ for his Lord, and so no man completely 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; Rejoice and be glad, there is a great reward laid up for you in Heaven; rejoice 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 today, and know that you know him, you may be, and thousands as happy as you are, tomorrow limbs of Satan and eternally damned. Now if no man completely 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 palsy, 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 rejoice 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 do but half work.

CHAPTER XII.

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 do to wrestle out from under desertions? 6. Variety of temptations. 7. Rules for our behavior 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 immediately they left 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 empoisoned Dragons and Scorpions, had been at once fastened 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 Jailors down casting may witness, that the lock being more rusted and the iron blunted, Acts 9:6. 7, &c. more strength is required for the opening of the door, then the Lord otherwise employed; as some Devils 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 pangs of the new-birth, 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 the Baptist: and let not others cast themselves away, as not belonging to Christ, who yet are his, because they know not, such pangs and throwing's of the new-birth, as Saul, the Jailor, the converts who killed Christ, Acts 2, where the skin of the boil 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 being led all their time, with sweetness of peace. The Arches grieved Joseph sore, no man more moved from vessel to vessel; then he, and meek Moses was much tossed; and both for anything 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, nor with extreme low ebbs, of the out-lettings 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 bosom; excepting his fall of Angel-worship, and some other few, he seems not to be so high bended as Peter, who in Satan's 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 mold, whose fear to preach to great Nineveh 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 Nineveh old and young, should be destroyed, rather than his prophetic honor should be darkened in the least, shows what a piece of man he 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 humors.

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.

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 out-lettings of influences of grace must be various here.

7. Neither should it be strange, if we might place, Isaiah, Ezekiel, Daniel, and others in a seventh class, who had their own complaining's; 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 man's compass is not our rule of sailing, 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; Everyone would submit to be ordered of God; he hath almost a various way of leading his own: if the same complete ransom, 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. Its then a faulty ground of some, never one was like me, none of my condition in the world, since the Creation. Everyone thinks 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. Isaiah 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 denied, 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, than 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. Ezek. 36:26, 27. Isa. 44:1, 2, 3, 4. Joel. 2:28. Zech. 12:10, under the New Testament; therefore the desertion is the sadder. Thirst near to the fountain is more intolerable; so we read not in the New 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 than 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 trial, 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 ourselves, and whatever 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 prophetic, 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 well-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 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 do 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 specie, and nature of the work. We read not of Daniel 's cursing the day he was born in, as Jeremy and Job do; 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 daily 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 another's burdens; 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 sailing, nor fullness of assurance, until they be upon the shore; 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, a non judice, a 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 Jailor can command none but his own prisoners.

4. Some are frequently taken into the house of Wine, 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 clear, 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 myrrh 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 forever 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, reserved 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 Satan's 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, mixed 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 sight 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; Magdalene hath no wakening's 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 mere 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 withdrawing's of gracious influences; but its so much the worse, the man is wounded in his sleep, and many months

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 mere 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 Magdalene, Joh. 20. I say the predominant, because we cannot say, that God withdraws in his out-lettings of grace, but there is guiltiness in the Spouse so made sick because of his absence, and with Magdalene '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. 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 clear in the man Christ, there is paining, with drawing, 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 embracing's, but upon the due account; for Christ could not idolize God as comforting.

Q. What may we do 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 withdrawing's 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 saith, 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 favor 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 saith 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, forever? 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. 83:1, 2, 3. Isa. 52:5. Exod. 32:11, 12. Josh. 7, 8, 9. 7. Hardly can a natural spirit lay to heart, yea or know that God is angry, as a child of God can do; as its all one to a man in a dark pit under the earth whether it be day-light or midnight; 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 Fevers 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 thyself. 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 go out that he may more tempt, and return with seven devils worse than himself. 6. Sometimes he tempts by a boisterous imperious usurpation. Job is mine, he serves God for hire. All hypocrites are Satan's, Job. 1:7. Sometime he tempts to lawful liberties, to ear, setting the Law of nature in opposition 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 force or bias on the heart, what can influences not do 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 dross. Its true, the Physician 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 wonderful in counsel and excellent in working.

CHAPTER XIII.

Of striving against Sovereignty.

2. Some striving is lawful. 3. A gracious behavior 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.

Elihu 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 <H&G> is to strive and contend in words only, as Mercerus and Pagnin, either in judgment or out of judgment, 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 mere 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 duty of praying, and worshipping. But when she is reproached as to her interest in Christ, Its not meet to take the children's 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 is a gracious behavior 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 favor, is a due cause of sadness; Woman, why weepest thou, saith the Angel to Magdalene? 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.

4. There is a sovereignty in hearing or not hearing of prayer, against which we must not strive. 1. Sometime 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 man's 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 do 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 rejoice, and your bones shall flourish like a green herb.

5. The clays (no) and the great Potters (ay) and vain man's (I will) and the Almighty's (I will not) are most unsuitable. 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. Woe to him that striveth with his Maker: Let the potsherd strive with the potsherds 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 do with you as the potter, saith the Lord? Behold, as the clay is in the potters hand, 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.

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 hewn 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 devils, 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 do, Acts 9, who if they had the Father and Spirit incarnate, as the Son was, would crucify both, and would, were it in there blasphemous power, crucify the God-head; whereas meek yielding to the actings and flowing's 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 defy Omnipotency and infinite mercy to save them, and spitefully hate the influences of saving grace, and say, mercy cannot save me; the complete ransom of the blood of God cannot buy me from the second death: To this we may reduce a lazy despairing; what if I be never saved, I can, I will do no more? The people are bidden return; nay, 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.

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 counselor, hath taught him? Ver. 14. With whom took he counsel, who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed 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 than the most high? What a carnal mind is this that chaseth the Almighty God out of the world?

4. What do they who curse the day, the stars, the twilight, the birth? As Job chap. 3. A gracious heart saith, 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 judgment: whereas its a note of Atheism 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, Its not the Lord, the Lord can neither do good, neither can he do evil, Zeph. 1.

8. So would we beware to fight with the Lord's dispensations 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 sail, 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 vigorousness of believing, Why art thou disquieted, O my soul? &c. Yet are there very large out-lettings 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 furnisheth 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, and the heart is withered as grass, and the man's bones are burnt as an hearth, Psal. 102, the flood breaks out in another corner. Ver. 12. But thou, O Lord, shalt endure forever; 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. There is some spiritual compensation in the Lord's forbidding the wind to blow in one earth, when it strongly

blows in another. Some deadened deserted ones are much meekened and made to speak out of the dust, and fed and fattened 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 complaining's; yea and with the complaining's 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 malcontent 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 with God, when the man saith, God shall do nothing that 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 traitor sell him, or the disciples forsake him, or the Jews apprehend him, or the soldiers spit 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 showers 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 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 myself from my iniquity: and what can ye say against his withdrawing's, 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. Psalm 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 righteousness's 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. Joh. 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 and about the broad streets and ways, v. 2, 3. In using public means; watchmen, 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 than the full harvest, the mid-night absence hath as many sweet privileges 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. Jer. 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 frowning's sweet and profitable. Yet is not this spoken to cool our fervor of seeking when we miss him, and find him not, but rather we are to go on; not to say anything of Law-smiting and of Law-firings of the soul under apprehended wrath, especially that which hath Gospel-hope, and Gospel-sickness after Christ conjoined 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 do 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 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 and make so good use of the Law as Jesus Christ. Some there are, that one nights 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, Deut. 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 Ahab, 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, threatening's, convictions, and influences of Evangelic commands. Its good earth that easily yields and cedes to the breakings and tilling's 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 Musician, gives a resound like itself; a Bell of silver hath another 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, to the precept 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 Ahab 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 the 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 than the honey or the honey comb, more then thousands of silver and gold, the man's 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 men's hearts, see Joh. 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 dryness of the clouds: its the wisdom of God that teacheth the believer to weep because 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

CHAPTER I.

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 do 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, in genere causae physicae, 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 sealet 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 <H&G> in piel, antecessit, antevertit, praeoccupavit, anticipavit; 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.

Ans. Not properly, he saith himself, Job 41:11. Who hath prevented me (the same word) that I should repay him? Then our preventing of God should lay some debt upon God, which is impossible; and as Paul observes, Rom. 11:35; who gave him first? 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 then 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 impulsion 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 mediorum 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 Music. 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 odor 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 tied 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 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 favor in the eyes of the Governor of Egypt a Heathen man as to him: (Esther and her maids pray for grace in the eyes of Ahasuerus,) 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 Goddess 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 men's hatred and favor, then they are themselves, Prov. 3:1, 4. Psal. 106:46, for would enemies and haters show us favor and love, if they were absolute Masters and Lords of their own hatred and love? Not at all; we must thank and bless a higher hand then such men. 4. Should we pray more, we should be more rained upon in our withered condition, by showers of influences of grace.

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

Answ. 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 steeled 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?

Prop. 3. Because God only is Lord and Master of freewill 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 labor; 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-man's labors from the beginning of the year to the end, were no better than 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 Seaman never sail; for God only can create winds and tide, and God only is Master of the ebbing and flowing of the Sea, and of sailing, and of right steering of the Vessel; for since the Lord declares not his mind on the contrary, by forbidding men to pray, and others to plow and sail. 2. Since the Lord offers no positive violence to hinder these actings; And 3. because he commandeth us to do 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 mere dead and useless 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 do all, and God does nothing, and so we darken his glory who works all our works in us, and for us, or then we say on the other extreme we do nothing, and God does all; and therefore must we say let God pray, labor the earth, trade and sail, and put our hand in our bosom 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 jointly and collaterally be mastered and determined by the creature, we are in both cases to act and do 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

do, 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 do (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 anything, because God in his word hath commanded us to do it, but because the Spirit immediately acts in us to do, 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 persuading 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 colors that are seen, and the soldiers force and strength 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 anything 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 economy and art leads the way, and in all the acts of grace; yea, we are to rejoice that the Lord Jesus is Master of work and only Steersman.

CHAPTER II.

What the natural man can do to get influences; the natural man can do more then he does, and can exercise the natural powers to come within the bosom 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 compassable 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 satisfy, but that he may come and compone, and acquiesce to a friendly Gospel treaty; for nothing heighteneth 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 do to fetch the wind when he cannot command it, and cannot sail, he may and often doth exercise the natural faculty of moving from place to place, and comes as a mere natural man, upon a mere natural motive, sinful curiosity, and a purpose violently to apprehend Christ, as the soldiers do, John 7:45, 46, 47, yea, with bloody hearts and a purpose to persecute as the hearers of Peter do, 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 sail 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 go away, 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 bosom of the net; but its the strength of the arms of the Fisher, that hales the Fish to land; the Fish catcheth not itself. The word of God is a sharp two-edged sword, and doth the work by the Spirit, Heb. 4:12. The 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 mere 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 flaming's of quickening 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 man's 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 fuel. 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, hoist the sails, 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, labor, and sit 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 Seamans 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 judgment what they think of

Immanuel's land, that runs with wine and milk; yea and the entry to this house is feasible and accessible, by natural strength, to fools and idiots, 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 man's 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 concerns you, or no. So 2. The believer under deadness 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; nor did the three thousand, Acts 2, nor the Jailor, 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 Leprosy. 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 ourselves a new heart and a new Spirit, since we are unable to make to ourselves 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 ourselves to the Lord, and of making a new heart, which are laid upon us, are materially Evangelic; but as they are charged upon unrenewed men they are formally legal, upon the Lord's intention also Evangelic to the chosen to fit them for Christ: Nor can these commands have this sense; I command and enjoin to you the omnipotent infusion of a new heart. 1. God lays no acts of the infinite and omnipotent God upon the finite creature. 2. It is not his intention, nay nor his will, that reprobates create in themselves, new vital principles of life, since no such supernatural principles of the life of Christ, was merited to them by the death of 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 forever 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 withal he requires what is our duty and moral obligation, but not what is our physical strength to perform.

2. He shows our impotency to wrestle out of the pit of misery, except he give us Evangelic 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 supernatural grace, but both are physically impossible. Now we can all keep the Law whole ourselves, justify ourselves, live without sin.

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; 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 meantime, 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 a heinous 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 complete image of God, and of loving, and 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 only Physician, who can restore his sight, as the case is here.

6. Suppose that the Creator of eyes hath once given the faculty 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, 1. Contradicts Scripture, which calls it both sin and iniquity, Psal. 51:5. Uncleaness, Job 14:4. The frame of the heart evil. 2. Only evil. 3. Continually. 4. From the womb, Gen. 6:5. Gen. 8:21. Offence, Rom. 5:15, 17, 18. Disobedience by which many are made sinners, 19. Indwelling sin, even when Paul is justified. A body of sin, Rom. 7:17, 23, 24. 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 offense by which many be dead, Rom. 5:15. By which the judgment is, by one, unto condemnation. 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 offense 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 by one Jesus Christ, Rom. 5:17? And as sin reigned unto death, even so grace reigns through righteousness 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 Infants be free of sin that condemns to the second death; Christ 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. Isa. 53:6, 10. Infants are not sinners, nor are sucking Infants laved and washed in his blood, as others, Rev. 1:5. 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 womb? 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 lie; but let any man answer me in point of holy spotless 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 capacity 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 mere punishment, not a sin.

Ans. The Lord in creating Adam must necessarily have a twofold Consideration. 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-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, mercy, &c. and of right and wrong, and a natural holiness and innate conformity of the heart to the eternal Law of God in man's soul. A Painter draws the portrait of a living beautiful heroic 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 follows exactly and accurately his copy and living sampler, 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 man's soul should be, by creation, endued with the image of God; and Adam and Eve 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 man's 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 induced them to do, Gen. 3, was a blacking of that fair image, and contrary to the law of nature?

2. The more of this image that is left in the souls of men by nature, as the more knowledge, natural justice, and virtue remain in Aristides, Regulus, Seneca, Tullius, &c. the more lovely they are, and so must their [souls have a more natural conformity with the law of nature then other Heathens, who killed their aged Fathers, sacrificed their sons to Devils, used wives promiscuously. Then, what God condemns 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 ourselves 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 lie in the dust, and to know what beasts they are, as the godly confess, 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 wolf, that the father and mother were dogs and swine, and they born of leprous 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 shameless 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-boil, to say it was no pest, to give it another name? It's a part of

original sin in our Atheism to bely the Lord, and say it is soul-sickness, but it is not sin; it deserves not the second death. Infants then, dying Infants, are no debtors to the complete ransom of blood that Christ gave to deliver them from the wrath: And when our Savior blessed Infants, and said, Of such is the kingdom of heaven, his sense must be, that infants departing this life in infancy, 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 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 itself for grace, and a gracious state, then a Thistle can change itself into a Vine-tree: Christ is good at all indispositions of deadness, 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

useless, 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.

CHAPTER 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. 3. The exercises of spiritual actions are the best preparations for spiritual actions. 4. Influences of grace oil 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 practice 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.

There be some actings even in renewed men, partly from the Spirit, partly from nature, custom or formality. The question is thus framed, because it is a disputable question; Whether justified ones do 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 force 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 weakened 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, natural power, custom or a mere 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 mere custom (and the children of God who know their own back drawing hearts shall not deny 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 family 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 than an ordinary straitening of spirit, and yet a fire flaught 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 unbelievably to complain in the beginning of praying, and of a Psalm, as is clear in David, Psal. 22:2, expounding that of him (as some verity it hath in some points of him, v. 2.) and in Hezekiah 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, rejoicing 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 Hezekiah, 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, strong ebbing and flowing of faith, and fainting, of light and darkness; as Psal. 22:2. O my God, I cry by day, and thou hearest 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. 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 a 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 forever; and thy remembrance to all generations. Ver. 13. Thou shalt arise and have mercy upon Zion. Psal. 77:4. Thou holdest mine eyes waking; I am so troubled that I cannot speak. Ver. 7. Will the Lord cast off forever? 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 darkness, 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 deadness, 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 than 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, and supply in Jacob's 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 bless 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, maketh the second throwing about more easy, and the third throw does yet more, and the seventh or the tenth throw makes the passage of the iron bolt yet most easy, and the door at length, with little violence, is opened, when now the rust and straitness is removed: And a flaming of the fire prevailing over a dry tree, makes easy 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 warmth, 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 stiffness 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 do 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 itself, the very particular act, which is of the same kind with the exercise, is the best thing to fit him for it. So in this duty 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 itself, 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 godliness is the compass of godliness itself; that is, the way to grow in grace, is the exercise of that grace. I wish this man of God, and others more experienced than I, had said more of this unknown subject; and that the Lord would sit builders in both Kingdoms 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. Preston 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 showers of quickening influences

from the Lord by frequent acts. Experience, in my weak apprehension, may speak influence of grace oils 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 reddened in the fire, by praying, and are softened and macerated like dry and parched ground, by frequent showers; and though the heart be frozen and cold, when we begin to duties of praying, praising, meditating, conferring of the word, hearing, yet incalescimus, 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 glueing 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 and rejoice in thee, and remember thy love more than 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 a speech to the Spirit to breath upon the Saints that they may smell 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 straitening, and that influences find us dead and bring vigorousness 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 and 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 complete 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 boil it more with the heat of the Sun, until he make it ripe for the wine-press and the fat: So must he add influences daily of free grace for the perfecting of the work he hath begun, in his holy decree as well as in the execution, until he perfect it unto the day of the Lord Jesus.

But 2. There is need to distinguish betwixt a practice of free grace in the Lord, (some call it half a promise) and 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 whatever God decrees to do, that also he promises to do; which were not good divinity.

3. As to his order of working; the Lord ordinarily from much laboring 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 surprised: some sow much, and reap little, Psal. 127:1, 2. Hag. 1:6, 9.

Yet is there a practice 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; 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 practice 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 practice, 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 specie and nature no less different than eight and four, or then eight and two which are materially farther different than six and eight, which are different only by two. So the Embryo before life, and the birth now quickened by life differ in nature and specie, as living and not living differ: Yet the Embryo 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 do 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.

