

SOME
Gospel Treasures,
OR THE
HOLIEST OF ALL UNVAILING;
Discovering yet more the
RICHES OF GRACE AND GLORY
TO THE
VESSELS OF MERCY,
Unto whom it is given to know the Mysteries of that
Kingdom, and the Excellency

Spirit		Letter
Of Power}	above	}Forms
Truth		Shadows

In several Sermons, preached at *Kensington* and elsewhere,

By **JOHN EVERARD D.D.**

LONDON printed in the Year 1653. And now Reprinted in
GERMANTOWN, by CHRISTOPHER SOWER. 1757.

Edited by
Andrew P. Magni^a

^a Editorial Conventions : All original {to the 1757 Germantown edition} spelling , emphasis , punctuation , capitalization, bracketing, parentheses, and pagination retained except occasionally where contemporary forms appeared appropriate to alleviate confusion and could be achieved with the alteration of a few letters: vis. 'ie' to 'y', 'le' to 'll', &c. or with the addition of an apostrophe to indicate a possessive form. All printer's typographical errors of the 1757 edition corrected. All Scripture quotations are as verbatim per the 1757 edition, but citations of quotations have been corrected or completed to conform to that of the universally received Protestant standard of versification: the original citations which were corrected did not conform to any known standard, including the Vulgate, &c. and thus evidently were typographical errors or the carelessness of the original. Explication of archaic words/phrases and any other additions of the editor are between {}, which form of bracketing is not ever employed in the original: all other forms of bracketing, in particular [] and () , are of the original . The editor's edition " {peccatorum primus} " which appears on page 112 was an original part of the 1653 British edition in that very place of the text: on pp.111,112 the original "Ims and Oyms" of the desert, have been conformed to the literation of the Masoretic Hebrew as " Iys and Oachs ".

For other editorial work by Andrew Magni see: <http://www.geocities.com/reformedpresbyterian/aeterna.htm> and http://www.prca.org/pamphlets/pamphlet_80.htm

TRUE and DIVINE
EXORCISM,
OR THE
DEVIL
CONJURED BY
JESUS CHRIST
(pg. 216)

Mark 1.25, 26.

And Jesus rebuked him, saying: Hold thy Peace, and come out of him. And when the unclean Spirit had torn him, and cried with a loud Voice; he came out of him.

The Substance of several Sermons, preached at *Kensington* public Meeting-Place.

AS the holy Apostle *Paul*, divides a Man into BODY, SOUL and SPIRIT 1 Thes.5.23. ; so do I this present TEXT : The Body is the History according to the Letter : The Soul is such moral Observations, as arise and are deduced from the Letter and History : The SPIRIT is such heavenly Instructions, and Divine Documents {warnings, admonitions}, as rightly applied, may be fitly termed the MARROW, and QUINTESSENCE of the Text.

The History according to the Letter is so plain, that he that runs may read and understand it, and so needs no Explanation ; and therefore I intend only to collect the Moral Observations from the Letter, and the Soul of the Text Jointly : And

1. From the Place, where this Man with an unclean Spirit was, viz. in (pg.217) the Synagogue at *Capernaum* : We from hence are taught, that no Place can secure from an unclean Spirit ; 'tis not a Church, Chancel, Communion Table or Pulpit, no Bishop or rigid Chancellor or stout Archdeacon, nor yet any political Official, with all their Wit, Wealth or Power can excommunicate him or drive him out, when he hath once entered in ; nor keep him from entering. He appeared *among the Sons of God* Job.1.6. He stood at *Joshua* the High-Priest's right Hand. One would have thought *Joshua* the High-Priest safe enough, *when he was standing before the Angel of the Lord*. Zech.3.1. yet there *Satan stood at his right Hand*, and *Judas* himself, who was a Devil, was at the Communion-Table with Christ and the holy Apostles ; nay into Heaven itself and Paradise he intruded ; therefore we should, as our Saviour saith, *beware even of Men*. Such Men as are of his Spirit, unclean ; *they will deliver you up to the Councils* Mat.10.17. And the Apostle hath it Phil.3.2. *Beware of Dogs*, that is, beware of Men of proud, cruel, fierce and dogged Spirits. Who now would suspect any of you, that come here with so much Zeal, Pains and Patience to hear : I confess, charity forbids me to charge or suspect any of you, but yet I would have you all suspect and examine your selves 2 Cor.13.5. ; for you see, Christ in whom were the Treasures of Wisdom and Knowledge, he gives us a Warning to beware even of Such as follow after him, and do but only pretend Love to his Doctrine and Miracles without Sincerity ; and *St.Paul* Phil.3.2. bids beware of the Concision ; for among them are Dogs and Evil Workers : Nay, be it what Place it will, even there where the Sons of God are met together, and present themselves before God, Satan will come among them Job.1.6. And then

2. As no Place can secure us from either evil Men or Devils without us ; so neither can any of us assure our selves, that we are what we should be. If the Jews crying out, *The Temple of the Lord* Jerm.7.4. would have serv'd the Turn {satisfied the need}, but that it did not ; though they rested secure, and blessed themselves in it : So also do we now as in the outward Baptism ; so in the outward Receiving of the Ordinance of the Lord's Supper, and also in the outward Profession of Christianity : But all these are but Leaves, but 'tis the Fruit God looks after ; for though no Tree that bears Fruit, but it hath leaves, also yet woe to those Trees, which bear nothing but Leaves. Then

3. From the Devil his confessing Christ, we learn, that though, as *Paul* saith, *with the Mouth Confession is made* Rom.10.10. yet that is nothing without the other, except the Heart believe unto Salvation ; for that Confession is vain, which is void of Faith, saith *Fulgentius*.

(pg.218) 4. Observe, for all the Uncleanness, and strong Possession of this unclean Spirit, as soon as our Saviour speaks, (for he spoke, as one having Authority, and not as the Scribes) 'twas Destruction to him ; for he roars, and cries out : *Art thou come to destroy, or to torment us ?* Luke 8.28. The Scribes and Pharisees might have preached long enough, ere this Devil would have roared ; for as some go no out, *but by Fasting and Prayer*, Mat.17.21. so some unclean Spirits will not stir out of Men, but by powerful Preaching, that will make him mad ; for then he knows, it is Christ, coming Himself with Power, to cast him out. And

5. From his renting this poor Man, we learn, how furious and raging the Devil's Malice is to Man ; tearing and renting them, whom he may not, cannot longer possess : The *Dragon* never watch'd the Woman so narrowly, as when nearest her Time of Deliverance, Rev.12.4. So *Pharaoh* pursued the *Israelites* most eagerly, and mustered up all Strength, his Chariots and Horses, when they were departing his Land. And the Prophet *Isaiah* saith : *For unto us a Child is born, and a Son is given*, Isa.9.6. But immediately before he saith, that *every Battle of the Warriour is with Noise, and Garments tumbling in Blood ; and this shall be with burning and devouring Fire*. And 'tis true, what our Saviour spoke, Mat.10.34. Luk.12.49. *I came to send Fire on Earth ; and, I came not to send Peace on Earth, but a Sword, &c.* And,

6. In that our Savior did not, would not hear the Prayers of the unclean Spirit, though implicitly here, as explicitly Mark Chap.5.6. 'tis said, he fell down, and worship'd him ; and ver.7. and ver.10. much besought him, nay, adjured him, and charged him. You will say to me : It is no Wonder ; it was a Devil that prayed : And so I say too : It is no Wonder, we are not heard, when we pray ; for (if we be evil and unregenerate Men) it is the Devil in us, that prays. *Proclus* tells us in his Tract, called [*Christomathia*] of the *Athenians*, that they had a strange Way, in pleasing themselves by antiphrastical {antithetical to ordinary signification} Expressions, as by calling Things and Persons by their Contraries, as to call their common Hangman, the Lover or Friend of the People ; the Grave, an House ; a Prison or Dungeon, a Palace ; Vinegar, Sweetness ; Dirt, Crystal ; Gall, Honey, &c.

So Men spice this Cake, and sauce this Dish, and please themselves as they will, with their own Prayers and Duties, giving them glorious and reverend Titles, calling them the Ordinances of Christ, to beget in themselves and others a great Esteem of themselves, for practicing and using them, when they are no better than Dung, no better than loath-(pg.219)some and stinking Sepulchers, gilded over.