1. As painful tilling, sowing and laboring is nearer to a plentiful harvest then 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 then the godless 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, then 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, then the law-humbled and law-broken sinner, who, though he be but half sick, like the woman with child, who is under raw and far-off showers 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 do, before Christ rain salvation on him, then he who prays, hears, gives alms, 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 do 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 fervor then either blaspheming, or no praying at all; even as literal and natural heat is nearer to spiritual and supernatural heat, then extreme coldness; and as fire-heat is nearer to life-heat or vital warmness (for it may and doth often cherish and nourish vital heat) then Ice-coldness; though as touching the nature and kind, fire-heat and vital heat may well be thought to differ in specie 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 greenness cannot put a man in a spiritual capacity to receive divine and supernatural influences; yea, many carry such bewitching lusters to hell with them, and never promove a whit farther then 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, then 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, and men are by assed by them, praying in the streets and giving of alms with sound of Trumpet so circumstantiated in regard of, 1. The subject, proud Pharisees. 2. In regard of the end, to be seen of men, not to glorify 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 hypocrisy, in the manner of doing duties, deadens the heart, and makes the soul unfit to receive influences; But this hinders not but the unrenewed man, and the deadened convert, are to blow the fire, and to go about duties, and to fetch the wind in their kind, and to cast aboard and turn about, that they may sail and fetch the harbor; Yea, and if there be not fire in the ship, without doubt the striking of steel and flint 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 anything said against these two, 1. The rebuking's 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.

CHAPTER IV.

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 is more than 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 impotency and indisposition to obey. For man's wicked weakness cannot remove the obligation which the Lord in his holy Law lays on us: For wasting that brings on inability to pay, makes neither the debt to be unjust, nor does it loose 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 lays on rebukes, where he knows Cain cannot answer, Gen. 4:6. 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 thyself against my people, that thou wilt not let them go? Deut. 32:6. Do 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 err in heart, they have not known my ways. So saith Elias to Ahab, 1 King. 21:20. Thou hast sold thyself 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 ear. 5, which will not hearken to the voice of the charmer. And because we are ready to excuse ourselves from our impotency, the holy Ghost bears 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. 29:2, 3.

3. Threatening's and curses are charged upon everyone 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 controversy 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 laid upon us under indispositions; yea the Lord speaks to such as lived in suffering times, who could not choose but they must be in much heaviness. Phil. 4:4. Rejoice in the Lord always, again, I say rejoice. 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 walks in darkness, 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, and our sinful deadness ought to yield to Christ living in us; our heaviness owes rejoicing to him, as the night is to remove at the dawning of the day, and the cloud is to dis-appear and vanish at the out-breaking of the Sun-light.

3. We are to pray under deadness, as David doth, Psal. 119. Quicken me in thy way; quicken me in thy righteousness; quicken me

according to thy word, &c. v. 37, 40, 88, 107, 156, 159. Deadness, when David had much of the fullness 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 nearby 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 go about any such duties. Because you are dead and indisposed, are you therefore lawless, 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. I will go about duties when I am free and spiritually disposed.

Answ. 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 today, lest hardness of heart come on?

2. What assurance can any man have tomorrow, or the next hour, more than the present hour, when deadness 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 heinous sin. Can sin be a hire to purchase or buy the breathings of the Holy Ghost? Did ever man get sweet access 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.

CHAPTER 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 Savior 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 do 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 increase more in learning: then to spiritual wisdom there must be a promise of influences to increase 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 vigor of speed shall be given to the runner, and larger breath and spiritness 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 Sun of righteousness arise with healing in his wings; and ye shall go 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 Hannah, 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 a heart. Nay, but his scope is to complain of the people's 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 willful 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 Augustine, the Lord gave being and milk to my Nurse to feed me, thou gavest me nilling and willing; where is my merit then?

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 heinous, 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 sins bring on withdrawing of influences. Christ knocks and ye put a little stone in the Key-hole, and the sprent is broken, and the door 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 blood-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.

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 pryncedom of grace; yea, rather from the heightening and abounding of sin does the reign and Kingly power of grace shine the more; the more tumid the boil is, and the more the flesh about it burns and flames with the swelling of the humor, the more it is ripened for 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 fullness 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 malignant blood 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.

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.

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 than 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 must have had strong and mighty influences in the course of a holy and sinless 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 days; in obeying all laws, fulfilling all righteousness, ceremonial, moral, natural; in all works of mercy, obedience to Caesar, to Parents, Brethren, to souls of men; in his virtues of faith, lowliness, meekness, patience, love, zeal, hope, delighting in God.

Now though none can be so near to God as the man Christ, who in one person was not near to God only, but was God-man and Immanuel; yet learn we hence, the nearer we are to God, the more are we under the showers 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 near to spikenard, to myrrh, aloes, and Cassia, and is daily among the herbs, and haunts in the garden of all fragrant smells, will carry some sweet savor away. The Lord Jesus his out-lettings of free love and grace, must run much upon these who are daily near to him. Keep a distance from God, and be much at cups, at chambering and wantonness, in the company of the whore, of the profane, of the swearer, what hope of showers and waterings of influences of grace upon such a cursed soil?

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. Christ's word is remarkable, John 15:1. My Father is the husbandman. When Christ's Father ploughs the sinner, and breaks up the

fallow ground of the heart, there must be influences there: for then is the Father fitting the soil for Christ, Col. 1:12. 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 darkness, 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 man's 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 arm reach these influences? We must have influences of the Father that are at our hand, and under the power of our free-will.

Answ. 1. The Adversaries here deny the freedom and sovereignty of grace in bestowing influences, and submit the actings of grace to the industry of a sovereign man. Bradwardine desired to worship no God who was under man's 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 dress, and purge me, that I may bring forth more fruit? Far more may the believer say, Christ's 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 Zion, and upon me a withered and dry twig.

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 forever make that good, John 14:19. Because I live, ye shall live also.

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 fullness, 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 hand, 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 goodwill 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 be Master of their free will, and he must have a bar of strong influences on their heart, 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. Whatever 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 whoever 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 out-lettings 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 virtue 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 quickened, come from Christ the great Prophet; and if he be God, what the Governor of Heaven and Earth does by his office, if he feed all living things, the Ravens move not the question what they shall eat tomorrow, nor the Lilies of the field how they shall be clothed: 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 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 complete the Redemption, and to make out the life of glory until it come to the fruition and enjoyment thereof?

CHAPTER VI.

The two spirits of the world and of God

1 Cor. 2:12, and the differences in order to influences opened. 3. 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 anything 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 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 man's 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, do know the things that are graciously given us of God: they know the things of God; But v. 12, we are such.

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

Ans. Its the human 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 foolishness, 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 month, and the leaves serve to heal the Nations, and the pure river of water of life clear as crystal proceeding out of the throne of God and of the Lamb, Rev. 22:1, 2. Rev. 2:7.

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 she is busked and adorned with the glory of God, what a joyful company of harpers clothed 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 satisfy 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 oppress 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 privilege is little to a Kings heir and son.

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

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 than 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 man's moral actings are as John's baptism, from Heaven or of Men; what sparkles of influences kindle the heart in your actings?

2. The Spirit of God, John 16:13, He shall guide the way to you in all truth; Rom. 8:14, as many, 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, counseling, inspiring in all actings: its easy 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 battle 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 giddiness and error leads Egypt, Isa. 19:14. The spirit of whoredom, Hos. 4:12. Hos. 5:4, that inclines to Idolatry. The spirit of lying, 1 Kin. 22:22. The spirit of error, 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. It's the sin of the time we live in, to persecute and resist the spirit; and the more out-lettings of the spirit that appear in Steven, the more the Jews set themselves against him. For Acts 7:27, they cry out with a loud voice, and stop their ears, 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 goodness and excellent actings of the spirit, draws out their malice to the full, as Steven told them, 51.

Ye have always resisted the Holy Ghost. <H&G>, is to fall cross 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 met not with such bitterness as even now they meet with.

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 dwells, not to be vile slaves to lusts; and the more of the spirit in any, the more active are they in the Lord's ways; 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 and active to deliver) and in this especially the actings of the spirit appear in the fiery spiritness of heavenly influences. Would ye be carried on and helped in duties; get the spirit and ye cannot miss heavenly influences; the dryness 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 straitened in prayer, then must the showers of influences be restrained. Psal. 51:12. Uphold me with thy free spirit. What then? v. 13. Then I will teach transgressors thy ways. Take a work where there are a 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 deadened? 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.

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 man's hand; but the Spirit itself maketh intercession for us with sighs that cannot be expressed. And rather or spiritual work be at a stand, the Third Person lends a lift 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 bitterness, 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 ways of Law and Gospel by which he shall reveal himself; and the Lord hath not abated a whit, and come down from his holy rigorousness, 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 quotidianae incursionis praecise sub periculo aeternae 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.

2. Are not men inexcusable, when they will not await the wind, and lie at the tide, and use means, but refuse 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 refuse to stir in his ways.

3. The first giving of the spirit is like the growing of lilies and flowers wild on the mountains, plough or spade can do nothing to cause them so to grow in the garden and the infield. 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

They deny prevenient 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, this 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 than ye can live without God and without Christ in the world? And who cries, Lord, can my dry bones live? Miss ye the anointing? The complaining of the suspending of influences, of the ebbing of the free manifestations, flowing's, and out-lettings of free grace, speaks a spiritual disposition. For,

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 heinous transgressions; but we suit also from the Lord the 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 counselor.
8. It's lawful to seek sense of God's 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 withdrawing's 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 honors 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, <H&G>, 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 sails gallantly before the wind.

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; 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 twofold 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, liveliness, divinity, majesty of style even as contradistinguished 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 itself, a dead inky letter, as Papists and Libertines both do. 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 wielded by the arm of a valiant man can do no good in war: And the like may be said of the Axe, both are dead things of themselves.

Hence 1. Since we are mere Messengers, we cannot breath life in the word only, like the Trumpeter that blows his warm breath through a dead trumpet of Brass; but he blows or breaths no valor or courage in the soldiers, that was not in them before. But if the spirit go along and breath life in the hearers they shall live, as speaking and acting are conjoined, 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: 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 deadly 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, John 14:26.

3. The light may remain only light and literal and useless: 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 quickening 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 threatening's 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 add any divine majesty and power to the word which was not in the word before, when he effectually persuades 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 soldier add any new sharpness 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 threatening's and promises in actual persuading 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 go 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 signs, 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 do 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 John; he saw Christ in his glory, Rev. 1:14, 15, 16, he saw Heaven open, and the Throne and glorious company, the new Jerusalem; 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 honor on Canonic 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 entered in a most spiritual life,

Luk. 24:27, he expones the Scriptures: who so mock the Scriptures loath the Spirit also.

CHAPTER 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 actings, and join 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 public 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 persuasive 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 force 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 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 rejoice in thee, we will remember thy love more than wine. See ver. 12, 13. Cant. 2:3. I sat 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 Kingdom 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 severed; 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 honors his guide and leader. The Scripture notes in four words the wrongs we do to the spirit, Isa. 63:10. They vexed his spirit of holiness; the word is, Psal. 56:6, they painfully wrested: as they gave another figure or fashion to my words, Ephes. 4:30. Grieve not the holy spirit. The word <H&G>, 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 saddened? Is not this to chase 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 saddened when he acts deadly and lently; 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 the man is straitened 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 outmost 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 itself and make an eike to the spirit of his own. Hence that charge 1 Thes. 5:19. Quench not the spirit. The word is, Matth. 12:20. Matth. 25:8. Our lamps are out, or quenched, Mark 9:44, 46. Some cast water upon the fire and holy flaming's of the spirit: this makes a cold hearth-stone, and mightily obstructs the working of God; whereas we should add new fuel to his fire, and blow away the ashes and wrestle against deadness, dullness, 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 yourself by unbelief and uncheerful walking; and break not one another, know that so do 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 Satan's office, when men cast water on the flaming's 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 devil to the Holy Ghost, to try if the holy Spirit shall find out hypocrisy, Acts 5. Satan is the great <H&G>, Matth. 4:3, who tempted the Son; And a man may ride so near the rotten margin on the bank of a mighty River, as he will try the highest of free grace; why but I may do 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 trial upon the worth of an infinite ransom. 2. Upon the most noble and 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. Join 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 unmixed wrath, as Christ did, and live? And who may stand when he is angry? Then resisting is terrible.

2. There is vengeance in readiness, 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 than an ordinary hell to such as resist the spirit in the Prophets, and do 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 anything 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 John speaks: and yet the spirit so discourses and lays aside the creature called self, and sets up God, that as if self were 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 than the man. And the Spirit of the Father, prayeth, preacheth, reigneth, acteth, disputeth, confesseth in the believer. 1 Cor. 15:10. But I labored more abundantly than they all; then must I in Paul be preferred and exalted above John the beloved Disciple, and all the eminent Apostles? O not; I labored 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, and 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 fullness and flowing of heavenly influences in the man Peter is Master-speaker. In the Prophets this is clear from 2 Pet. 1:21. Prophecy came not of old by the will of man; (though the Prophet was not compelled to prophecy, nor his will Physically sunken down to nothing) but holy men of God spake as, acted by the Holy Ghost. 1 Pet. 1:11. The Spirit of Christ spake in the Prophets beforehand 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 judgment to declare unto Jacob his transgressions and to Israel his sin. 3. There is little of self in children; the children of God (<H&G>, 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-designs 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 color of self, and feel some savor of the creature and of self in men? O if we could savor 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 sinless 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 brass 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 outside, 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, he believed. It's good when the conversation speaks heaven, and the spirit is visibly seen acting in the behavior 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 public 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 do thy will, thy spirit is good, lead me into the land of uprightness. Hence these three follow. 1. The spiritual man doubts of all ways, and knows that he is a bewildered and ignorant traveler 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 sophism a divisis, 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 daily 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 bewilderedness; And those two are well joined. 1. Sense of bewilderedness; 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, warring, 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 than 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 favor us, and work-men have strength in legs and arms to lay stones in the wall: O but that will not do 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 built.

6. There is a spiritual facility in the spiritual actings of a spiritual man. 1. The acting is connatural and easy 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 toil nor labor 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 easy 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 he guide in judgment, the meek will he teach is ways. It's easy 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 daunted spirit. If a man be in his

flower and prime, and rich and mighty, healthy and prosperous, readily he will do but what he will; but if the man be in chains and broken and meekened with the rod of God, he is easily bowed and counseled to what is good; as iron red hot will bow and yield to the smiting's of the hammer: its 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 easy to bind a lamb. Meekness 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, Lord what wilt thou have me to do? There was no pride in him, but the fullness 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 sinless, holy, harmless nature was debating the greatest question that ever Heaven or Angels knew. But the fullness of the spirit bids him quit his will, and so he did. The sweet passive tractableness of the spirit of grace will enjoin the man to be ranged, bridled and led of God: there be some, whom God can neither lead nor drive: any inspiration falls upon him, a moral influence, this I should and ought to do; but I shall not, I will not do it let God do his best; and it is as if a burning coal 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 go; 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 go? Let his influences be lodged with meekness. O wrestle not against warnings, but yield to them! So are all gracious influences sweet, delectable and easy; is it pain, nay 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 baptized 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 public the work be, the more is the man under the spirit. Christ must have been under mighty flowing's of the spirit, who for the public Catholic 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 glorify God, John 16:14. He shall glorify me (saith Christ of the spirit) for he shall receive of mine. Then the more we glorify God and Jesus Christ his Son we testify we partake the more of the flowing's 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 public sufferings to illustrate the glory of his justice.

2, We are also with Magdalene 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 public 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 rejoicing 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 discernible 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 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 consent, and into fixed resolutions; as the spouse, I opened to my well-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 Thes. 5:19, includes an affirmative; that is, cherish kindly and yield sweetly unto the flowing's 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 joined with watching; For it's added, and watching thereunto with all perseverance: and Jude conjoins 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, sleepy, in opposition to the watching and painful servant, who ver. 20, gained five talents to five talents. Drowsiness 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 drowsiness; 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 well-beloved. Watching guards against sleeping, and watchfulness puts the soul upon a resolution to watch: sleeping guards no more against watching, then 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 sorry plant? Or sixty or a 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 influences 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 quickening 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 Thes. 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 soldier 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, Mark, 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 men's bosoms? So are we to act as our acting way be fathered on the spirit; as the Spirit of the Lord came upon Gideon, upon Samson, and they fight, and the Spirit of the Lord upon Zechariah the son of Jehoiadah, and he prophesied, 2 Chro. 24:20. Luke 1:64, the father of John the 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 a 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 mere 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 3:1 John 3:14. Psal. 119:63, with Elias, 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 colors 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: its 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 unsavory. 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 thyself, come not near me; for I am holier than 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 were the fit soil, he rains down influences of warmness and burning of heart on them while he opens the Scriptures to them, v. 32, see Acts 2:1, 2, 3, &c. Joh. 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 Zachariah and Simeon, Luke 2:25, 27, and grace seeths and boils up to the tongue, when the conceptions of the King Christ are the good matter indicted by the heart, Psal. 45:1, so to be filled with the spirit, Ephes. 5:18, 19, saith 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 soldier of battles 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 Conferrers, the transfigured man Christ, glorified Moses, and Elias, speak of the celebrious heavenly subject, the <H&G>, 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 list to hear but of State matters & of conquering new Kingdoms, Psal. 119:46, the rotten, unsavory, worldly and carnal speeches of many, bewray how little of the spirit is within them. It was Christ who had the fullness of the anointing of the spirit within him, Psal. 48:8. I delight to do 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 III.

Influences of Grace.

CHAPTER 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 Satan's influences.
3. Its lawful to dispute with Heretics, instruments of Satan, but not lawful to dispute with Satan.
4. Christ sought 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 public 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 country; 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 men's souls 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 mind, 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. Acts 5:3. Some one way or other the court-gate of Ahab's heart, of Judas, of Ananias and Sapphira, lie open to Satan's 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 man's spirit. The spirit of a man is under God, the only 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 fancy, and the imagination, which is a material house, and hath doors, windows, and entries passable to devils; he can here blow the bellows, and kindle iron works.

There be two ways to know the secrets that are done in a cabinet-camber. 1. Satan can send in posts with letters, and write 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 fancy 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. Nah. 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 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 Ahab should answer to the 400 Prophets, and heard that, Thou shalt go, and also prevail. And reason would say since all Satan's prevailing's 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 lictor 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 do, 1 Kings 22:22, as the executioner knows whether the sentence bear heading or hanging.

2. Ananias is blamed for Satan's lie 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 lie to the holy Ghost? Then though Satan's knocking and active tempting be not our sin; for our Savior was tempted by Satan, yet without sin; yet he hath so access 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 Heretics, and convince them, though they be Satan's instruments, Tit. 1:9. Tit. 3:10, and the blind man John 9, hold up a dispute in defense of Christ against the Pharisees; therefore we may dispute with Satan himself.