Men may, as it is Isa.5.20. call sweet, sour ; good, evil ; Darkness, Light, &c. Nothing more common ; but *woe to them*, (saith the Prophet) *for that which is highly esteemed among Men, is in God's Sight an Abomination*. Luk.16.15. And for certain, if we will take Christ's Word in this Parable, as Luk.11.23. *He that is not with me, is against me ; and he that gathereth not with me, scattereth abroad*. The Application is easy ; only a Question is to be resolved.

Seeing, as John 9.31. *God heareth not Sinners* : And the Prophet *David* saith : *If I incline my Heart to Wickedness, the Lord will not hear my Prayers*. Ps.66.18. Then, how shall that Man do, that is yet in his Sins ? Pray he cannot, may not ; if he should, no Hopes had he to be heard : Nay, as Solomon hath it, Prov.15.8. *The Prayer of the Wicked is an Abomination to the Lord*. *Augustine* on John 9. saith : If God should not, would not hear Sinners, in vain had the Publican said, *Lord be merciful unto me a Sinner !* Luke 18.13. And *Chrysostom* upon that Place, Mat.7.7,8. *To him that asketh, shall be given, &c.* Every one (saith he) whether just or unjust, shall receive, if when he shall pray or ask really by Christ, and in Christ : And therefore are two things to be considered in the Sinner :

1. The Sin it self

2. The Purpose and Intention of him that commits it.

Now for certain 'tis, God is so propense {disposed} to Mercy and Forgiveness, that he delights in nothing more, (nor he sees not as Man sees) that according to his Word, smoking Flax he will not quench, if there be so much as a Smoke ; if but true Desires wrought by Jesus Christ, 'tis acceptable, yea more acceptable, than all the thousands of Rams, and ten thousands Rivers of Oil from wicked Men : But if it smoke not, 'tis dangerous ; and then I say, nothing is absolutely and undequaq evil, but Sin, nor any Thing perfectly good, but God. It's good therefore, Men should try their Prayers, whether they come from the Flesh, or the Spirit : Too many (though they seem to pray, and pray much in Words, yet there is no Smoke, no Fire from Heaven, to kindle their Sacrifices) in their Prayers seek themselves, not the Things of Christ, Phil.2.21. Our Prayers should be for our selves and outward Things, as the Morning-Dew, which doth quickly ascend and vanish : Dwell not upon these Petitions, insist not long on them, but cut them off short, and say : *Father if thou wilt, yet not my Will, but thine be done*, Luke 22.42. And as *Gregory* saith : What God hath not predetermined to grant, cannot by Prayer be obtained ; and there-(pg.220)fore be very tender of urging God much in that Case : Nay, though God many Times doth defer to give presently, what yet he may intend to give : As the Apostle confesseth, 2 Cor.12.8. *I besought the Lord thrice*, and obtained his Request then, though not the same Thing, he asked : Yet as *Augustine* saith on Ps.53.4. Let not the sick depart from the Physician, but wait his Time and Opportunity ; nor let him counsel his Physician, nor direct or prescribe him ; but let him wait on him, and wait in Patience, but for what, and when he will grant. To proceed :

7. In that Christ rebuked him, it shews to us, that Christ is stronger than the Devil.

Although some Places of Scripture seem to contradict this ; as in the Fall of *Adam* all died, the Devil prevailed over the Seed of the Woman, and by the Confession of Christ, *This is the Hour and Power of Darkness*, Luke 22.53. and in that *S.Paul* calls Satan the Prince of the Air, that rules, &c. And lastly, from that Place Luk.13.23,24. *There are but few, that shall be saved*. The Devil in all this seems to have more Power than Christ : Far be it from any of our thoughts, to think, that God was overcome by the Devil, or that the Devil was at that Time stronger than he ; no, no. But 'tis said again, John 19,11. *Thou couldst have no Power over me, except it was given thee* : And for those seeming Contrarieties in the forenamed Places, first, though it is said, as in

Adam all die, yet it is said withal, In Christ shall all be made alive : Now, he is of more Might that revives a Man, than he, who only kills him. For the second : This is the Hour and Power of Darkness ; but that is but a short Time to rule in : What's an Hour to a Year, or a Year to Eternity ? And thirdly : Though Satan be called the Prince of the Air, yet there is a Limitation, 'tis but in the Air ; and though he rules, he only now rules, 'tis but for a short Time ; and not absolutely neither, but only by Limitation ; his Time is set, and his Work appointed ; as he hath Power, so he hath but his Hour of Darkness. Also his Place is set him, out of, or beyond which he cannot remove ; he is but the Prince of the Power of the Air : There is his Bounds, Eph.2.2. And take the Reason, why he calls him so, viz. for the Predominance of Matter in this sublunary Region ; for saith *Aristotle*, *Matter is the Root of Darkness, and Ignorance* : He hath some Power and Prevalence there, in this Kingdom of Matter, where lies the Root of Darkness, and the hidden Stuff of Ignorance ; and very obscure and hidden from the Sons of Men, who are the principal Subject, in the Kingdom of Matter, for him to work upon. And for the last : few there are (pg.221) that shall be saved : That is not said positively, but by Way of Interrogation only ; for *Peter* asked our Saviour : *Are there few, that shall be saved ?* By Way of Question only. And for the further manifesting of this Truth, though Satan be the strong Man armed, Luk.11.21. yet our Saviour is a Stronger than he, coming upon him, ver.22. And though *Job* speaks of a *Behemoth* and a *Leviathan*, yet he also mentions a Hook for his Nostrils. Job 40.15. , 41.1,2. And though *Peter* in his Epistle saith, that the Devil goes about like a roaring Lion seeking whom he may devour 1 Pet.5.8. ; yet we know, that the LION of the Tribe of JUDAH hath conquered Rev.5.5. And though *John* in his Revelation styles him the old DRAGON Rev.12.9 ; yet the Prophet *David* saith plainly, that THOU *shalt go upon the Lion, and tread upon the Dragon*, Psal.91.13.

And that our great God, and our Saviour may have their due, know for certain and believe it ; for nothing can be more true, that all Power, Might, Strength, all Dominion, and Omnipotency are all his, absolutely and solely so that no Creature shares with him in the least. And mind this, we can hear nor speak nothing of God to our Understandings, but only by Expressions taken from the Creature, which are used merely for our Apprehensions ; but shall we then limit the Almighty to our narrow Thoughts, to our Expressions, and Comprehensions ? God forbid ! Visible Things, in a low Manner shew invisibles, and therefore those Distinctions of the Will of God, 1. Antecedent {preceptive}, (of the Sign) and 2. Consequent {decretive} ; (of his Beneplacit) as also of his revealed or permissive, and of his secret or operative Wills, are justly suspected. Are not the first Inventors of these Distinctions to be accused of Ignorance, to put a real Difference of Wills in God, as if there could be two Things in him, not one and the same ; and therefore are no other but Subterfuges of Ignorance, and partly so confessed by Some of the Authors, and Inventors themselves ; and yet withal, I do not intend, that the Waving of these Distinctions, shall in any Wise fasten any Thing unseemly upon God, and I do profess my Detestation with *Augustine*, to say, that God is the Author of Evil, it is an Opinion not only false and abominable, but it is impossible, that Entity should be non Entity ; for such is all Evil : For if God be Truth, Goodness, Being, then 'tis impossible, that he should be the Author of Evil, Falseness or not Being.

And yet I say, that Coincidence of Contrarities, nay of Contradictories, which in any created Nature are impossible, may be, and are in God, as Wisdom in him, is said to be 1. stable and one, yet. 2. moveable and manifold. The Things that are impossible with Men, are possible with God, (pg.222) Luke 18.27. And in Ps.139.12. *The Light and the Darkness to him are both alike*. And all Actions are ascribed to him, though not the Evil or Obliquity of the Action : He it is alone, that *created the Destroyer to slay* Isa.54.16. So of *Cain* against *Abel* and *Giants* of the old