Answ. 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 Satan's confessing of him, Luke 4:34, 35.

Obj. Christ holds up dispute with Satan, Matth. 4.

Answ. We are to follow what is ordinary in Christ's disputing, that is, to reject Satan's temptations, not brutishly 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 seed are by faith to rely on the strength of the tempted Savior.

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

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, 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. <H&G> — <H&G>, Satan set him on a pinnacle of the Temple, v. 8, The Devil took him unto an exceeding high mountain, and showed him all the kingdoms of the world. Then did not the man Christ go 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, casteth him violently to the desert. Eve entertains a dialogue with Satan. 1. Speaks by way of complaining of God. 2. And doubtingly of the Lord's word of threatening, Gen. 3. Saul the 1 Sam. 28, seeketh after Satan, and makes a journey to him. Some influences of God are 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 allurements from precept, promise, threatening, to move us to close with the gracious act, and virtually with the real influence. 3. Satan's 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 joins his concurrence to the things of nature. Some are *ordinis supernaturalis*, supernatural; such as are of the Father choosing. 2. Of the Son. If Christ died without the camp, that he might sanctify 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 wise 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 do, and too little in this business to what Christ must do, upon the necessity of his offices, of his bargain of redemption that he hath closed; he must work in his own will and to do until the end.

3 Division. Some influences are moral, some physical and real. The moral influences are the persuading 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 Kingdom, the threatening of everlasting chains; yet it works but morally, and the robber in the woods laughs at the paper-laws, and at the far-off general justice that is in cities,

which cannot reach the 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 than literal influences, as Saul for three days speaks supplications: And when the influences physical of God are upon the soul of the spouse, then love itself and love-sickness speak with sense, His love is better than 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 souls, and have but seen (as James saith) their image in the glass, and forget themselves. Such never knew heart-sickness, nor the terrors of God, nor any real work on the conscience: then seek heart-drawing, and heart-divinity.

4. Some influences are moral and ordinary of some professors; some are prophetic and extraordinary. Now as to these which are prophetic, 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 enfolding itself, and the color 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 ecstasy, 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 prophecy; nor could Balaam, when his eyes were opened, and he falling in a trance, but see the visions of the Almighty, and could not go 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 Son of God, Luke 4.) So are many, who are convinced, and tremble at the word, and when the terrors 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 Satan's light of a natural conscience, and their own profane hearts: so dreadful it is to do violence to light which speaks from God. Saul at the beginning of his reign, and Demas, and some others, are hellish examples of Apostasy to cause others fear.

5. There are some personal influences upon a single man that are more private, which are very desirable: But there be some more public influences on the Church; so the Lord walks in the midst of the golden candlesticks, and rains 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 do 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 showers 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 showers, and of the

singing of the birds under the Messiah's Kingdom, 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, and I will cause the showers come down in his season, there shall be showers of blessings. It's not rain for grass 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 rejoice and blossom as a rose. 5. The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6. Then shall the lame man leap as a 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) grass with reeds and rushes. And that all this is a prophecy of showers of influences of grace upon the holy people under the New Testament, is clear v. 8. And a 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 way faring men, though fools, shall not err (therein.) 9. No lion shall be there, nor any ravenous beast shall go 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 metal of iron and stone, transformed into precious stones, Carbuncles, Agats, Sapphires; 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, 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 than 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 than 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-showers 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; profaneness is exceeding profane, and is twice, yea seven times profaneness 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-drunkenness, are worse than Sodom's filthiness, Matth. 10:15. There is an unperceived vengeance that cleaves to every Judas; the man who is long in Christ's company; and sees and hears what Christ does, and what he says, his traitory is twice, yea seven times traitory. Spilt and rotten wine is a worse liquor then fountain-water; some water is better than some wine.

3. How blessed then is that, this man and this man was born in Zion! 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, 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 offspring. A land that rains showers of rain and milk, and rains down showers 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 fitting 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 tears; and a disposition of love, she loved much, so she weeped over Christ's 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 do, Phil. 2:13, and the spirit groans and prays in

the Saints, Rom. 8:26. Christ by his influences makes someone 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 oil of gladness. Isa. 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 proclaim liberty to the captives, and the opening of the prison to them that are bound. 2. To proclaim the acceptable year of the Lord. In which words are holden forth the influences of the Lord in their fullness, 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; I the head receive anointing, and a full fountain, and I issue out streams and life to the members; look then as the dry earth hath a sort of connatural

right of means 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 Lord's 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 means in order to the end, to the influences of compassion and tenderness, and of real grace, that in its fullness 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 claim influences from Christ, as the dry earth in its kind suites and begs that rain that is in the bosom and womb of the clouds for its refreshments: and so much the more that fullness of Christ's anointing is not only ordered by a free and gracious decree as the means for this end, to supply the emptiness of the meek and the poor captives, but 2. also which is more, the influences of the fullness of Christ's 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 Christ's part, that such ought not to be detained slaves, captives, and prisoners. Now the earth hath no such right by buying, nor any Jus emptionis, 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 Christ's 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, masterdom, 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 Christ's holy anointing, then the world can express. See also how the spirit in its fullness 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 deadened spirit. 4. There is a mystical dueness and connatural love-right: The head by natures law is a sort of debtor for influences of life to the members.

Here are sweet grounds for the streams to beg from the 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 fullness 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 Christ's fullness and life to my death and emptiness!

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, Judge. 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. Judge. 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.

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 entered into the world, have claimed to influences of glory from the

fullness of the anointing that is in Christ; for Christ then was not the public 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 in our withering's as now.

4. Christ is made the new great Lord, Factor, and public 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 Christ's 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 quickening of my deadness hic & nunc, in this same moment of time is first Christ's, 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.

Answ. 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 Christ, which fits both their prayers, and does the business well? A number of believers are to fail 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 harbors.

Object. 2. It were better God should hear the prayers of his people in their straits.

Answ. The Lord neither casteth off his foreknown people nor their prayers, though visible Israel externally called be rejected.

2. God hears wicked men's 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 hears the prayers of his people in way of promise which is better than simple hearing. See the judicious Treatise of the servant of God Mr. Gee.

Obj 3. Many wicked men are green and flourishing, that they may swallow Jacob.

Answ. Nor is it evil that the Lord's fire in Zion 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 Lord's 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.

8. Divis. Some influences of Christ are fundamental, and simply necessary, and principally promised; some not fundamental, and less necessary. As

1. The influences by which the Lord gives a circumcised, Deut. 30:6, a 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 influences 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 plant, his planting lays 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 surprised, nor the living stones hammered to nothing, and removed off the rock and the foundation Christ. Christ so buys 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 showring 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 Lord's 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's, 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 always. Just as the Sunbeams and rays 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 warmness, and light, and the flaming's 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, rejoice 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 Lord's withdrawing's 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 influences 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 mere gift, or other principles, possibly the flesh, custom, &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 music to awake and be concurrent in the praising of God, and stirs up the grace of God in himself to praise, when he says I myself 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. 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 music awake, and himself awake, teacheth some sinful dullness 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 dullness 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 retarding 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 human 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 mere 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 hearthstone and think the like?

Answ. There may be a particular mistake in this or that act, but not a habitual deluded condition all their life; as sometimes the believer may pray from mere custom, when there is little stirring of the spirit.

Assert. 3. It's not enough to do the same that heathens do; 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 stint themselves to only publicans and heathens duties. Samuel speaks as a man, as Samuel when he calls Elijah the Lord's 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 do well, James 2:19, and we fools 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 do 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 conjoined with the out-lettings of a gift, and of a temporary faith, and the influences that go along with the out-letting of saving grace, as touching the matter!

Assert. 4. Hardly can the use of a gift ascend above itself 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 yourselves? And did

not ye drink for yourselves? Heb. did not ye yourselves 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 custom, 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, Do ye preach, hear, swear a covenant for me at all? Saving grace must sanctify the gift in its use and end, that it be for God; but a gift can never sanctify 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 sanctify and heighten grace in its actings, principles, and ends.

Assert. 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 governs, and leads the Armies of the Lord by a gift; and David governs, feeds, and leads the Armies of the Lord by the grace of God, and the same word of command lays an obligation upon both; false Apostles preach Christ from a gift, and labor by a gift, but Paul labors 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 Bridegroom's chamber, Luke 13:25. What can then be built on this? I

was at the Lord's 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 error is, men try not their ways, 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; but it does no good, it's nothing above a law-work mixed 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 Savior's 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 Bridegroom's drawing, John 6:44. Cant. 1:4, the Spirits leading, Rom. 8:14, the Lord's teaching, Isa. 54:13. John 6:45, the blowing and breathing of the wind upon the garden, Cant. 4:16, the Lord's quickening in his way, Psal. 119:37, the Lord's circumcising of the heart, Deu. 30:6, the Lord's opening of the heart, Acts 16:14, the Lord's instructing and speaking to men with a strong hand, Isa. 8:11, the Lord's 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. Joh. 5:25. But no such showers of influences go along with a mere gift; which is eminent in many, and exercised to the full, to the good of the Church, and yet such builders of the ark for saving of others perish themselves in the waters.

3. If we consider the Lord's intention, this is clear; Did ever the Lord decree or promise to bring any to heaven by the gift of prophecy, of wisdom, of learning and arts, whether the men believe or not? Or does the husbandman so labor 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.

Assert. 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 tools, but the flesh concurs by way of retarding and weakening of the acts of praying; for it is of the flesh only that our praying is not with that deepness of humble sense of want, with that strong desire with that fervor of believing that becomes.

So corruption concurs in the work as the broken thigh or leg in the halting horse, as half 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 mixed: he is a meek Spirit, who is willing to sigh in a Saint, beside the body of sin which casts in something of our sinful corruption to retard the work.

2. In the same prayer the spirit and the flesh speak at once or by turns, Jer. 15:15, prays in the spirit, O Lord thou knowest me,

remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering; 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 rejoicing 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 itself, 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 add 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 adoreth the power of God, which poured him out as milk, and curdled him like cheese, clothed him with skin and flesh, and fenced him with bones and sinews, and gave him life and favor, 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 Lord's 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 from heaven to burn the Samaritans old and young; it was a cruel end merciless thing to refuse Christ and his disciples lodging. O but 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 tears; but there were here no influences of the spirit of grace. Esau, Heb. 12, was a profane man.

Assert. 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. A habitual delusion, such as was in the five foolish virgins, all their life, and until the market of buying oil 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 Christ's 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 Christ's preaching had such grace in it, never man spake like him. Paul's 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 other, yet the senses of seeing and smelling find a difference. It's dreadful when Christ's 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 man's own, is good to God; the prayers are the man's own and good; the lamps they are our own, and they shine, and therefore the shining is from the oil 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 means, 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 blossoming, eternally bearing fruit, and the inhabitants eternally feasting on the fruit. The river of life runs for ever and ever, flows 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 beams 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 fullness 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 only, 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 than for our choicest life. 2. We seek not the earnest and first fruits of this life.

CHAPTER 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 Christ's 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 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 connection 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 Christ's merit of his death, by which we perform supernatural duties.

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 always 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 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 a 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 a heart of flesh.

And 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 fleshly 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. 31. Him hath God exalted with his right hand to be a Prince and a Savior, 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 heavenly places in Christ; then also with the habit of sanctification.

3. We are sanctified by 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. 13:12. 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 only 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 David's sake is expounded in the New Testament for the Son of David's sake; and for the Lord's names sake, is all one with this, for the merits and death of Christ.

5. Christ's blood is a ransom, 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 Christ's fullness; For out of his fullness we all receive, John 1:16.

5. By this supernatural habit, we perform supernatural duties, and new acts of life; for Isa. 44. By the Spirit given they shall spring up as among the grass, as (verse 4.) willows by the water course. They shall

graciously profess and swear a covenant to the Lord, v. 5. One shall say I am the Lord's, and another shall call himself 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 Lord's 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 mere 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 wheels 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 actions, they come from composed art and industry of hypocrisy, custom, 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 do 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 kiss the hand, we kiss not the Son. It speaks grace when every sincere sigh, and every good word and thought is referred to the price and ransom of blood; when the soul is at this, O I would kiss Jesus Christ for this loosing 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.

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 Christ's 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 Christ's buying, and so in Christ's keeping. Christ keeps his own purchase from wasting in shipwreck: It's the immortal seed, the well that springs up to life eternal, John 4:14, the remaining anointing, 1 John 2:20, the imbibing seed of God, 1 John. 3:9.

3. The less excellent the habit is, the more it is under the dominion of free-will: the Musician 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 remnants 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 habit supernatural: nor can we pray simply at the nod and stirring of free-will, only the Spirit of Jesus is steersman 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 joiners 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 ourselves. David, after the Lord makes a covenant with him, and David by the

Lord's grace had accepted and engaged to stand to it, he casts 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 in the promises of perseverance, and in the promises of the covenant, Isa. 54:10. Isa. 59:21. Jer. 31:35. Ezek. 36:27. For among men he who engageth for a good harvest, doth also engage to labor, 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 do, 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 undeclinable 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.

1. Rain and sweet showers poured upon the dry ground, make the growing the more easy 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 easy, 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 lions; 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. 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 tell Christ that she is sick of love for him, and a most pathetic 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 crieth (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 heart, 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.

CHAPTER 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 necessity of gracious influences. 4. The Lord is under divers necessities to confer influences. 5. Christ intercedes for the non-converted. 6. Christ's 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 readiness 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 sways and draws habitually the man to supernatural acting. In nature suitable influences are due to the powers; as the habit of music 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. Because corruption is in David, though as a broken and subdued habit, he sins in numbering the people, he is violently carried to be avenged on Nabal, he commits adultery and murder, which do weaken the habit of grace.

2. If the habit of grace be strong, and much of the fullness of God in Steven, in John the Baptist, 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 boiling's and stirrings in the heart; as in Paul to pray, Acts 20, after the spirit in him hath been graciously and heavenly exhorting the Church of Ephesus, he kneels down and prays; 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 aching's and gnawing's 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 do in such a case then?

Answ. We are to pursue these warmings and flaming's 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 myself will awake early: And therefore know,

2. That a kindled habit of grace qualified with a 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 Lord's 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 deadened 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, Ps. 42:11, and Ps. 43:5, chides his casten down and unbelieving soul, and wakens up, and puts upon the habit of faith; and Psal. 103, and Psal. 104, four times he wakens up his soul to bless the Lord, and all that is within him to praise the Lord; Psal. 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 cried 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 smoking and flaming of a heavenly kindling. We might draw down rich influences and sweet actual breathings, which are connatural 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 stock, may become poorer: and we might make influences more near to us; for the habit of grace is nearest of kindred of anything 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.

CHAPTER IV.

Now the third particular we proposed to speak to, was the connection 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; then 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 join 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 they have slain by their sins, as a man mourns and is in bitterness for his first-born, Zech. 12:10, otherwise the Lord bestows 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 joins end and means, requireth that he join 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 Lord's married land, joined to him in a perpetual covenant, Isa. 44:3, 4, 5.

2. The graciousness of the Lord's holy nature revealed, Exod. 34:6. The Lord God merciful and gracious, longsuffering, 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 anywhere.) 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 goodness and holy nature he must choose 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 beautify 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 the contrary order, that he had placed fallen Angels in man's 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 his own image in him, he intends to make him an honorable 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 design 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, 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, 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 design 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.

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 temptation; 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 offered to the father both the one and 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 sure; 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 a 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, while we were yet sinners; for if when we were enemies, 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 and 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 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 Christ's 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 go not farther on then making havoc of the Church, yet ignorantly through unbelief; and this is the more to be laid hold on, that the man Christ's 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 neighbor 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, and refreshing warmness in his bosom to the cold and weak young ones in the flock, Isa. 40:11. Isa. 42:1, 2, 3.

3. If the Spirit be a sanctifier, and a leader, he must be no less constant to his holy end, and gracious design, to give what fits the chosen for their journey; and so must both give the first anointing (the dewing and first rain of spirit poured on the wilderness) and also add new oil to prevent withering and drying up, and add the royal and kingly seal to confirm and make out his work unto the day of redemption. Ah, am I master of the fountain? (Saith the withered dry tree) yea, the three Agents in heaven bring themselves (to speak so) under this holy necessity to bring down influences to the souls of all his chosen.

2. If any saving work be in you, it speaks a design of grace in the Father and the Son, which they shall ripen and carry on to perfection.

3. Fret not at such as are without. God minds love to the chosen ones of them, and to reach them with his love in time.

4. Get the Spirit, he shall not be idle, but daily act, and Christ in him shall set up a new fabric of providence, and a new reign in the soul.

5. In the looking on the frame of providence in them, that they are not born in China, not in Turkey, not in America; but in a land of life, in the kingdom of heaven, where the Gospel is preached: Look spiritually, not naturally upon the time and place of your birth; it is either the greatest good, or the greatest ill and misery that ye can meet with.

2. Consider what is the weight of the guiltiness of a despised Gospel, that you go to hell through Christ's bounds, Emanuels land, where the word of the kingdom is preached in the very eye of the Redeemer; whereas Heathens are in a manner behind the Redeemers back.

3. The husbandman's plowing preacheth bread and corn in the land; the setting up of the shepherd-tents before your door, proclaims Christ's shepherd-care to feed you; love Christ, and follow the shepherd.

4. Collect rather the affirmative [not] the negative conclusion. When Christ sets up a husbandry in a Vineyard, can ye tell who are interdicted heirs, and say, I am a bramble, and a cursed briar, and no plant of righteousness, no vine-tree, therefore he hath no thoughts to make me a part of the soil that the Father of Christ shall labor and purge? Who told you news of Christ's thoughts to interdict you from getting good of the Gospel? Rather collect the contrary. I found a candle lighted in the land of my nativity, though my father be an Amorite, and my mother a Hittite. Why, but I may be a piece of lost money whom he seeks; if yea, love Christ. Loves logic is, I love Christ, or I desire to love Christ, therefore Christ loves me; and I desire to use the means of salvation, and to go up to Jerusalem to worship the King, and keep the Feast of Tabernacles; therefore I shall be no family or part of the land of Egypt, on which there comes no rain, Zech. 14:17, 18, 19. Seldom doth the use of means want

influences; where the Lord gives any tolerable conscience of plowing and planting, there he sends down watering and refreshing showers from heaven.