World against *Noah*, *Philistines* against *Isaac*, *Esau* against *Jacob*, *Pharaoh* against *Israel*, *Magicians* against *Moses*, the *Tempter* against CHRIST, *Simon Magus* against *Simon Peter*, Gentiles against Believers, Antichrist against Christ : Thus throughout the whole Creation, Good is set against Evil, Life against Death ; and so are Sinners against the Godly, Saints against Reprobates : Look upon all the Works of the most High, and there are two and two, one against another ; as one saith : Virtue in the Soul, without an Adversary, decays. And if visible Things be Glasses of Invisible, (as they are) the one to make out the other, therefore hath the Almighty made all Things double, one against another, saith that wise Man, Eccles.42.24.25. And he hath made nothing imperfect ; one contrary evil Thing established the Good of another contrary to it, and who shall be filled with understanding his Glory ? Contrary Qualities are the Bounds one of another. Howbeit {nevertheless} as *S.Paul* saith 1 Cor. 2.6. *We speak Wisdom among them that are perfect, yet not the Wisdom of this World, nor of the Princes of this World, which comes to Nought.* But *Solomon* saith : *Consider the Works of God ; for who can make that straight, which he hath made crooked*, Eccles.7.13. And therefore, further know this, we must not measure Eternity by temporal Moments : I confess, I have been a Man almost fifty Years longer, than when I was born ; and never a one that now hears me, but is a Week elder than he was this Day seventhnight {a week ago} : But God hath not now been God, one Hour longer, than he was, when the World was first made almost six thousand Years since. I grant, that here in the Kingdom of Matter (as I may call it) during the Hour and Power of Darkness, there may be some Contest, yea some Prevalence in the Powers of Darkness: *Moses* Hands may flag, and the *Amalekites* prevail, Exod.17.11. But what is that to God ? And that this may be the more credible, consider but the contrary Operations of the Soul in human Nature ; for the Soul is all in all, and all in every Part : Therefore wonder not, if Contrarieties coincide in God, if such a Thing may be and is in the Soul of Man : Neither hath Place any Proportion to the Immensity of our God, nor Time to his Infinity : And further to the clearing of this Question, whether is the stronger ? I say, as *S.Paul* 2 Cor.13.3. If ye seek an Experiment, that this for a Scantling ; never did our Saviour Christ command any unclean Spirit, but he (pg.223) obeyed, when commanded, and he trembled before commanded, knowing the Power of Christ, to be above himself : Look into, and search the Scriptures, and it will plainly appear so.

But if any shall further object, and say : If Lions should turn Limners, the Devil then would draw a large Story, and shew manifold Examples of his Power and Strength ; for he knows, how many Times Christ hath stood at the Door, and knocked, and we would not let him enter ; how many Times he hath cried aloud, when the unclean Spirit was in Men, and he hath been like a deaf Devil, and would not let them hear ; he knows, how often God himself hath called to the Creatures, for their Testimony, when he suffered Dishonour, when he like a dumb Devil in them would not let them speak : He very well knows, what Miracles of Blessings and Judgments, and what stupendous Acts of his Power and Providence Christ hath wrought in the Earth, when yet the unclean Spirit, as a blind Devil, would not let Men see, or perceive them, or at least would not suffer Men to acknowledge them ; and did not the Devil by his Policy and Power, sweep down the third Part of the Stars of Heaven ? What's that ; but the third Part of such, who have been as Stars in the Profession of Christ ; yet are fallen from their own Steadfastness. And what can be said to all this ?

'Tis true, all this, and a thousand Times more Mischiefs had he wrought, all this Power hath he had, hath still, and will have over his own Vassals, the Children of Unbelief : But, all these help as so many demonstrative Arguments, to exemplify the infinite, incomprehensible power of God ; for all the Power the Devil hath, is from God ; for as the Apostle *Paul* hath it, Rom.13.1.

There is no Power, but of God ; The Powers that are, are ordained of God. But now we have said all this, yet as our Lord commands us : *When ye have done all, say, ye are unprofitable Servants* : And if we cannot match the Almighty in none of those Attributes, then surely, not in his Wisdom : Alas, alas ! Poor Drops ! Vain Man would be wise, though when he hath shewed all his Wisdom, he is but as the wild Ass's Colt, saith *Job* C.11.12., and he is more brutish than a Beast.

But Beloved ! Let not this pass, without our Circumspect and diligent Consideration. Can there be (think you) any Power stronger or greater than God's Power ? Seeing, all Power is essentially, originally and really in God, and flows from God ; nor no Power, but is of God : Nay, every Power is under his, and what Powers are, he constitutes, appoints, ordains, ordereth and limiteth as he pleaseth, to his own Will and Pleasure, for Judgments, or Mercies.