There's an instinct of nature's logic, framing hellish consequences; Christ loves not me, therefore I will not treat with Christ, nor come in terms of communing with him; and withal there is no anxious missing of inherent habits; it's not from the Spirit of God ever to be missing objective grace, which is eternally in God, and never in a paining way to miss subjective grace inherent: who is angry? Who hath resisted his will? Rom. 9. And it's Satan's method first to miss God's love to you, and make a quarrel with God for that, before you miss your love to God, and to the Redeemer Christ, and make a plea with yourself for not loving of lovely Jesus Christ. The servant's word is Matth. 25. I knew thou wast a hard man. Knowest thou not thyself to be a servant graceless and malignant?

The habit of grace in its own nature is of a middle nature, betwixt a power and an act: (and to come now to the third particular) there is for the further clearing of the connection betwixt the habit of grace and the acts of grace a question to be cleared, Whether or not the habit of grace may he by and utterly cease from acting? To which the answer is in these assertions.

Assert. 1. No habit of grace, or any habit as such, can reduce itself to acting, for it is well near 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.

Assert. 2. It's not improbable that saving grace of itself, 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 Lord's 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 Christ's intercession; I have prayed for thee, lest thy faith be sunken down: that which needs a keeper without itself, cannot keep itself; for faith is but an instrumental keeper. But 1 Pet. 1:5, we are kept, and our faith by the power of God. As also Jer. 1:9, the weight of Jeremiah 's standing courageously in his Ministry is not on Jeremiah, his stock and habit of grace, though the Lord had put much precious metal in him, and made him a brazen wall (as Prophets are of themselves but clay bottles that are soon broken) but in the Lord's 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 strong in the Lord, and in the power of his might, Eph. 6:10, who must furnish new influences of grace.

Assert. 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 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 Lord's withdrawing of actual influences they may fall into atrocious and heinous sins.

Assert. 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 the Baptist by the indwelling of the holy Ghost in some fullness 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 force 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. 3. The habit of grace of itself as a weight disposes the renewed man to resist sin; as a stone though violently detained in the air, actu primo, habitually of itself, 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, 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 laboring 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 man's 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. Eve 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 lays bands upon men, and forbids them to eat of all fruit, Gen. 3:2, 3, yet would difference be made betwixt the carnal man's wish, that he might enjoy his sweet lusts, and not feel the smart of the evil of punishment; and the spiritual man's woulding 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 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 favors of Christ, What do you? Is not this against free love? Ah, will you grieve such a beloved? Hence the inward pricking's 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 a 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 lays 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 yoke 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 hoist up all the sails; the very setting out to sea, and laying all the sails open in their breadth and length to the heaven should create some wind; we lay not open our affections in their length and breadth, 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.

CHAPTER 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.

1. Dispositions are moveable qualities of the soul, beyond and above the habit enabling 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 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 Christ's name. John 14:26, he shall receive of mine and show 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, prophesy, 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 of the habit of grace, or a new spring-tide of the same sea, or a new infused disposition, promised by our Savior, and given, Luke 12:11, 12. Matth. 10:19. Mark 13:11, in that same hour. And;

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 obediencial 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 honorable and glorious help, and that we

neglect not to join his own habit to his own influences, when he renders the work sweet and easy! 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?

Answ. They are not one: For 1. The habit is the seed of God that remains always 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 flows. 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. 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 to pray this prayer. Was not this so much as to say, the heart and disposition to pray is lost sometimes, and is away, 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 Christ's 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 myrrh is my beloved to me, he shall lodge all the night between my breasts. When a sleepy drowsiness is on, that she suffers the well-beloved 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 David's hand at the pen writing a letter to contrive the killing of innocent Uriah; and the unbelieving fear of loss of life is upon Peter, so that he denieth his Lord, there could not be a 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 always casts out her streams, 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 Christ's, and what is ours; the fire is ever alike disposed to cast heat; a 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?

Answ. Dispositions heavenly are different from the affections, much more than they are different from the habit of grace.

1. The spiritual dispositions go and come; the heart and affections of love, joy, sorrow, remain.

2. The heart is one thing, 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?

Answ. Not so neither; the affections are not the complete 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. A 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 Savior, 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 go through the whole soul, in order to all gracious actings, in mind, conscience, will, memory, affections of 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 turns, as the summer is hot, and the winter cold, so the soul even of the child of God hath ebbing's and flowing's of dead and lively dispositions; as the frequent triumphing and rejoicing, and the ordinary and much repeated complaints of the Saints do 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 less 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 lie; a disposition satanical 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 perform under it.

As to the first, it needs not much probation.

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. Why are ye fearful? He says not, why fear ye? And he rebukes both in Peter, Matth. 14:31, for what end shouldst thou doubt? And both are clearly reprov'd, when they were affrighted, 37, 38, why are ye troubled, jumbled, or put out of order? Or why do dialogues, or bounded or racketed thoughts ascend in your hearts?

2. Job, David, and Jeremiah, sadly complaining and challenging God as an enemy, as fiery, and a God burning with hot displeasure, and as lying waters; and that says, that hardly could they but be under a disposition and fretting impatience.

3. Elisha 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 Jonah is distemper'd at tender mercy in the Lord towards great Nineveh, 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.

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 vinty; nor is it supposed that God more bestows actual influence of saving grace upon a man dead in sin, until there be a new heart, and the life of God first infused in him, then the Lord bestows 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 beget more fire. There is much deadness and dullness of life in the affections to act in duties; when there is life, and some quickness of spiritual light, the life and warmness 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 fuel, 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 God's 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 stretched 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 laid in the bosom 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, prays 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 less. Paul protests against the flesh's sinful disposition, Rom. 7:15. I allow not the evil which I do.

2. He disowns it, v. 17. It's no more I that do it, but sin in me.

3. He condemns 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 Lord's and Princes, and each must have his own kingdom and principedom to himself, and the one must not encroach upon the other; for the flesh and its accomplices 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 ebbing's 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 only the word of command. So excellently Christ, Heb. 10:9. Loe I come to do thy will, to suffer wrath, and the curse for man; but Psal. 40:8. I delight to do thy will, thy Law is within my heart. His delight was in that saddest commandment (to speak so) in laying dow his life for his sheep, and so had no sense to bear him up; for an agony, and sadness, and sorrow to death was upon the holy Savior, 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: less thanks to you to pray when the heart is oiled with real influences, and feasted with some holy, and the bridegrooms honey-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 Christ's love carry along such a strong necessity of obeying Christ's love, being a stronger and a more imperious commander than a 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 color 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 mere physical cause, and less moral, to wit, from the heavenly flaming's of quickening influences, not from the command, the only kindly mother and moral motive of obedience. The withdrawing of the rays and beams of the personally near Godhead now (as it were) under a cloud, which was wont to give the savoriness of strong delight, made our Redeemers obedience (as is said) the more excellent.

2. It speaks much of savory graciousness, when the temptation is *cos gratiae*, a whetstone to grace, and to the spirit of adoption, and as sails and oars to praying, and does not blunt us in duties.

3. The greater combat with nature, the more perfect is the obedience. Abraham's natural disposition was strong to love Isaac his only son, 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 God's trying with resolved pure spiritual obedience from only the command of God

CHAPTER 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 Enthusiastical 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, 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 fuel 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 smoking among the firewood, 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 Solomon's Song, but a Narration of the daughters and virgins one to another of Christ's actings upon the soul, or a chronicle of Christ's love, and the Spouses sin; as

1. Of Christ's 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 soul be like to the virgins, Cant. 1:4. The King hath brought me unto his chambers. Cant. 2:4. He brought me into his banqueting house, and love was his banner over me.

3. She tells over songs of Christ's loveliness and excellency, Cant. 5:10, 11, 12, of the savoriness 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 Jeremiah tell a sad experience of his own; he had quit the prophesying 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 the natural heat. The literal burning leaves no work upon the heart, nor any impression of heavenly experiences. Jehu his heat against Ahab and Baal left no impression of God on him to hate the golden calves, or the way of Jeroboam the son of Nebat, who made Israel to sin: He did cleave to that way, 2 Kings 10:28, 30. Let fiery professors show 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 meantime 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 warmness 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 judgment in the meantime; 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, Psalm 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 Zion's 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 Psalm 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 use 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 warming 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 thriving; there are no spiritual reflections upon that burning when it is gone and over, except the Lord give repentance, and that is accidental to all sinful movements and flaming 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 Lord's ancient paths, according to that Psalm 119:52. I remembered thy judgment of old, and have comforted myself; 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?

The godly reprove their not knowing and not discerning of Christ in his heart flaming's of love; godly and spiritual sense challengeth self-dullness, Cant. 5:6. I opened to my beloved, but my beloved had withdrawn himself and was gone. This is a sense of Christ's 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 my sister, my love, &c. [--]

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-flaming's. John 4. I am he that speaks to thee, that made a fire in the woman's 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's running, sweating, hunting; Jacob stirred not after works, but staid 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 Baals 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 fainiheed sickness, as when a man makes and counterfeits distraction and madness, and runs naked.

While he opened the Scriptures.

The fourth particular is the fuel that makes the fire; the Scriptures opened, and opened by Christ's key; Is not my word like a fire? Saith the Lord, Jer. 23:15. Yea, in Christ's baptizing there is fire. John baptizeth with water, and no more, as a cold and watery seal; but Christ, Matth. 3:11, baptizeth with the holy Ghost and with fire. The word of prophesy was in Jeremiah's bowels, as a fire shut up; and this is the fifth 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. Christ's spirit extols the Scriptures; It is written, saith Christ against Satan. Have ye not read in the Scriptures, saith Christ against the Sadducees, 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 bringing 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 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 courageous 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 persuaded 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 determine a topic 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, licenses 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 speak, but the spirit of your Father speaks 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 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 Satan's 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. 36:26, 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, as 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 surface 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's as a huge fire doth, or to the midnight darkness to shine as the Moon or Sun: and this is the sixth 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 a heart warmness in the natural and unrenewed man?

Answ. Such as is the heart, such is the heat; such as is the hearth-stone, such is the fire and the fuel that but as on it

But the differences be these:

1. The heat of the unrenewed man is strong, and cannot be commanded; they hasten as mad men after their idols, who run after other gods, Psalm 16:4. And Paul says of his heat in persecuting the Saints, Acts 26:11. I compelled them to blaspheme, I was abundantly and exceedingly mad, and phrenic, 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 skins 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 counterfeiteth himself to be mad can command his madness, and one who fains 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; hypocrisy hath some dominion and empire over its own cursed heat and heart-flaming's; but lay mountains on the love of Christ, love breathes and lives under it. [--] So true is that Cant. 8:7. Many waters 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 coals so hot? Yea he spoke 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 Christ's matters, whereas the Saints are awed with that, Buy 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 coals 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 Christ's 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, forms without taste: All Paul's heat is about Christ, and the hope of the resurrection; the Jews

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 clothed with the authority of Canonic Scripture, otherwise Libertines must cashier the books of Moses.

3. Nor hath Christ removed out of the letter of the 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 Saltmarsh, Dell, and others teach) from the Law moral the divine obligation to holiness and righteousness; for it lays 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 hewn down and cast in the fire. Suppose we could not with School 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 join gracious influences therewith to humble sinners, to cast them down, to bring

them to self-despair, that they may flee to Christ

CHAPTER VII.

Of enlargedness of heart, Psal. 119:32. I will run 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 God's commandments. Enlarging is a widening of the heart, and the Lord's 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 straitening, that he so speaks?

Q. 2. What the straitening 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 do?

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 straitening 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, enlightening; 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. 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 God's 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 suiting 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 Laodicea, Rev. 3:17. I am rich, and increased with goods, and have need of nothing.

2. Where there is much sinful complaining, and only complaining, there is less praying and praising. Satan 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. Straitening is a sort of narrowness and scarcity of heartiness in the ways of God. It comes sometime from heinous sins; the runaway child blushes, and is straitened 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 straitening, restraint, and bands on the

Christian in his walk, and in praying, praising, hearing, loving, running in the way of God's precepts. A fettered man can act little; hence drought of soul, and the rain of influences are withholden.

2. Heaviness of desertion brings on straitening, 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 instead of praying.

3. Satan may have leave as a fanged Pursuivant to imprison where he hath no Law. What hast thou to do to pray? Is not Joshua ragged, and clothed 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 lion 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 lion, 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 suiting of the prayers of the

Lord's 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.

Q. What then shall be done to be free of the indisposition of straitening, and so to get influences of enlargement of heart?

Answ. 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 straitening. 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 straitening and doubting; thou art the Laws man, and not Christ's.

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. 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. But Matth. 26, these, O my Father, O my Father; as that also, my God, my God, speak strong faith, much enlargement in his heaviest case. 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 teach sinners thy ways. So v. 15. O Lord open thou my lips, and my mouth shall show 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 show forth the praises of God; not that dispositions of grace do necessarily determine us to gracious

acts, or can determine the Lord to bestow influences of grace, but the Lord's free promise determines him. Where he opens one door, he opens a second, and then a third, until his child be in his bosom: when he gives one grace, he gives another; yea because he gives grace, he lays holy bands on himself to give more grace; the Lord of grace chooses some to salvation, and gives them to his son; and because he chooses 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 Thess. 2:13. Acts 13:48. Eph. 1:4, 5. 1 Pet. 1:2, 3.

Assert. 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 forever. 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 Lord's 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 than life, my lips shall praise thee, thus will I bless thee while I live. Heb. in my lives.

Assert. 3. The man Christ may absolutely undertake, Psal. 22:22. I will declare thy name unto thy brethren, I will praise thee in the midst of the congregation. For he 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 Savior, of which he was fore-warned by the mouth of Christ, from that Prophecy 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 particular not to be tempted above his strength.

Answ. 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 fortify 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 Joh. 2:20, 27, c. 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 rely 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.

Assert. 4. Its not lawful to engage to run the ways of the Lord's commandments, leaning to the habit of grace, and the stock within

the Believer; Peter relied on this, I am ready (<H&G>) nothing 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? 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 Lord's 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.

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.

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 bottom of sovereignty, the depth of sin original.

4. Its contrary to godly watchfulness, and a hardening 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 a 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 err from thy ways, and hardened our hearts from thy fear? A complaining against God.

Its 1. a tacit complaining of themselves, that they are gross matter, and the dunghill on which the Sun with his beams stirs up a stinking smell, which is not the Suns fault.

2. As God's active hardening 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 hardened of God, or of active hardening of ourselves.

3. Its a prayer for softening and grace not to err, 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 Lord's withdrawing, but blame themselves and clear the Lord. Psalm 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, Psalm. 119:33. Cant. 14. 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 mere punishment. What? We are sinners by nature, and we can do no otherwise; Pharaoh and Judas knew it so.

CHAPTER 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 earn 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 myself; art and skill must only do it, therefore I will seek to no Physician; if the Lord will not do it, let me die. The husbandman were mad who would say, my plowing, sowing, early rising, and late laboring can never make the corn to grow except God give the increase, therefore I will fold my hands and take the other sleep: and if another say, God only creates the wind, therefore I will never set my foot in a ship; so is it here, what can the dead and the sick sinner do if the Physician Christ will neither quicken nor cure? His influences of life are above my reach, therefore I will 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 clothing to the sleeping man's 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 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 man's sin, but as Socinians and Pelagians complain of it, as man's misery, and the Lord's 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 ourselves, Rom. 1:14, 15, we know God (by nature) and glorify him not as God, Rom. 1:2. 15, we may go many miles farther toward God by Natures light, but we sit still.

2. Yea, we blow out the candle; and here the cripple and lame man breaks his own legs and arms the second time, and complains of the Physician Christ that he will not heal him against his will: he who adds to his sickness a poison drink, cannot father his death upon the Physician. Ah, we stir not broken legs and arms upon and towards the Physician Christ.

3. The cripple may move and creep toward the Physician. 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 cripple and sickly motions in using means towards himself.

Assert. 4. The motions of the Spirit (to come to the renewed man's case) serve as legs to bear the cripple-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 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 Beold, to Hichol, 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 itself in the womb to come out, work with the tide or against it; he who rouse with oars in a manner helps the wind; they desire not to sail 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 man's journeying to the Physician, 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 and frames the new creature in them, and

makes a real change in them, that you wonder at them, knowing they were blind, and now they see.

2. As for renewed ones these cases are considerable,

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 fullness 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 quickening influences in the word, the spiritual doth, Psalm 119:50. This is my comfort in mine affliction, for thy word hath quickened 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 nearest disposition for influences of soap and moisture from the clouds, and though the thirsty man pray not, yet thirst itself 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 Psalm 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 harbor, 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 Zacchaeus cast himself in that way of Christ; providence places two blind beggars in Christ's way, and the Lord thereby bestows the Son of David's mercy on them; and providence placed the woman of Samaria at the well of Jacob, and Christ must needs go thorough Samaria, and her way, she looked for water from Jacob's 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 flowing's of the Spirit; in one and the same work the sounding 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 and 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 quickening; 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 <H&G> 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. <H&G>, 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 ten; 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 labors the vineyard, purges out brambles, briars, stones, prunes the young vine-trees, that they may receive influences from Sun, 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 suiting 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 do not resign them to God. Hence a word of wakening to cry to harp and psaltery, 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 souls, 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 Evangelic 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's of love, which brought influences on her bowels.

CHAPTER IX.

The fifth Question is what is the enlarging of heart.

It is nothing but the wideness and fullness of the soul and powers thereof in its actings. Hence these Propositions concerning enlargedness of heart.

Prop. 1.

When the soul is widened and stretched out in its actings, we are ready to say, I shall never be moved, Psal. 30. I shall dwell in the house of the Lord forever, 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 ourselves 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 ourselves 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-singing again? And we are ready to make a weapon-show of grace when the heart is enlarged; I will do 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 gracious acting by divine influences are near other, as the powder and flaming's, the dry timber and the warm hearth-stone, to receive flaming's. There is a near disposition in the Embryo, 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 Lord's righteousness in the great congregations are near other.

2. The enlarged heart is ripened to receive influences and quickening of grave 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 fullness of the holy Ghost, in the Baptist, in Steven, which was not a transient disposition, but a permanent habit; but this breaks out in something more than a habit. The Spirit of the Lord came upon Samson 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. Elihu, 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 fullness above measure above his fellows was in the man Christ! The law was in his heart, and the fullness 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 fullness 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 do, do from the heart or soul, which says some duties are soul-less actions, and actions dead without heart and soul. 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 God's way being an act of hypocrisy, and a dumb and dead action. When shall we lay the Lord's 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 Seashore, 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 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 fullness 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 do not walk and run only, but fly with wings, cheerfully to do the Lord's 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. 48. Isa. 6:3.

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 fullness, that is a wide fill. 3. with the fullness of God, that is yet wider. 4. with all the fullness of God: and then follow influences above the prayers of the godly, v. 20. He is able to do 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 go down, nor her Moon withdraw itself. v. 20. All her people shall be righteous. 21. A little one shall become a

thousand, and a small one 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 oil burns, and the oil grows; for Isa. 40:31. They shall run, and not be weary. A glimmering of news come that Christ is risen, and John and Peter try their speed, who shall be first at the grave; and Magdalene outruns both, and seeks with tears, and stays about the grave until she find her Lord.

The Lord must be displeased with our narrowness. How little a portion of him do we see? We are not straitened in the Lord's heart, but in ourselves: He calls for wider hearts, Open thy mouth wide, and I will fill it, Psal. 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.

2. The fool wants a heart, Hos. 7:11. Prov. 9:4. Then must the fools 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 Lord's house, of all the fullness 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 God's commandments, 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 oil, after their vineyards, honors, but not with enlarged hearts in the Lord's 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 prophecies and cries against the cursed Altar.

4. There is a Spirit of deadness on many professors, the judgment of the Church of Sardis, Rev. 3:1, 2, 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.

CHAPTER X.

Of fixedness of heart.

2. Prayer begets a heavenly disposition, and a heavenly disposition again begetteth prayer. 3. Holy acts beget holy acts, and a heavenly disposition begets a holy disposition. 4. The Lord so frames his precepts and his promises, as our actings 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. 57:7.

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 myself 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 dullness in tongue and heart to praise God: his bidding his psaltery and harp awake, is also an elegant prosopopeia; as if the harp could sleep and wake. And there is another figure; the instrument of music is put for the gift of music; he tacitly prayer God to waken up his gift and his grace of music to praise, and that God would awake himself to praise, being under the sense of the Lord's 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 Saul's life in his reverence.

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 music, awake psaltery; and of himself, I myself will awake early.

The word, my heart is fixed, is rendered 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 Saul's garment, and had in his power to kill Saul, and his men counseled him so to do; but instead 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 instead 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 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 music 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 Absalom, 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 a 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 bow 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 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 and 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.

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 go 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 enjoins one for such a disease, strive to have your body and clothes to cast a good savor: does he not enjoin also that this sick man should carry about roses, precious ointments? Would we act more in God, and pray more, and haunt more in heaven, we should savor more of heaven: And when men complains 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 unsavoriness in so doing: Why? Complain of the moral faulty cause, that is, complain of yourself; 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 wisdoms house; ye are not much with the King 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 betwixt these, the state of living or birth consists in indivisibly; 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 less 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 deflower Bathsheba, to kill Uriah, to be avenged on 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 extreme dangers, to make Psalms, and yet David's spiritual temper and constitution is and may be bad and sickly; as Peter before our Savior's death is born again, and a believer, Matth. 16:16, 17, and by his much ignorance and frequent slips, as acting Satan's 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 Lord's 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 Peter, 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 always 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 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, One day or other I shall perish by the hand of Saul; which also saith, that this was not ever David's condition; but being deserted of God, he was under a contrary disposition: but good it were always to keep the heart under such a fixedness. Ah, but we are up and down, out and in, as touching steadfastness and unmoveableness in the work of the Lord; the Galatians did run well a while; the ballasting 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. 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 forsook 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 fervor of affection in David, as that My God, my God, notes the heat of faith; two gripes of faith is better than one: so saith the tripling of that prayer, O my Father, O my Father, remove this cup, Matth. 26. There is fire in the desire Psalm 57:1. Be merciful to me, O God, be merciful to me: and twice in this Psalm, v. 5. Be thou exalted, O God, &c. and again v. 11. Be thou exalted, O God, Psalm 46, that is doubled, the Lord of hosts is with us, v. 7, 11, for his mercy endureth forever, is repeated twenty-six times in one Psalm.

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 than 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 smoking, and blows twice, and strikes the iron again and again when he finds it hot. So he awakes up tongue and voice, music 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, Psalm 103, all the Angels, all his hosts, all his works in all places of his dominion to join with his soul to bless 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 join our violence to his violence: we will run, that is our violence; Draw me, that is his violence. Psalm 119:32. I will run the way of thy commandments, and press myself 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 rejoice in thee; we will remember thy love more than wine; the upright love thee.

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 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 savoriness 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 Jacob's 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 sit to meet a thirst of the Lord's 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, <H&G> Luke 23:47. <H&G>, 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 Christ's bosom.

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.

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, Psalm 42:1. As the heart panteth after the water-brooks, so panteth my soul after thee, O God. Psalm 63:1. My soul thirsteth for thee, my flesh longeth for thee. Psalm 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. Psalm 139:17. How precious are thy thoughts to me. And the Church saith, Isa. 26:8. Yea, in the way of thy judgments 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.

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 Physician: and confession of sins and of the evil of our ways make way to making of a new creation in us, Psalm 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 enable 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 honeycomb, is in greater danger to miscarry, and turn sleepy and carnally secure, as it fell out Cant. 1:2, 3, then when she wants his presence Cant. 3:1, 2, 3. Its not easy 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 state 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 flowing's 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 shining's 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. Psalm 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. Psalm 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 in aging 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 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 quickening 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 complete 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 chased 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 soldiers as Paul was: the repenting thief's 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 of works on justification and peace is not causative, no more than 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 lilies say, our Creator is our debtor, oweth us love because we are subjects bearing his colors, smell, virtue, 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 myself; 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 anything 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 engaging 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 logic hath nothing to do with Christ: Ah, the Spirit will do whether I will or not; and in the meantime thou livest a sensual beast; know that thou but foments lies of the holy Ghost. Jude puts these two together, v. 19, sensual, not having the Spirit: and before, v. 8. Likewise all these filthy dreamers defile the flesh: dreaming and filthiness are conjoined. 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: woeful 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.

1. Once grace brings forth another, and so holy dispositions holy actings; faith and trusting in God brings forth claiming of God as the man's 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; Psal. 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, whatever Michal said to the contrary; and this is most suitable to the nature of heavenly dispositions: motion comes kindly from the wheels, when they are oiled; the heavenly dispositions oils 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 and appointment 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 and bread; the Lord sends a praying disposition on David, as a seed of praying; and a praising disposition that 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 persuasion 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 forever, Job 19:24, 25, 26, 27. And dispositions on Elihu to plead for the Lord's 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 a 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 people's worshipping of the golden calf; and such a heavenly self-denying disposition to prophecy on Jacob that in his testament he curses his two sons Simeon and Levi,

for their unjust anger against the Shechemites; and there is such an impression of zeal, and a fever against Idolatry on Paul's spirit at Athens, Acts 17, that he must dispute against their false gods. Nor are we to think that holy dispositions are but as sails to the ship, and wings to the bird, which add no strength to the ship or bird: for they are such principles as do actively render the soul able for works of grace; and in nothing do we fail more than in not striking on the flint to bring out fire. We improve not heavenly dispositions, as the Prophet complains, 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?

Answ. 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 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 a 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 David's soul pleads against David's soul by the habit of grace, or by a heavenly disposition, or by both, it says 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 smoared with heaviness, there is another counterworking heavenly disposition, Psal. 119:28. My soul melteth

for heaviness. Then there hath been some disposition of deadness 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 deadness on the spirit; but see the counter-working disposition, but I do not forget thy statutes.

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 David's doubting disposition at another time, or now, when he is forced to flee to the cave, and part with his few Soldiers, 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.

Hence under indispositions we would do as those who would be over the water, if one ford be too deep, try another, and try every ford; there is an indisposition to believe, there may be a spiritual disposition to pray beside it set to praying; there is a deadness that hinders praying, that the Church cannot speak, Psal. 77:4, yet there is in the Church a disposition to praise in the same Psalm, v. 14. Thou art the God that dost 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 praising; 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's of God at length shall prevail. The Spouse is drowsy 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 misseth, and seeks, and prays, and becomes sick of love for him, v. 6, 7, 8, and bursts 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 1. to be much in perusing the word and promises: David's meditating. 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 smothering 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 Psaltery and Harp. 3. David. 4. David's 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 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 sour 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 fullness of the holy Ghost, the savor of the breath of the anointing, and the dispositions that accompany the fullness 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 tears run down mine eyes, because they keep not thy Law. Some fountains that are less have small streams and ebb-brooks; other large fountains have mighty rivers and floods issuing from them: we may judge what a fountain both of habits and dispositions are within, where there comes out joy unspeakable and full of glory, leaping for joy, fullness of assurance, like a ship with full sails and full wind. As fullness 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, horror 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 entreaties 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 Sun to shine? How mighty and strong are the acts of longing and languishing after Christ that flow from love-sickness? And then what suitable influences of grace must go along with these actings? What pulling's of strength to pluck up mighty cedars? What an influence of love in God to bear up all things, and so to bear mountains, 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 longsuffering with joyfulness. A power above all that we think or ask. Thoughts even of men can go far, and far in apprehending of power and strength, ever 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 signs 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 pulls 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 seems a small transgression; but to David it hath a mighty smiting of heart. We are afraid to come under the pull of Christ's 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 a hating of means 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 do all our alone by pure nature.

I myself will awake early.

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 stitch 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— myself will awake early. What if tongue and voice awake? What if harp and the gift of music wake, if man's heart sleep? 1. Grace hath an immanent working, and a reflect acting on itself and the man's own heart as well as a transient, and a direct acting: the vessel of honor, 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 yourselves 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 do nothing, the holy Ghost prays in me, and in my stead. Nay but Jude wills you to edify yourself: the actings and influences of the holy Ghost are not given to this end, that we should sleep, and sport, and play. 21. Keep yourselves 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 thyself 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 yourselves and to the flock. They shall not heedfully watch over the flock, who do 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 ourselves, 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 Jahaziel, but he was not idle, but prophesied and stirred up himself to believe. Often it's said the Spirit of the Lord came upon Samson, yet so as Samson roused up himself, and shook himself, Judge. 16:20. Spirit-raptures, wherein we lie from duties, are but delusions: all the visions, raptures, and high actings of the Spirit set men on to duties of hearing, prophesying, praying. See all the Scripture for this.

CHAPTER 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 flowing's are neglected. 4. Sense is prouder than Faith. 5. Withdrawing's of Christ teach us profitably. 6. Except we find Christ, we cannot pray as becomes. 7. The real withdrawing's of Christ make no real change in moral or legal interests; four great interests stand entire and safe under desertion. 8. What lovesickness is. 9. The wisdom of God in suspended influences of grace. 10. The wisdom of Sovereignty therein, and how dependence on the Lord's guiding is best. 11. How we may deprecate the pain of love-sickness, and pray for comforts

and influences, and 12. may contradict the Lord's 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 savoriness.

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 than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us?

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 than 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 than another beloved?

2. Yet a feeling of some savoriness 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 showring 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 Lord's showring down of influences in the public and domestic, or less public meetings of his Saints; for ordinances of all sorts that are appointed of Christ, they drop down savory and seasonable dews. The Lord writes in his book the savory conferences of such as fear the Lord's 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.

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 rains down impressions of grace upon them as his people, especially when they warm one another; as many coals in one heap make a great fire. Nor is the acting of the Spirit tied only to the public 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.

Tell him. Why did not you yourself tell him, when he knocked, and spake, and said, Open to me my Sister. She might have told him herself, when he lovingly knocked, and sweetly and comfortably spoke, open to me, my Sister: now she is glad, wanting his own presence, to send salutation to absent Christ, Ah, I cannot see him myself! 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 a 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 Judah, Psal. 63, when David cannot have Sanctuary-presence, is good. A prayer of the prisoner, or a groan, or Psal. 102:19, 20, tears by the rivers of Babylon, and a praying eye and heart looking out at Daniel's window, when all those are banished and exiled captives far from the Temple, are sweet: and we are to make use of these lesser dispensations: though the well be ebb 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 man's inheritance. Ah, I have seen showers of influences in plenty, and now feeds me with far off and half-bedewing's; did ye use them well when ye had them?

2. It says that sense is prouder than 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 arms, 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.

3. Is not spiritual hunger humble? David had a great room in the house, and was a type of the chief cornerstone, and prepared in abundance for the building of the house, and was a man according to God's 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 Lord's withdrawing, the stronger and more powerful in Christ?

1. The very withdrawing of Christ, as touching his end, is mercy, and requires strong missing: Christ's hard pulling to be away, suites strong holding on our part, I will not let thee go; 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 pathetic 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; sense is wanton, and feeds itself, and we neglect faith and the growth thereof.

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 showers; for Paul tells that the Lord's working in us to will and to do, which is showering of influences of grace, is the great teaching argument that lays bands on us to will and to do: and the Lord's teaching David wisdom in the hidden part, Psal. 51:6, which was holy breathings and inspirations of the spirit, to make the letter of the word effectual, is an argument of heightening his sin of adultery and murder; and he lays 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 Lord's 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 she neglected 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 find him not, Christ cannot be prayed unto, and if the faith meet not with him as Immanuel. Paul saith well, Rom. 10:13. How shall they call on him in whom they have not believed?

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 unfound and far-off God, Hos. 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 is a work of the Spirit: for speaking of words is not praying. The legion of devils in the possessed man, Mat. 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, but they blaspheme and quarrel with holy justice, but pray not.

2. The lowest discernible 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 than 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 thistle is a thistle, and not a rose, a thorn is a thorn, and not a vine-tree. Where the spirit of grace joins 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 oftener 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?

Answ. 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 restrain or omit praying.

Obj. 3. I cry, and I am not heard.

Answ. The godly man may move the same doubt, Job 19:7. Psal. 22:2.

2. There are degrees of discerning an answer, and degrees of the Lord's opening to the knocking of faith; it were sit yet Magus prayed more, Acts 8:22, and that he went about means with more sense of deadness.

If you find my beloved.

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 Lord's outward dispensations make no change of 1. Covenant-interest, the Covenant is eternal; the Lord's 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 lays 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 sense, or upon the ups and downs of the Lord's dispensation; nor doth a believers heaven stand in the particular out-lettings of the Lord's free grace, or his withdrawing's, 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 souls under the Lord's withdrawing would neither cast away their confidence, nor be too securely comforted when the Lord withdraws (to speak to the former) the right in Christ is entire.

2. The bargain of Redemption. Christ's act of buying, and dying, and paying a price for his own.

3. The care of the trust and charge of redeemed souls 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 paid 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 Spirit in his flowing's withdraws. It speaks some outcast, or out-lawry; and the child should not be quiet, when he knows the Father is displeased: nor would Ministers heal them with all Gospel and honey, 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, Judge. 16:11. If they bind me with ropes, I shall be weak as

another man.

Hence it implies languishing pain, through want of the feeling and enjoying of Christ's presence, Cant. 2:5. Cant. 3:1, 2, 3. Cant. 3:6, 8.

2. It implies sickness and weakening of the person, as in Amnon's 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 sickness, 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 stays 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 ourselves 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 anything; in ordaining of the same lump, some to be vessels of honor, and some of dishonor. There is a

reason of the object, but never a reason concludent, or so objectively binding and limiting the Lord; but the contradicent, to wit, no created world, no ordaining of some to honor and some to dishonor, 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, myrrh, aloes, and cassia, as that there should be one wise and faithful servant over the family, that all and everyone hand over head run not to the heap. Therefore is the Lord to be adored in his wisdom, as much in withdrawing influences of sense and comforts, as in bestowing them: Judge if all the fatherless infants, and 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 than 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 of wine, or a fountain of water were at their bed-side: the choice and elective faculty of the sick man's mind, is often as sick as his body. Let me not then be my own comforter, but let the Spirit of infinite wisdom enjoy his own office, and be the other comforter, whom the Father sends in Christ's name.

Q. May not such as are sick of love pray for sense and comfort?

Answ. There are some relative mercies that the Saints may pray for; and if they be denied, praise and bless 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 do our work.

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 years 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.

Assert. 1. Whatever the clay suites from the potter, it should be suited,

1. With that general submission, or rather subjection, which all creatures as 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, 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.

Assert. 2. It is most lawful to seek influences of grace for duties at all times.

1. The Saints do pray for influences, Psalm 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 go in the paths of thy commandments. Cant. 1:4. Draw me.

2. We may pray that God would withdraw his influences from sinful actings, Psalm 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. Matth. 6:13. Lead us not into temptation.

3. Influences to will and to do 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. Matth. 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.

Assert. 3. There is a twofold contradicting of the Lord's 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, Matth. 15:26, 27. In wrestling Jacob, when the Lord says, Let me go, 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 Prophecy of Zechariah, 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 Lord's 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 Lord's 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.

Assert. 4. With this holy contradicting of the Lord will, is conjoined a humble submitting to the Lord's 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-sickness 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, Psal. 6:1. Lord rebuke me not in thine anger. Psal. 38:2. Thine arrows stick 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 burden they are too heavy for me. Psalm 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 fail against the sufficiency of the paid ransom: 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 Physician 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-sickness 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 than 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. Sickness 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 embracing's, flaming's 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 Physician Christ: love hath killed some because they could not enjoy the party loved. Eli's 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. Ah, 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 bemoans 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 quickening: 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 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 hind for drouth and want of grass 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 wife's 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. Impatiency 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 Christ's first coming to kiss her with the kisses of his mouth, in Christ's 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 succor 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 forever, 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 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 itself 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 Christ's 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 incline most to the edifying conclusion, and to faiths side rather than to the judgment of sense. Psalm 71:7. Will the Lord cast off forever? Faith under a cloud believeth he will not cast off forever: and will he be favorable no more? 8. Is his mercy clean gone forever? Doth his promise fail for evermore? 9. Hath God forgotton to be gracious? Hath he in anger shut up his tender mercies? In these questions the flesh and unbelieving 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 forever; the Lord will not leave off to be gracious forever 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 harbor 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, saith my soul, therefore I will hope in him. These are strong and edifying influences of grace under absence.