It was and is undeniably true, what Christ said to *Pilate*, he boasting of, and abusing his Power : *Knowest thou not, that I have Power to crucify thee ; and have Power to release thee ?* said *Pilate* ; but Christ replied : *Thou couldst have no Power over me, except it was given thee from Above* John 19.10,11 : Which implies, as if Christ should say, that even thou *Pilate*, who accountest and judgest thy self so great and powerful ; why, thou thy self art under Caesar ; thy Power is subject to his, and his, how great soever it be, is from God : Nay further, though thou shouldst desire, or hunt after, or purchase by Bribes or Favour, to be instated with Judicial Strength and Power ; yet it is for certain, thou, couldst not obtain, nor enjoy it without God : And I know for Truth, what Power thou now art intrusted with, it is not thine own ; 'tis given thee, and may be taken again from thee : So that it's plain, that the very Power, that *Pilate* had over our Saviour, was given to him even by our Saviour himself : As *Augustine* saith : *He gave so much Power to the Devil as he would, and would not give him more than he thought fit.*

Another Consideration arising from the Soul of the Text is this, viz. From our Saviour's Rebuking this unclean Spirit, and the unclean Spirit's Fear of our Saviour ; it gives us this Comfort and Assurance, that though Satan be the strong Man Armed, Luke 11.21. yet our Saviour is ONE stronger than he, as I hinted before : And when he cometh upon him, he overcometh him, and taketh from him all his Armour, wherein he trusteth, and divideth his Spoils. Though *Job's Behemoth* and *Leviathan* be very strong, yet there is one, that can put Hooks in their Jaws : And though St.*Peter's* Lion be roaring and raging, yet St. *John's* LION of the Tribe of JUDAH can bind him in Chains Rev.20.1-3. : And though St. *John's* old red Dragon persecute the Woman with Child, yet there is MICHAEL, who shall fight him, overcome him, and cast him to the Earth Rev.12:1-9.

And now, who can doubt, whether is the stronger ? When that the Strength and Power, the Devil hath, is from God ; and we know, that God (though in himself infinitely) yet is but finitely received in or by the Creature ; and what Proportion or Measure the Creature hath of Power, God himself (who knows the Capacity of his Creatures) orders and distributes to them, as much as he pleaseth : Who can doubt then, or (pg.225) question, whose ARSENAL and Magazine is better furnished, God's or the Devil's ? whenas all the fiery Darts and Arrows of the Devil are from God's Store-House : His Quiver indeed may rattle, and he may shoot out sharp and bloody Arrows, which wound and kill ; yet it is God's Hand, that fills his Quiver, and 'tis God's Power, that sends and directs his Arrows to the right Mark, and he orders every Dart, how deep it shall pierce.

In brief, as *Isaiah* saith C.26.12. *Thou, O Lord ! Hast wrought our Works in us* : So the Devil must confess, even the worst, the blackest, the saddest Devils must say & acknowledge, that God is their Life & Strength, without whom they could not live nor move. God is their BEING, without whom they were nothing, and could not be at all. Beloved ! These are Truths : But are ye able to bear them ? Take away God from the Creature and the Creature is not ; and therefore 'tis worthy our Observation, that there are very few or none evil Actions, (as they are Actions) that are in Scripture attributed to Satan, that are not likewise ascribed to God, either for Things external or internal :

Truly Friends ! I may not keep back any Part of God's Counsel, for Fear of the Jews, although they be angry at the Preaching of these Things. First, for external Actions : If we look upon *Job*, Did the *Sabeans* come and take away his Oxen, and slew his Servants ; and was not that done by Satan upon that Commission given to him ? *Job*.1.12. *All he hath is in thine Hands*. Why, yet we know, it was God gave him that very Commission, who is the Lord of all Hosts ; yet acted by Bands of *Sabeans* and Armies of Men. Did the *Chaldeans* set upon his Camels, drove them away, and slew his Servants ? Know, as *David* saith : *The Lord teacheth my Hands to war, and my Fingers to fight*. *Ps*.144.1. And the Mouth of the Sword of the *Chaldeans* could not bite, till God bade it. Did the Fire burn up his Sheep and his servants ? Yet we know, that it is the Lord God caused it ; it is He, who *raineth Snares, Fire and Brimstone*, *Psal*.11.6. And in that very History, it is called the Fire of God. *Job* 1.16. Did a great Wind come from the Wilderness, and blew down the House, and killed *Job's* Children ? yet 'tis certain, he that is the Lord, bringeth the Winds out of his Treasury, *Psal*.135.7. And *Job* saith : *The Lord hath taken away, as well as given, &c.* *Job*.1.21. But to come nearer yet : Did the Devils enter into the *Gadarenes' Swine*, so that they ran head long into the Sea, and were drowned *Luk*.8.33.? but yet they did not, could not enter into them, till Christ bade them go ; No, no ! He that sends, is greater than he that is sent : The Lord is above the Servant ; though the Devil may desire to do Mischief, yet he cannot accomplish it, till he be authorized, and Empowered by God himself.

(pg.226) Now to come to spiritual Actions, and such as may seem to have a near and almost inseparable Affinity with the worst Sort of Evil [Sin :] for the other were but Medicines ; Nocuments { damages, harms, evils} are Documents {evidences, admonitions, teachings}, Chastisements are for our Health : Did the Devil harden *Pharoah's* Heart ? yet the Text saith plainly of God : *I will harden Pharoah's Heart*, *Exod*.7.3. Obduration and Hardness of Heart is a grievous and a heavy Punishment, yet God saith : I will harden - - : Did the Devil tempt *Absalom* to take his Father's Concubines ? yet *2 Sam*.12.11. saith God : *I will raise up Evil against thee out of thine own House* : Yet again : *Thou didst it secretly ; but I will do this Thing before all Israel* : Did a lying Spirit, that is the Devil, seduce *Ahab*, that he might go up, and fall at *Ramoth Gilead* ? yet it is recorded in the same Place : *Behold the Lord hath put a lying Spirit in the Mouth of all these thy Prophets*, saith *Micaiah*, *1 Kings* 22.23.

┌ I will sum up all in HIM, who is the Sum of all, Christ Jesus : *John* 12.40. Who citing that of the Prophet *Isaiah*, C.6.10. where God commands, to make the Heart of this People sad, and shut their Eyes, &c. Christ saith plainly : *He hath blinded their Eyes, and hardened their Heart ; that they should not see, nor be converted* : And (saith he) *These Things spake Isaias, when he had seen the Glory of God, and then spake of him*. So likewise did the Devil enter into *Judas* his Heart to betray his Lord, *Luk*.22.3 ? It was true, yet I will say, as *Austin* upon *Ps*.61. towards the End of it : *Judas* was wicked, who betrayed Christ ; the *Jews* were wicked, who persecuted him with Malice to Death : All of them were impious and miserable Wretches, to crucify the Lord of Life ; and yet *Paul* saith to the *Romans*, C.8.32. *The FATHER spared not his*

own Son, but delivered him up (BETRAYED HIM) *for us all* ; yet it was his Father : And Eph.5.2.*He gave up himself*, betrayed himself ; and yet *Judas* he betrayed him.

What shall we say herein ? Dispose and distinguish if thou canst.

To that End, let us then take the Counsel of our Saviour ; let us give unto God the Things that are God's, and unto Man, what is Man's ; let us then with Boldness give unto God, as the SOLE SUPREME AGENT, the Glory of all Actions, of what Nature or Kind soever ; (as Actions) as for example, to the Soul, the Power and Act of Seeing, but of Seeing doubly or dimly, to the Organ it useth ; so God gives to the Soul the Act and Power of Hearing, Smelling, Tasting, Speaking, Thinking, Going and Doing, and the like : But for the Evil and Viciousness of any or all these, to the Organ they use and employ : In brief, that this as the Sum of all ; let God have all the Glory, Honour and Praise of all Actions ; (pg.227) they belong to him alone : But to our selves let us take Shame and Confusion, Baldness to every Head, and Shame upon all Faces, Ezek.7.18. God's Righteousness in all these, is like the great Mountains, and his Judgements are a great Depth, Ps.36.6. like the Mountains indeed, eternal, and eternally Mountains ; though we climb never so long, never so high , they are still past finding out, and are like the great DEPTH, Depth still, though we sink never so low : And therefore *Cusanus* speaks learnedly to this Point : *God creates all Things alterable, changeable, corruptible, contrary* ; yet he created not Alteration, Changeableness, Corruption nor Contrariety ; for seeing, that he is himself Entity, Life and Substance, Essence and Being, he doth not, cannot create Non-Entity, Destruction, Death or Ruin ; but he is alone BEING, LIFE and SUBSTANCE.