9. What is thy beloved more than 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 than 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 than 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 will build an Ark, and he will 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 lays bands on your eating of fruit which he hath created to be eaten. The believing disciples, Matth. 15:23. Send her away, 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 David's! 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 cows, 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, Eph. 5:15, strictly, precisely, numbering 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 I will 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 praecepti, he is like a man who pulls off the covering off the house, and saith, 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! 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 the 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 boils we overlook.

6. We see not the secret good in some, and their sincerity 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.

O fairest among women.

Here the character of this heavenly disposition of love-sickness, which is called savoriness, the Spouse savors of the Spirit, and speaks like one sick of love, and the daughters of Jerusalem smell this savor, and look on her as the fairest among women. There is a savoriness of grace passive, whereby words and behavior cast a smell whether the children of God will or not; and an active savoriness by which those who have anything of Christ can smell the savoriness of grace in others.

Now a word of this savoriness 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.

1. There is dwelling in him all the fullness 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 savory lump and mass of grace must the man Christ be, who is the public channel of grace? Through him the savory waters of the Sanctuary, and the river of joy doth water all the indwelling's of the City of God, Psalm 46.

3. Christ, God-man, is anointed with the oil of gladness above his fellows, Psalm 45:7, without measure, John 3:34. The fullness 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 savor of the knowledge of his name in the preached Gospel is sweet, and savors out heaven and life eternal, 2 Cor. 2:14, 15, 16, and the fullness of grace in him, John 1:16, out of which we all receive, John 1:16, makes him more, nor savory, 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 nearer to Christ by faith and love, we should smell more of Christ. O what a savor hath his birth, his life, his precious ointments, his death, his resurrection? He is all savory, Cant. 1:3. Psal. 45:7, 8. Cant. 5:13, his lips, like lilies, dropping sweet smelling myrrh. 2 Cor. 2:15, 16. His word a sweet savor 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 savoriness in the Spouse, Cant. 3:6, to the wondering of many. Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the Merchants? Cant. 4:10, the smell of her ointments is better than 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 savor of the Spirit, Rom. 8:5.

1. Use. If the savoriness 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 savors, and the actings of love-sickness out of the habit of grace; such smell as myrrh 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 plague themselves with the Gospel, and the Gospel plagued them: Satan's 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 increases love; to lay him between the breast as a bundle of myrrh all the night, begets more love-sickness for him.

3. Much praying changes the countenance of Christ and of his; Jude 20, building up yourselves in the most holy faith, praying in the holy Ghost. Much praying must be much edifying of ourselves 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 sepulcher. O the dead bones and the rotten smell in the heart which come out in words and actions.

CHAPTER 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 Brazilians. 4. Martinez de Ripalda abuseth many Scriptures to prove sufficient grace. 5. No Gospel-promise, no Gospel-threatening in Scripture concerning universal grace. 6. Sinners are now interdicted heirs. 7. The connection 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.

1. It's a question whether the Lord commands the only mere 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 enjoin 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 a 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 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 shows 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, hypocrisy-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. Assert. Both all the good action and every part of it, *totae actio & 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 incline our bodily ears to give attention of mind to the word, as we hear a moral oration without wandering of heart, though in these (hear the word of God, consider, hear diligently, incline your ears, lay to your heart what is spoken) God lays 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 inquired, 1. Whether grace be above the desire of nature?

Answ. 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 and discourse to supernatural happiness; a capacity is an inclination to that which may perfect it; so man intends or inclines 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.

2. Whether grace be above the disposition of nature?

Answ. 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.

3. Whether the grace of God be above the impetration, purchase and prayers of nature?

Answ. 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.

4. Whether grace be above natures merit?

Answ. 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 man's acting, as God should fail against decency, good

manners, courtesy, if he should deny saving grace to Seneca, Cicero, Aristides, and such.

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, 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. Response. ascribes to divers School-men and Jesuits) which condition is conjoined with the gift of helping grace. This hath no shadow of ground in Scripture.

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 a help of grace, which is necessarium ad fidem & justificationem necessary and sufficient to saith and justification, to the man who doth what he can, ex viribus gratiae naturalis, by the help of natural grace? This also destroys itself.

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?

This is not better than the rest; for it supposeth that free-will disposeth absolutely of, and determines this grace, and earns by its endeavors 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 men's free-will, be they Jews, Christians, or Pagans, to open and believe; but grace, ex lege providentiae supernaturalis est necessaria, is necessary to excite and stir up free-will. Hence these Assertions.

1. Assert. 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 indifferency 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 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 enlightened 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, Joh. 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 enlightened by Christ the true light, are no more blind than seeing men, and because this is actual illumination, give us a place of Scripture where it is said, that all the Brazilians, 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 darkened: 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 darkened, 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 veil that is spread over all nations, Isa. 25:7, then there is such a covering and veil 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 Brazilians, Indians, Turks, those of China who never heard the Gospel, is a question.

2. If Christ stand at the door of the heart of Brazilians, Indians, and knock, and they have power of free-will to open, as Martinez saith, and the Lord every moment knock and awaken up the will by moral suasion, or preaching of the Gospel (the Pelagian grace) by inspiration, which adds no new strength to the will; then is there here a market for the buying of influences of saving grace: how

comes it that never man in Brasilia, India, was ever converted to Christ, and professed Christ? The Scripture which saith, there is no name under heaven by which men are saved, but by the name of Jesus, Act. 4:12, is here silent; all stories of human writers are silent.

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: and the other texts hereafter, which our Savior 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 itself except it abide in the vine, no more can ye except ye abide in me. 5. I am the vine. 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 saving, and Christ knocking at the door is nothing, but cogitations & affections naturales honesti: and I should gladly know if Christ's meaning, John 15:5. Without me, ye Brazilians 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 Brazilians and Indians, O ye Brazilians, 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 Brazilians 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 Brazilians 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 cries 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 Brazilians: 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 e're they be born, or do good or ill, and hath mercy upon these same by softening and hardening their hearts, not 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 endeavors of the work of conversion.

4. All Gospel-promises and all Gospel-threatening's are revealed in the Old and New Testament as well as the Gospel itself, and the Gospel-commandment; 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 that the nation or person that commit such sins, and omit such duties, shall be punished with the want of the preached Gospel forever, and with the want of faith and repentance: only the latter suffers an exception in persons that sin against the holy Ghost: for of Nations that sin, and that before they hear the Gospel, we read not. It's true, the word of the Kingdom 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 in that place do fail, and there be not any chosen thereto called.

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 by our good endeavors our own conversion.

6. But so much the man fallen in sin is under the state of enterditement; as the eldest Son 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 Princedom of grace and glory upon the Catholic 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 Thess. 2:16. The budding and blooming of the branch in every act of growing, depends upon the immediate impulsions of life, and from the sap of life that is in the root, and the vine-tree Christ.

Assert. 2. But the habit and seed of God being within, though the indisposition be great, yet we would act, do well.

2. Because a natural heat in literal stirring doth pre-paratively 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 Christ's 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 throwing's 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 deadness 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 Jacob's well; yet she going on in the conference, there comes a warmness, and a liking, and a seeking of the water of life, and a discerning of Christ to be a Prophet; and at length a warmness, 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 it is that the first three or four steps bring not heat upon the man; but to walk a mile brings warmness. To strike the flint oftener than once brings out fire at length; and when there is a kindled and a fixed habit of grace, and gracious dispositions, flaming's of heavenly

dispositions follow apace: because creation is a means 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 public catholic misguiding Tutor, who marred and destroyed all; and the Creation, and the workmanship of heaven and earth was made subject to vanity, because of man's sin, and is now as a woman travelling in birth, crying in pain under corruption and vanity, 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, and 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 man's sin, Gen. 3:17, 18, is now from Christ, whom he hath appointed heir of all things, Heb. 1:2, and by reason of Christ's reigning and sitting at the helm of the world, and governing all things, all the creatures because of this King are called to rejoice,

as Psal. 96:11. Let the heaven rejoice, and the earth be glad; let the Sea roar, and the fullness thereof. 12. Let the field rejoice, and all that is therein: then shall all the trees of the wood rejoice. 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 clothed 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 connection 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 course and gross 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 practice of grace, not by a promise of grace.

3. There is an order of priority and posteriority betwixt them.

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 flowing's 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 man put the dead soul in some motion, 2 Sam. 12:1, 2, 3, 4. David gives a literal hearing by the light of a natural conscience to Nathan's 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 Psalm 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 conjoined as the clay and the gold in Nebuchadnezzar's image; they are joined by God, not by congruity or decency on the Lord's part, but of free grace, not by promise, not by merit, nay, not as work and wages, but accidental, as touching their natures, yet the wise Lord intends the one or the other; it's therefore good to be about means: the waiting at the tide is not sailing, yet it makes way for sailing.

What connection 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 sweet breathing that falls on the rose, acts on the hemlock, which to me is some mystery, to others merit of congruity (which is detestable) to others a free promise (but it being examined well is but merit) to others half a promise: however the dispensation forbids laziness, and commands all, even though yet in nature, to go about duties as creatures rational covenanted externally with God.

CHAPTER XIII.

Q. 13. What the unrenewed and the renewed can do in the respective dead condition at the use of means?

2. Influences work as God sets them on. 3. A gracious heart reflects upon itself. 4. We may do more by the habit of grace than we do. 5. Divers cases of renewed and unrenewed. 7. No promise is made to using of external means only, yet a sad threatening is made to the not using of them. 8. The opposition by unbelief that reprobates make to the Gospel.

It is a matter of difficulty to determine, because of the various cases, what we may here do in the using of means. 1. Unrenewed men and

renewed both can do less in using of means, when two mountains and two rivers are in the way, then when one only is before them; an unrenewed having both his natural corruption and a strong temptation against him can do no less. So Naaman by his office being obliged to go to the house of the Idol-God Rimmon, and not yet converted, could more hardly abstain from that outward Idolatry, then now when to natural corruption fear of offending his master the King of Assyria is added. No doubt Pilate naturally loathed and hated Christ, as Herod Acts 12, did the Apostles and the Gospel, but when Pilate is afraid to offend the people, and to seem an enemy to Caesar, and Herod willing to pleasure the Jews, it's no wonder then both be not only weakened in using the means to believe in Christ, but also positively oppose Christ and the Gospel, and if both had been engaged in a profession of Christ, as many now are, they might have used means more largely to believe, and preferred Christ not in their heart and real estimation of mind to men pleasing, but in some externals also; but that should be no concludent argument that they really loved Christ, because a name may put men to hazard court, and means, and life, rather than deny Christ.

2. This seems a considerable difference, the earth cannot plow and sow wheat of itself, yet when it is plowed and labored, and seeded, it can enlive and nourish the sown corn; but though we can do much more in the using of means then we do, yet means work upon us, if they be only external, by no necessity of nature, but according as he stirs, who hath mercy on whom he will, though men run and will: Nor can we deny but the child of God, endued with an habit of grace, hath actu primo, a power to draw life from the head, as the living members can draw nourishment from the stomach through the liver and veins; yet the Sun and heaven hath influence in all actings of nature; the necessity of actual grace doth not remove any of the virtue and power of the habit of grace: so doth the renewed heart lie

fair to a Gospel-command: and as actions vital are immanent, and received often on themselves, so here, the heart renewed can work upon the heart. Prov. 23:19. Hear thou my son and be wise, and guide thine heart in the way: it's grace that guides the heart in the way, but the graced heart also guides itself, in its manner of working, in the way of God. 1 Tim. 5:22. Keep thyself pure. 2 Tim. 2:15. Study to show thyself approved unto God. Jude v. 21. Keep yourselves in the love of God. So 1 Joh. 3:3. Every man that hath this hope purifieth himself, even as he is pure. The sea purgeth itself of mire and dirt, and new wine casteth out the scum and refuse, and gold melted separates and casts out its dross, and the superfluity of the metal; far more doth the renewed heart keep itself by a lively power against every power contrary to itself: only the heart cannot plow the heart, and remove its rockiness, the Lord by an omnipotent infusion of a new spirit doth that. Ezech. 36:26. I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

Now 2. The renewed man does not so much as the renewed 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.

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 God's heart was no shelter to his shedding of innocent blood. Now grace is not given to the child of God as a piece of overgilded 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 clothes the sleeper with rags. 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 itself; 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 man's sense the meaning is, I cannot believe; I can do no more, he denies me grace, blame himself; hence he must keep his lusts.

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 fools would cashier both Law and Gospel: but that eminent preacher Mr. Will. 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 judgments, 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 will 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 lusts and filthiness

in Christ's bosom 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 millstone, tied about every man's 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 virtues satisfy not 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 Physician, 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 than on natures leading because there is no promise of grace made to natures acting?

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 bode 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.

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 shows that the Lord is provoked by the not using of means in natural men, as both the Lord's 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 everyone 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: well then, it follows, forsake her, let us go everyone

into his own Country, for her judgment is reached up to heaven, and is lifted up unto the skies. So God is clear, and even Babylon's 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 Kingdom 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 naught 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 Lord's justice goes no farther than 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 Gardener 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 Savior 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 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 nearer to the strangling of the new birth, and are cut off by holy justice also. When our Savior 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 Physician, though he never come within reach of personal communing with him, dies of his disease deservedly, because he contemns the only Physician who can cure him, as well as he who sees the Physicians 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 Christ's blood and washing in justification, and this blood payeth them back again; for by the merit of Christ's blood good works do justify and save.

2. How clean walkers in new obedience must men be? Washen e're they come near the fountain, redeemed before they be redeemed.

3. So must men sweat and repent of their life before they be justified completely, 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 labor and reward before the third part of the day be ended; 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, Brazilians, with these of China, 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; show such a covenant made in Scripture, and made with the Brazilians.

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. Den, Hobson. &c. Again, Socinians, and Mr. Baxter, a man of a strong wit, on the other extreme 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 joined 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 ransom 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. 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 labors 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 fabric of Mr. Baxter's 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 the 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 Savior: and it's true, the motive of God's 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 neighbor and our enemies as ourselves 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 complete 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 that by the new law of grace, or the promise, God hath delivered all men (in the tenor 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 remedilessly reject it) but it is so general, that whosoever will have Christ, may have him (on his terms) though none will have him till God's 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. Brazilians, Indians, all the race of man from the guilt of sin, as to the destructive punishment, or from hell, why not from their vain conversation? 1 Pet. 1:18, the same ransom is paid to save from the one as well as the other.

2. How is it not a scenical and a poor delivery, and satisfaction and ransom paid to justice, if justice inflict eternal destructive punishment on all Brazilians, 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 mere 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 Brazilians, 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 can the Brazilians be guilty of remediless 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 died 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 willful and remediless 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, Brazilians and Indians, and grace be universal, as saith Mr. Baxter; Brazilians and

all Mankind must be freeholders, and sovereigns 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 shows mercy; nor doth the Lord have mercy on whom he will: It's but a mock to say, that God's special grace doth make men willing; for Americans and Brazilians are Lord's, having in their power both general and special grace; except Mr. Baxter yield to us a grace which doth predetermine or indeclinably 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 Brazilians 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 do, and may hear it. But the Brazilians and millions of that kind are not the called of God.

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 than Sodom, 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. Amyrald and other Universalists, his new remedying Law, as remedying the justly deserved misery of Americans and Brazilians; 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 Chimerical 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 judgment. But read we ever that Brazilians, 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 died 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 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 Brazilians for rejecting a promise of so much love?

3. As no reprobate can be guilty of love of Election to glory from eternity (suppose 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 Brazilians.

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: show if there be one Brazilian 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 anything we read in Scripture, since the Brazilians 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 thorns can bring forth figs or wine grapes, Luke 6:43, 44. Matth. 7:16, 17, 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 a heart of stone, Ezek. 36:26, uncircumcised, Deut, 30:6. Jer. 9:26, deceitful above all things, desperately wicked, Jer. 17:9, every imagination of man's heart only

evil every day. Gen. 6:5, from his youth, Gen. 8:21. So that a Brazilian must be born over again, or he cannot enter into the Kingdom 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 intrinsical 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 only moral suasion and counsel: as if by Rhetoric, and good words, the mid-wife could bring forth the birth; and this remedy that Christ brings to Brazilians, is at best, the raising of man dead and rotten in the grave, by blowing a Trumpet beside him, and by making a persuasive 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 Brazilians, Americans, those of China and Turkey, to receive the Gospel, to show them Christ by the blood of his Cross 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 expressed 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 Brazilians: Paul preaches at Athens, Acts 17. Creation, not one word of Redemption: as also Aristotle, Plato, and others should beget over

again to God Creator all their disciples, whom they find rude and ignorant, and infuse by moral suasion and teaching a new life of learning: and all rude and ignorant men before they be taught Metaphysic, Mathematics, 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 Brazilians to purchase by way of merit, we shall believe it, when Mr. Baxter shall prove that to Indians and Brazilians, who lived and died without the sound of the least notice, or rumor of the Gospel, Christ hath purchased and merited grace to believe the Gospel.

2. That Christ by the blood of his Cross hath made peace betwixt God and the Brazilians, who so lived and died without the Gospel; that Christ hath satisfied upon the Cross for their sins against the Law, and born their fins in his own body on the tree; that Brazilians being dead to sins should live unto righteousness, by whose stripes Brazilians are healed, 1 Pet. 2:24, that Christ suffered for Brazilians to bring them to God, 1 Pet. 3:18, that Christ bought Brazilians 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 purify 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 rumor 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 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, 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 Brazilians, 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 everyone, if it put the nature and free will of all and everyone 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 beefs, kill their aged fathers, use wives promiscuously, and never heard one word of the Gospel?

CHAPTER XIV.

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 vetatur*; 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 morbum esse, non sanat; imo ab eo quod non sanatur, augetur, ut attentius & sollicitius gratiae 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 nighest ends, but as acts of serving and glorifying of God, though nothing 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 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 vigor, go not before stirring of the lips, and lifting of the eyes to Heaven to pray: that is no more true than 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 flamings of spirit begin like smoking before flaming, Psal. 39:1. Psal. 45:1. Acts 17, and then follows spiritual acting of praising, 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 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 warmness 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 mixed with faith, whatever 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 do our

duty, and to pray for his drawing that we may run: but yet by order of nature, we are to do 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.

Answ. But his cannot (as Mr. Fenner saith) does not hinder. If a wicked man's 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 than I was, but I could not: For the culpable only hindering cause is, Prov. 1:29. They hated knowledge, the fear of the Lord they chose 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 hearkening 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 denies 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, threatening's, 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,

1. The wicked think they have power, and yet they will not do 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 do 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 willful: 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, sayest thou, I do hear the word, and I cannot hear it better; I do pray daily, 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 do, &c. lo, there thou hast that is thine, thou helpst me with no more.

3. God gives thee a talent, a new power: hath God given thee eyes, thou hast more power to glorify him, then he that hath none—give account for thy wit; Lord I have contrived businesses 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 increase, 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, sayest 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 holy, and thou art contented not to be; thou canst not crucify 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 do more good then then he does, though not in a gracious manner; yea, and there be degrees more or less in both matter and manner: yea, and this cannot is the natural cannot of a broken will; Lot preached to Sodom, 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 *potentia proxima vel remota*, sufficient grace to believe and be saved? See Cornelius Jansen, tom. 3. de grat. Chr. Salv. lib. 3. c. who citeth Vasquez. 1 part disp. 97. Suarez, lib. 4. de praedest. 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 do 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;

1. Do a wrong to Christ. And 2. to all mankind, and sin against the justice of his fidelity, if he should deny sufficient help of grace upon an intention of damning them for original sin.

3. Such a sufficient grace is due to us, not of ourselves, 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 do not the Apostles first reveal the drawing and heart-breaking motive of obedience? Christ hath died 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 ransom 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 nowhere that Jesus Christ died 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.

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 connection 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, Brazilians and Heathen have the preventing grace of God and salvation in their power.

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 ourselves; nor speak a good word, 1 Cor. 12, nor bring forth good fruit, do any good, more than a branch can bring forth fruit being cut off the tree, John 15:4, 5, or than men can gather wine-grapes of 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 laboring 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 shows mercy; and it is but an oiling of Arminians and Pelagians to tell that salvation 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 Prosper said the same of the Massilienses, *Universis hominibus propitiationem, quae est in sanguine Christi, esse propositam, ut quicumque ad fidem & ad Baptismum accedere voluerint, salvi esse*

possunt. 16. Pro universo autem (dictitant Massilienses) humano genere mortuum esse, Dom. Nostrum Jesum Christum, & neminem prorsus à Redemptione sanguinis ipsius exceptum, etiamsi omnem hanc vitam alienissimâ ab eo mente pertranseat; quia ad homines pertineat divinae misericordiae sacramentum (Baptismus nempe) ut recte Cornelius Jansen, Tom. 1. de haeres. pelag. lib. 8. c. 3. &c.) itaque quantum ad Deum pertinet omnibus paratam vitam aeternam. Et Faustus, lib. 1. de gra. & lib. ar. cap. 16. Dominum Nostrum Jesum Christum aiunt (diceret si vixisset nostris temporibus Calvinistae, sed contrarium Jesuitae & Dominicani, Arminiani, Pelagiani, Sociniani) humanam carnem non pro omnibus sumpsisse, nec pro omnibus mortuum esse. See Cornelius Jansen, ib. to whose writings Jesuits and Dominicans shall never answer. The Massilienses cared not (as Corn. Janse. tom. 1. de haeres. pelag. l. 8. c. 17.) for the word of merit, if man's 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 labor 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 and praying went before conversion, and that men obtained conversion and 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 color they hide merit; for as Jansen saith, God hath by the good works and holy dispositions that go before grace, aliquam occasionem sive colorem, cur non irrationabiliter, some occasion or color by which, not without reason, and in no blind way,

by a fatal decree without consulting man's will, he gives grace to one rather than to another; and this is the Jesuits and Arminians way. God shall not be a wise and rational agent, but act blindly (saith Cassianus) and unjustly (say our Arminians) if he give not saving grace, and influences of grace upon the dominion and disposing of man's 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 everyone 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 Lord's 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?

PART IV.

CHAPTER 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 mar 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, Psalm 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 connection 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 nearer to the Son of righteousness and his influences of grace: a sluggard spiritual may fear spiritual and judicial want of grace.

Ass. 2. There is sometime much seeking of Christ, and no finding, Cant. 3:1, 2, for a time: Magdalene is early up in the morning, and finds for the present, in lieu of Christ, an empty grave, and grave-clothes only; There is 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 laboring, 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 stirs 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 than my tears and wrestling.

3. The Lord would have us to examine, whether it be a humble and believing using of means that we go about, or not. The repenting Thief, in three hours upon the Cross 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 Kingdom (who were first called, and in before them) shall be cast into utter darkness. Do not some sail much and promove nothing to the harbor? Read Rom. 9:31, 32. Ah, tremble to see a man believed to have many thousands, and a great stock 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 horror take hold on them; Felix hears, and trembles, and shifts influences of believing.

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 do diseases, and pests rage? Were the element of water, which is so excellent and useful, turned into blood, how unpleasant 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 meekness; otherwise ill soil mars the seed, and renders it unprofitable, and the good seed makes the soil worse.

Concl. 6. We are so to use means, in godly trembling, in humility, in faith, as to look that the Lord will send showers upon his own husbandry; and malicious hearers are to be afraid, that rain, dew, summer showers 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 unskilled man may mar the work of an Horologue, 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 mar 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 not sufficient means, who denies 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 arrows 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.

CHAPTER II.

The Lord keeps an order in sending influences.

2. He maketh short work on some. 3. There is a confluence 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. Acting in wrath, rancor, malice, bitterness, and inordinate passion, obstruct influences. 13. Keep the oil 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's 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 Jailor, Acts 16, for their rejoicing 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 arrows 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 soil. It's like Christ's spirit made shorter and more expedite work on the hearts of James and John; for when Christ said unto them, Follow me, Matth. 4:19, 22, they straightway or immediately leave their nets and their father, and follow him. It's as little time betwixt Christ's word to the man sick of the palsy, 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.

2. We see also that gracious influences are threaded (as it were) upon gracious influences; every beating 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 everyone 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 sovereignty thinks fit; and here the Lord rains down showers of grace, and a shower 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, they stop their ears. Wicked men cannot be avenged on the Spirit in his person, or in his several operations of saving grace; yet they avenge themselves on the message, 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 than 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 Psalm 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 and to be Baptized, as the Pharisees do Luke 7:29, 30, and so reject the counsel of God; and refusing to be among the golden Candlesticks, and the Assembly of his Saints, comes near to trampling on the blood of the Covenant, doing despite to the Spirit of grace, Heb. 10:25, 26, 29. Rejoice to stand within Jerusalem, Psal. 122, for the Church is his vineyard: love a room in his Church, for it lies near to the Sun, and is under the watering and showers of grace. So Christ speaks to the Spirit, Cant. 4:16. Awake O North-wind, and come thou South, blow upon my garden, 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. Acts 7:51. Ye do always resist the holy Ghost, then must they obstruct the gracious actings of the holy Ghost: and this proves it to be true that Steven said, that they resisted the holy Ghost: Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of that just one, of whom ye are murderers, (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. Zedekiah 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 pleasant 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 fullness 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 smoking fire of green timber, that cannot be a seat, an office-house to the Spirit and his actings, such are interdicted 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, and he is a seeing, and an enlightening, 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 enlightening.

2. Be tender, and stand in awe of smaller sins: it speaks much of the spirit in David, to be smitten with the rent 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. Joh. 12:37, 38, 39, 40, if we would improve the actings of the Spirit, and delight in the Lord's way, we should have new influences to walk in his paths, Psalm 119:35, and God teacheth David good judgments; 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 than the spirit and breathing of a horse can lodge in a pismire. It's true, John the 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 want of the influences of the Spirit then a dead man's 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 way of the Spirit and his influences: what wonder that ye cannot persuade a sleeping man that he sleeps?

8. Some actings of bitterness, wrath, clamor, anger 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 deadening 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 Lord's salvation, and to be upholden by the Lord's free spirit, Psal. 51:12. Can a King dwell even in a palace when it is burning and smoking about his ears? Therefore holy actings, teaching of sinners, praying, praising, Psalm 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 flowing's of love and 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:) nay 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 Christ's 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 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 bosom and breast of a fool, can the Spirit breathe supplications in such a breast? When the fountain is troubled and muddy with clay, it gives no representation of the face and image to the beholder. Psalm 119:135. Make thy face to shine on thy servant: but the soul is a dusty and muddy glass 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 Christ's soul is exceeding sorrowful, even to the death, Matth. 26:38, then is his soul fit to receive darting's 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 triple praying, 44, more earnestly, Luke 22:44, or more bendedly; then cannot a soul filled with hellish and devilish 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?

Answ. 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 spirit, are standing in battle 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 and dry and withered fuel, or betwixt dry fire-wood and fuel, though dry, yet soaked some days in water; in this ease influences of the spirit from heaven, and 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 showers 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 God's favor, there are also influences to pray, and to pray in faith, and when the Christian fainting saith, 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 near to other, and so influences for the one and for the other are near to other; the quickness and celerity of influences is evident in the sudden ups and downs of the soul, as the shining of the Sun in March and the showring of the clouds are so near to other, he comes in his shining's as a fire-flaught in the midst of our sad lowering and dumpish deadness, and when the Lord pleaseth his visits are speedy and swift.

CHAPTER 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 profaneness 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. Willful 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 Lord's manner of contributing his influences makes us not passive lumps and blocks; the word shows 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 public Inn 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?

Answ. This is to show the absolute freedom of grace, as Cant. 1, the Spouse is in a sweet condition, Let him kiss me with the kisses of his mouth, for his love is better than wine. 3. Because of the savor 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 Christ's 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 Christ's 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 Christ's 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 quickening influences: what then could you make of heaven itself, and of Christ's sweetest embracement's, if he teach not how to improve the fullness 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 fullness of glory, and there is yet miscarrying John: grace must make itself our grace, and he will have us to know to whom we owe the thanks, both of Christ and of the out-letting and emanations of free grace, and of the well of life, and of the flowing's and streaming's 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 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 Lord's 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 entreated thy favor with my whole heart: be merciful to me according to thy word. v. 176. I have gone astray like a lost sheep, seek thy servant; for I do 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 Lord's holy will in his

word. 33. Teach me O Lord the way of thy statutes, and I shall keep it to the end. 34. Give me understanding, and I shall keep 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 soul a debtor 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 speak 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: but I shall keep thy precepts with my whole heart. 81. My soul fainteth for thy salvation, but I hope in thy word.

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 shipwreck.

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 buys more gold.

5. Though grace begin and previene us, yet the Lord having once given the stock, spiritual want comes from spiritual sluggishness: we

are willing to lose the tide 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. I will 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. I will 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. 87. I forsook not thy precepts. 93. I will never forget thy precepts; for with them thou hast quickened me, &c. All which hold forth, if you would have showers of influences of grace, be in love with the Word, and let it dwell plentifully in you; for look as influences of vigor and life, and heat upon roses, flowers, herbs, grass, 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 savory 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 saith, convinces and condemns.

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 Swenckefieldians, 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. 40:8. Jer. 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 seldom 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 join 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 do 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 graces 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 music: the savory and gracious heart welcomes the breathings of God, when the Spirit can no more act by his influences on a graceless 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. Hardness and blindness.

2. Unbelief.
 3. Deadness.
 4. Security.
 5. Irreligious profaneness. and Atheism.
 6. Unconstancy.
 7. Deceitfulness.
 8. Pride.
 9. Worldly-mindedness.
 10. Fiery zeal.
 11. Uncleaness.
 12. Malice and hatred.
 13. Worldly sorrow.
 14. False joy.
 15. Self-love.
 16. Willful ignorance of the Gospel and 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 not setting his heart, Exod. 7:23, on the miracle of turning the water of the river

to blood; so that the fish in the river died, and the river stank, hinders influences of obedience, to let the people go, Exod. 8:1, 2, 3. Matth. 13:15. Their eyes have they closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal 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 smiting's 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 loins of the fatherless, 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 fins (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. 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, 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 conjoined 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 seat 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.

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, by his actual influences, carry along the rational powers of knowing, believing, willing, as mere dead and passive blocks, as the Carpenter hewing lifteth 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 join 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 practice, which cannot want influences of grace) righteousness, and judgment, 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 do, 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 carrion, 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 seamen, by sailing 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 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 spirits withdrawing, by which they fell in that sin, goes along with security: we would watch and fear always; and the contrary of fearing always is hardening of the heart, Prov. 28:14, which infers a withdrawing of that enlightening and softening 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 shower of out-lettings of influences of grace for the lengthening 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. A profane heart, void of God, and filled with Atheism also obstructs the flowing's 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, They are corrupt, they have done abominable works. 3. They are all gone aside, they are altogether become filthy, &c. and the root is Atheism: The fool hath said in his heart, There 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 engraven 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 devils, 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, 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, seldom 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 inconstancy of affections obstruct influences; even now Martha believed, and then, Lord, he 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 sudden changes of the heart. As

1. It may be taken away, Hos. 4:11, stolen away, 2 Sam. 15:6, and as moveable's can be stolen away and hid, though lands legally by fraud may be stolen away, yet physically they cannot be hid; so the love and force of the heart may and can be stolen 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 Satan's 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 today, for they were hot in running, and then cold in sitting down, Gal. 5:7. Deut. 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 enticed 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 feigned well decked word, as exquisitely dressed as hair, make merchandise of you.

3. The heart may be turned as streams of a river drawn thorough this part of the land, or this part, Prov. 21:1, and from nilling to willing, as the Lord thinks fit, according to God's 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, Psalm 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, Judge. 13:3. Judge. 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 near, he works otherways on the heart then he doth in his absence; all which with divers other words say it's not easy to lie under and receive the influences of God; the gardens and meadows 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 darting's 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 savory dispositions, and delighting in the word fetch home influences, as Psalm 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 boiling in the secret furnace of the heart many naughty thoughts that are unknown to Satan; and who knows the hypocrisy of the heart? And what way God plagues hypocrisy with farther hypocrisy, and by all sins? Heart-deceitfulness is within itself a rooting of itself: now this deceitfulness being so contrary to sincere and singleness of heart must be incapable of influences, for the upright and sincere heart, and truth in the inward parts, Psalm 51:6, is desired and loved, Psal. 11:7. Psal. 146:8, exceedingly by the Lord, as most like himself. Psalm 11:7. The righteous Lord loveth righteousness, his countenance doth behold the upright. And so as everything loveth its own, the hen warms and cherishes her chickens, and every bird the young ones; so must the Lord follow with heavenly and quickening influences sincerity of heart, when he particularly saith to them, Psalm 32:11. Be glad in the Lord, and rejoice 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 armor of God, Ephes. 6:14.) with pruning, hedging, digging, and showers 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 poisoned stem bud and bring forth acts of saving grace; as the thorn tree in the fattest and choicest soil near the Sun, under influences of a warm heaven, benign clouds, a sweet moderate air, 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. Psalm 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 judgments.

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 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 meekened man, influences are his by the promise of God (O that is a great and an unchangeable thing) Psal. 25:9. The meek will he guide in judgment, and the meek will he 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 meekened 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 metals, 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 do? 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 engrafted in Christ.

9. Worldly mindedness and savoring 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 Savior 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 near 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 forever 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 the soul that is near God, and heavenly minded, as the Moon and Stars receive light from the Sun, and dry fuel receives fire where clay and the earthy and drossy, part of the Lord's creation, and his footstool, 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 oil, 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 near 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 heart for the water brooks, for God, Psal. 42:1. (which are crying signs of a heart in heaven) then influences of grace, like a high spring-tide, 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 remembering 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 Jehu) and see my zeal for the Lord, liar, come see my zeal for Jehu, and for Jehu his new Kingdom; but there were here no influences of the spirit of grace, for 2 Kings 10:31. Jehu 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 Ahab 's seed, being from false principles, carnal and self ends, and called by the holy Ghost. Hos. 1:4, blood-shed and murder to be avenged of God, must come from bastard influences. And when our savior rights the fire of zeal in John and James, he condemns 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 men's lives, not to destroy them, v. 56, it's a notable healing of the too hot blood, that is in fiery zeal 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 Lord's Apostles, judge then if sparkles of fire can come from heaven, John 16:2, when it is nothing so. Ophni and Phinehas are publicly 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 Lord's cause; hence influences from God set them a work, and eat them up as zeal for the Lord's house eat up David, Psalm 69:9. Psalm 119:139, and Christ, John 2:17.

11. Fleshly 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 works 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 Prayers and Psalms was now far away: What actings 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 kindling's and flaming's 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 Joh. 3:15, must bemist the soul, and darken and benight, or overnight 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 quickening 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 quickening 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 warmness 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 do, 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 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 counterworketh sound repentance and godly carefulness, holy defenses, holy anger against ourselves, 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-prophanness which was in Esau, Genes. 25:32. Heb. 12:16, 17, cannot consist with saving influences: and Malachi. 2:13, the covering of the Altar with tears, crying 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 cheereth 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 oil, in full barns, Psalm 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 extreme 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 of the hope of glory, Rom. 5:2. Matth. 5:12, the Joy in the midst 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 Joying 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 conjoined with them heavenly influences to receive the Gospel, Acts 8, to believe 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 walk cheerfully 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 conjoined, Psalm 73:24. Thou shalt guide me by thy counsels, and afterward receive me to glory. Influences in perseverance in the way of God, by God's counseling 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 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. Judge. 2:19. Psalm 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 man's 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 join actual influences of grace to his own spiritual habits? Which should put us to self-denial, and to be less wedded to the love of ourselves, and more to love the Lord's Word, Law and Testimonies,

Psalm 119:11, 47, 72, 97, 127, 128, &c. to love Jesus Christ, his cause and Gospel more than our own life, Matth. 16:25, 26, then houses, brethren, sisters, 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 rumor of Christ but receive him not, and all Reprobates within the visible Church in a worse condition than rocks and deserts are in, for Sun, clouds and rain send influences in them, but the malignity and dryness, and coldness of the soil is the cause why they do not spring and blossom as the gardens and meadows; 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 Devil lodge in one and the same dwelling, and exercise their several operation on the same soul? No.

17. The sad fretting's and wrestling's 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 err in heart; and that with their first murmuring in Egypt, was a provoking cause of God's 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 Lord's 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, spotless, 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 fullness of grace: be then humble and submissively flexible and bowable to the Lord's 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. The Lord bows, moves, draws, and then in the same moment of time the will follows, runs, inclines itself, 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 tide flows, and then we sail.

2. If grace prevene nature, and nature prevene 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 than nilling, choosing rather than refusing, he must domineer over free-will, and make it a mere 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 mere 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 Hawk, by his wisdom, to stretch his wings toward the North rather than the South, and commands the Eagle to mount up at his command, and make her nest in the rock, v. 27, 28. And say to the snow be thou on the earth, Job 37:6, and stir and determine all causes natural 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 mere patients, or passive lumps in acting, but have their own activity in their motion; the holy Lord's 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 Lord's holy dominion, and perfect providence to master and rule all causes and creatures in being and working.

2. Therefore as the Lord's dominion determines the Sun to rise and move, rather than not to rise, and the Hawk and Eagle to fly toward the North, rather than not to fly 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 than 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 connection more than the other, for the Lord's 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. Psalm 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 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, Psalm 119:36, teach us, open our eyes, Psalm 119:18, 33, 34, 29, 66, not lead us into temptation, but quicken us, lead us in his way, Matth. 6:13. Psalm 25:4, 5. Psalm 5:8. Psalm 86:11. Psalm 143:10. Psalm 119:40, 88, 156, and that by foregoing knowledge; then do we willingly run at the same time (though there be an order of nature here) the ways of the Lord's commandments, and that not compelled, with joy and delight, without violence connaturally, as is clear Cant. 1:4. Psalm 119:32, 60, 33, 34, 43, 44, 106. Psalm 122:1, as infinite Scriptures prove; now how God's grace makes us both necessarily and willingly to obey, the Scripture is

clear, and though we cannot give a natural and philosophic reason, no matter.

18. If we should distinguish betwixt thoughts and conquering, and victorious thoughts. 2. Betwixt fixed and wanton carelessly feeling thoughts. 3. Betwixt guarded and well watched hearts, and masterless hearts; we should know that we hinder and obstruct influences though Sovereignty dispense gracious influences by sinful thoughts, the thoughts being the wings of the soul; can influences have a seat on thoughts marred by us? Surely no more than a bird can fly with broken wings; and the God of nature doth not join his influences with causes impossible to act; he concurs not with the bird to fly when the wings 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 nearest way to receive influences from the God of nature to become excellent wine-berries, and the most refined earth near 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, 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.

2. The Lord contempereth the actings of the spirit to the subject, being a moral agent, and all our gracious actings run through the channel of a spiritual judgment; as running the race in Christ came from known and well considered joy set before him, Heb. 12:1. Moses chose Saints suffering more than Court-honor, for heaven or the recompense of reward, looked with another face and representation on the understanding than a poor time Court of clay did; the superexcellent 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 judgment of injuries, and spitting, he under-judged, and in his mind under-prized 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 balance 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 breadth, and a right impression of the fire that is never quenched, and the habitual knowledge of the Lord's name, wants not influences for trusting in God, Psalm 9:10, knowledge where to find God in Christ, hath actings of the Spirit to live and dwell with him, to hold him, Cant. 1:7. Cant. 3:1, 2, 3, 4. Joh. 4:10, to pray, to come to him, Joh. 6:45, a soul in darkness, and the gross ignorance of God is not capable of influences of grace, as the center 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 drowsiness and security we can refuse to open and let Christ in, Cant. 5:3, and that brings on sad withdrawing's of the actings 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 actings and breathings of the spirit, and react against the out-lettings and flowing's 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.

2. We keep not the oil 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 filth of lusts dimness darkens the precious stone, that it loseth luster and color: 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 thief, 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 him to be a King on the Cross, the Disciples fleeing forsake him: and the Lord preaches that we are more debtors to the Spirit of Christ then to the habit of grace; praying, praising, believing, hoping, loving, joying, as acts of kin to the Spirit, gladden the Spirit; what should we then do to fetch the wind? Grieve not the Spirit, but keep the fountain pure and clean from the muddiness of lusts, for in the light of the Spirit you see your own spots. 1 Joh. 3:3. He that hath this hope in him, purifies himself, as he also is pure.

2. Yield not to indispositions, complain of them to God, and pray them away, as Psalm 61:2. Psalm 31:22. Psalm 102:3, 4, 5. Lam. 1:2, 3, 4, 5, &c. 22, 23.

Obj. But it is easy so to say, Be strong in the Lord, I am at huge distance from the Lord?

Answ. 1. The Lord speaks to believers as to moral agents, the actings of faith is in us both moral, and also physical or real (though moral acting in some sense be real, and not imaginary) as the fowler with sweet songs works in a manner morally, or by way of allurements upon the fancy of the bird, enticing it to the net, and the bird also physically makes use of its wings, God joining his influence; so would we, looking to the command and promise of God, be induced to bring will and affections under the acting and breathing of the spirit, and also physically act our faith in the meantime, relying upon God for the flowing's of his spirit.

3. If anything be said, that Sovereignty does also hinder influences, for God hides himself, will your faith and prayers conclude him that he shall not hide himself but shine?

Answ. Sovereignty should counter work Sovereignty; if there were a law passed by the Lord, that ever when we pray in faith in that same very nick and moment of time, he must take off the arrestment of desertion, as if prayer were (to speak so) a sort of charming of holy Sovereignty; But the law is, and the promise, that when we pray in faith for shining influences, he shall remove our night of the hiding of his face, and the Spirits sad withdrawing, not absolutely, but in the way of his own holy and wise Sovereignty, and also the prayer of faith hath some other effect then the present removal of desertion; prayer keeps the soul under sufficient graces, fresh showings, and stays the burnt man under patient enduring of the fire in condition of a

refreshing, cooling and expelling of the heat. The man Christ lies under forsaking; but influences of the Spirit, to pray, to believe, to submit, to hope keeps him vigorous and green, that gloriously and triumphantly he endures the Cross: for suffering pain in faith and joy is more excellent than the removing of pain.

CHAPTER IV.

Of other impediments of influences in particular coming from the mind, will, and some other considerable affections, and their cures.

1. False and heretical light. 2. A corrupt will. 3 From hatred of Christ.

1. The corrupt wisdom and the wicked learning of men, who are carnal and destitute of the truth, can produce nothing, but doting about questions, and strife of words; whereof cometh envy, strife, railing, or blasphemies, evil-surmising's, perverse disputing: these are the genuine fruits of the heretical spirit, 1 Tim. 6:3, 4, 5, and of the wisdom of men, which neither is subject to the law of God and his truth, neither can be subject, Rom. 8:7, &c. of the carnal man, who neither receives the things of the Spirit of God, neither can he know them: and observe that the Holy Ghost in both places denies both the act and the possibility of the minds subjection to the truth where the judgment is rotten. Now as we may well say, 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 Savior speaks, Matth. 7:16, so neither can the corrupt, and heretical mind produce sound truths; nor can the Lord give influences, in a

natural way, to a thistle to bring forth figs: indeed by a miracle, the Lord caused Aaron 's dead withered rod to blossom and bring forth almonds: And Caiaphas (I say not by a miracle) but in an extraordinary way, John 11:51, 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 Heretics, 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, motes 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 and redeemed world by a natural power cannot receive the Spirit of truth.

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 labors 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 labors 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 fleshes 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, Lord, what will thou have me to do? 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 condition fasting and praying, then comes the spirit to take his own chop and to act in Paul. 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, deadened to self, and to all things shall be rained on, and such as is rebellious shall be a land of drought, Zech. 14:16. And it shall come to pass that who so will not come up, of all the families 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 days, be ye minister, or professor, upon hard timber without the Spirits tools; ye shall pray, preach, profess, hear, sing, praise in the letter, without the Spirit and his influences; for ye cannot 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 commandments, 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 myself 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 seen and hated both me, and my Father, but not so ye, v. 26, when the comforter is come, whom J will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. v. 27, and ye also shall bear 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 the world upon all hazards, even to death and torment. We see what works 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 works of the spirit are seen,

1. A desire to be kissed with the kisses of his mouth, Cant. 1:2.
2. A spiritual smelling of his good ointments, Cant. 13.
3. A prayer to be drawn, and a vow to run being drawn, Cant. 1:4.
4. A resolution to rejoice in his love, with all the virgins and chaste followers of Christ, Cant. 1:4, to rejoice more in his love than 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 myrrh betwixt her breasts all the night, Cant. 1:13, 16, an extolling of

Christ as the apple-tree among all the trees of the forest, 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-embracement's 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 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 lilies in his Church, which is clean and comely by his beauty. 16. He feedeth

among the lilies, 17, until the day break, &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 Bether: a desire of being with him forever 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 Christ's 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 myrrh, 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.

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.

But who hates Christ?

1. All persecutors 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 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.

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 confederate 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 err, 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 Psalm 106:39. Can refreshing's come from the

fountain of living waters, to such as Jer. 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 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 teach 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. Will 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 Spirits 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 show you things to come, John 15:26. And therefore he comes to this, Psalm 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 manutentia, 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 within 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 bowels of the earth, for there it causes earthquakes, and swallows 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 Lord's judgments 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 Lord's 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.

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 oil, and mind not

spiritual things, and so beknow 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 profane 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 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. Go 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 metal. 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 Psalm 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, Psalm 63:7. The souls following hard after God Psalm 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, Psalm 47:1. Shouting, Psal. 63:7. In the shadow of thy wings I rejoiced. Heb. I shouted. And Matth. 5:12. Rejoice, rejoice and leap for joy, as in a dance. It's excellent to strong impulsions of the Spirit, to join 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 lie of the Holy Ghost, and of his impulsions: but to the point. Our 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 laboring comes from strong and abundant grace. I labored 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 oil or ointment of spikenard, John 12:1, 2, 3, that is, the smell of her actings of joy, delight, love, were strong and exceeding savory, 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 myrrh 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 rejoice 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 joins 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 sin, 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 rejoice when the holy Spirit is saddened, 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 Christ's love to us, and conscience of his command, which saith Phil. 4:4. Rejoice always 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 souls 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 than comfort, Psal. 119. My soul droppeth 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. 18:4, 5, 6. 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.

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 wondering 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 swasory 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 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 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 convince 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 oil 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 then 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 husbandman's natural faith, that it shall be a sweet, warm, fruitful Summer, makes not a fruitful Summer: The Seaman's 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 warmness of the Spirit, and in a manner creates new blowing's 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 a Heathen? Lively hope (for there is a dead and withered hope) is no less a fruit of the spirit then faith. This is a specific 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. Rejoicing 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 sails, and hoists 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 on waiter, expecting showers 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, grows on the right tree, and speaks a communion with the spirit, which hath conjoined with it the

obedience of children, the not fashioning ourselves 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 do 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 David's soul makes her boast in the Lord, Psalm 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.

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 makes not ashamed, Rom. 5, as is said, dwells sweetly with the spirit.

2. The violence of the passion of anger overclouds the soul, so that Elisha is not capable to receive prophetic influences, and to prophesy, 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 music (saith Cajetan) makes an inward contracting and gathering together of the actings 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 music 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 soldiers to valorous and heroic acts in war. Now music spiritual, the matter being Psalms to God (and it's like Elisha called for some of the Levites who could sing psalms on the harp, as they were used in public worship) can withdraw the soul in anger from acts of revenge to acts of spiritual attention to music.

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 boiling like a pot in heat and flaming of anger.

3. By bending of the mind to a spiritual object the sweet music in praising of God, the some of anger is removed, and a spiritual disposition to praise, which is nearer by nature to spiritual prophetic influences, then the flaming's of sinful carnal anger, as *aer insitus*, 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 colors, and so to see by the contrary the foaming of anger within hinders the incoming of prophetic influences; as a contrary holds out a contrary. *Intus apparens 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 everywhere lifting up holy hands, 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 Christ's, 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.

2. Moses was the meekest man on the earth, and much of the actings 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.

Q. What Prophet was forty days 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 than Peter, who is the pretended Vicar of Christ, and Head of the Catholic Church (so do Papists dream of a 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 sat on the throne, and he that sat, 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 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 Babylon's fall, the vision of the last Judgment, the Bride the Lambs 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 meekened 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 Lord's way of appearing to Elias, 1 King. 19, taught him some other thing; for the Lord was neither in the strong wind that brake in pieces mountains 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 men's lives, but to save them. You know not that these flaming's of the flesh's wild-fire came not from heaven; for they smell not of the meek Son of man, nor savor 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 Lord's Spirit dwell and act in his saving influences in an angry fiery spirit: grace meekens hell and hellish passions in the renewed Saints. There are no passions in the glorified and perfectly meekened ones, who stand before the throne, but such as are pure and unmixed fire for the everlasting praises of God.

Hence showers 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 God's 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 to fear, but we have received the spirit of adoption, whereby we cry, Abba, Father. It's like the devils are uncapable of influences of grace, because of the horror 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.

CHAPTER 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 virtue, and of the Lord's 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-will without offering violence to free-will. 5. God's dominion is equally over free-will 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. Christ's 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-will, 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 Jews always resisted the holy Ghost, speaking in the Prophets, 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 adamantstone, 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 do 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 battle 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 Lord's 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) parley, 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 infusion of a new heart is not done by moral acting in that point of dispensation.

2. Our Divines on strong grounds, teach that the sinner is a mere patient habet se passive in the formal moment of the Lord's infusing of a new heart, as the wilderness is a patient in receiving rain, Isa. 44:4, 5, 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 show some covenant and promise like to that Jer. 31:33. Ezek. 11:19, 20, betwixt Christ and the Americans, and show 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 will not enlive 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 closing with Christ, that he, and none but he only

shall reign over us. And its 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 excellency of means, 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. Feckless 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 clothes 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 soldiers? Mat. 28.

4. For the external calling, many are called, and hear 40, 50, 60, 70, years, 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, burns 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 mountains, and skipping over the

hills? When the man is going down to the pit, the influence that a found ransom it accepted for him, makes him revive so that his flesh shall be fresher than a child's, Job 33:23, 24, 25, and v. 26. He shall pray unto God, and he will be favorable 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 Moses, and Elias, 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 damned at the head of the fountain.

2. Hence the second Property is clear of itself; 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 go 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. Tuisse, by Learned Ames, and many of our worthy Divines.

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 man's free-will does insuperably produce the effect, must do violence to man's free-will.

Answ. He who with man's 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 rise and go down, and the fire to give heat, he doth or must do violence to man's 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 man's free-will does insuperably produce the effect, with both an insuperable, physical, and real motion, and also with a moral, persuasive, and legal motion, flowing from a command, he must do violence to man's 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 do they both jointly exceed the necessity which free-will will impose on itself.

If any object, He who insuperably moves free-will to act, he doth infer violence to free-will: 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-will of the Spouse, and of the Martyrs to die for Christ, rather than deny him, because love of itself considered as separated from the Lord's physical motions on the soul, works upon the will more strongly and insuperably, then many floods upon a fire, and is hard 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. Commands the Sun and it riseth not, Job 9:7, and commandeth the Sun and it riseth, Psalm 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-will acting out of judgment, as our free-will acts here.

He is not a cause inferring violence to free-will. Should 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 Lord's testimonies sweetly, strongly, insuperably; and this David prays for, Psalm 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 Lord's command, and not the Lord's influence, is our rule of obedience. But since we know not the Lord's 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 Lord's 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 do, 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.

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.

Answ. No ropes of Logic can draw the conclusion and antecedent together: The Lord's command to the Sun is not moral, but natural.

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 only (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, then the Sun hath to give light, and the fire to give heat: Therefore the Lord must have given to free-will a power of nilling and willing, and must tie his influences to await and be ready, concur or not concur, as free-will shall think fit.

Answ. The free will of Angels or men hath no more freedom and exemption from the dominion of providence, then the Sun or the fire hath, but all causes natural or free, are equally under the Lord's dominion.

2. Free will hath no more a dominion over the Lord's 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 labors, 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 virtue, and by the personal (as it were) concurrence of himself, so the Lord works not in us to will and to do by a Deputy or Lieutenant, as a King rules and governs another Kingdom, not by himself in person, but by a Deputy, who represents his person; and Princes being far distant, the sea intervening, transact matters of peace and war with other Princes and States, by their Ambassadors and Legates whom they send.

For God is said to be with Moses mouth, not only 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 Aaron's mouth, and teach you what to do. Gen. 46:4. Fear not, Jacob, to go 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 Jacob's fear, ah, I go 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 defended city, an iron pillar, and brazen walls against the whole Land, &c. The Lord is present by the gracious metal 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 always, 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 do that though absent, by infusing into the Prophet the habit of wisdom: nay he is nearer hand, v. 2. Nevertheless I am continually with thee, thou hast holden me by my right hand. That is more than 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 travelers: It's true, he led them by 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 a horse in the wilderness, that they should not stumble. 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's Christ's gentle driving of the ewes with lamb, and Christ's carrying the lambs in his bosom, Isa. 40:11, is an action immediate of Christ and his Spirit. The warmness of life that comes from Christ's own bosom, 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: one in fieri, 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 sails 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, only the making of houses and ships.

But there are some causes do 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 Sun is the cause of day-light, which is transfused through the air, 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 virtue communicated to another, is the cause of the airs enlightening, 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 withdraw 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 go 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 go not (with me) carry me not hence. Ah, who refuse a journey except God go with him, and be at his right hand, and fixes the mind on this, I will not go to the pulpit as a Minister, nor to the bench as a Judge, nor to the field as a soldier, except the Lord lead me, and hold me by his right hand? Do ye miss influences of grace, and the leading of the Spirit in a spiritual way of eating, sleeping, waking, buying, journeying? It is good.

Obj. I cannot stir without God and his influences, that I know.

Answ. The sparrow and the raven, the lion and the wolf, cannot stir without God's 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 lion.

Obj. I cannot pray nor hear without the influences of God.

Answ. Ah, you miss influences of God, as concurring with a gift; but ye miss 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 misses 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 miss 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 due to a Judas, nor such a guide as the Spirit to any reprobate man; therefore they cannot miss 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 than his guide. Slack your high-bended will, and deny it, and cavil not with the Spirit, this way I must go 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 yourself, 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 natural by law you have over yourself; for the law buys you not. We are less our own, and more Christ's by the Gospel, and more our own by the Law.

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 reluctancy and wrestling against the ways 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 souls 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 go out of the way, Heb. 5:1, 2, and all this with soul-satisfaction and delight, to get all his offspring 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 add 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 do 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 means, hearing, praying, praising, go together. Awaking head and sleeping members are unsuitable. He watches prays, and watch ye with him, and pray.

FINIS.

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