And yet so it must needs be ; for God is the God of Order, and Order implies Plurality, and Diversity.

And then secondly : What Harmony or Music is made upon one String ? Or if it be a single String, yet there must be divers Frets, Stops and Cliffs : in this Case you know, the sweetest Harmony is made, where there is the greatest Discord and Variety.

To go a Step or two further : In that famous and memorable Story of *Joseph* and his Brethen, ('tis said) they sold him to the midianitish Merchants in their Malice, and they into *Egypt*, where he was tempted by his Mistress, and upon her false Accusation cast into Prison ; and saith the *Psalmist* : *The Irons entered into his very Soul*, Ps.105.18. his Usage was so cruel, an Act worse than the other ; yet when he makes himself afterwards known to his Brethren, Gen. 45.5. *Joseph* saith plainly : God sent me hither before you into *Egypt* ; they did it, and God did it ; they indirectly, God directly : Yet *Joseph* saith : It was not you, but God sent me before. So also in that Act of *Shimei*, he was set on by the Devil to curse David ; yet *David* saith : *Let him alone, let him curse* : *The Lord hath sent Shimei, and bid him, to curse David*, 2 Sam.16.11.

In all these Actions, Sin cleaves so near to the Action, that *Chrysostom* in *Tom.1.* upon the 45 Chapter of *Genesis* cries out : Hast thou seen *Joseph* ! Take away the Malice of his Brethren, their Envy and their Lie, you will then take away all those Things, whereon *Egypt's* Safety stood, and the Interpretation of *Pharoah's* Dreams, revealed by God himself to Joseph : And *Drexel: Heliotrop* : Lib.5.C.8. saith further and clearly : Take away *Judas's* Covetousness, and the *Jews* Envy and Malice, and you will take away the Virtue and Efficacy of the Blood of Christ Jesus. Again : (pg.228)

Do but take away Devils, and then spiritual Conflicts and Trials, Victories and Conquests over Temptations, nay, Rewards for them will also cease and end : And saith *David*, Ps.59.11. concerning his Enemies : *Slay them not, lest my People forget* ; forget what ? Both God and themselves : So that you see, that Devils and Enemies are necessary. And those Quotations out of the primitive Fathers, I rather use for your Help and Good, than any Way to strengthen Truth, which needs not any human Assistance ; for the Scriptures themselves are full enough for this Purpose : But the Weakness and Childishness of Men needs all Helps, that they may receive and digest such Meat, as is fit for strong Men.

Beloved Friends ! Were it not for Tyrants, where should we find glorious Martyrs ? The furious Fire tries and distinguisheth the Gold from Dross ; from Contraries every Action seems necessary : 'Tis God himself, by his Prophet *Isaiah*, that saith : *I make Peace, and create War*, Isa.45.7.

Some may say, this is hard, and seems impossible to distinguish betwixt the Action, and the Faultiness or the Sinfulness of the Action.

True, it is so to us impossible : *But the Word of God is sharper than a two-edged Sword, and divides betwixt the Soul and the Spirit, and is a Discerner of the Thoughts and Secrets of the Heart*, Heb.4.12. So also we cannot divide the Fire ; yet *the Voice and the Word of the Lord divideth the Flames of Fire*, Psal.29.7. His Word, his Voice divideth between the Fire and the Heat, which to Man is impossible, as in the Case of the three Children ; for as *Basil* speaks : *Fire, 'tis Heat for the Wicked, 'tis Light for the Just ; so also it purifies Gold, it consumes Stubble and Dross ; it softens Wax, it hardens Dirt, or Clay, &c.*

From what hath been said, we may learn three Things : First, Humility towards God : *Woe to him, that striveth with his Maker*, Isa.45.9. *He hath shewed thee, O Man, what is good, and what doth the Lord require of thee ? To do Justice, to love Mercy, and to walk humbly with thy God*, Mic.6.8. You know, God did regard the Humbleness of the Virgin *Mary* ; as for the Proud, he sends empty way, beholds them afar off. If we be proud and haughty, and lifted up in our

selves, he hath Power enough (for all Power is in his Hands) to bring us down : And know, this is more for our Benefit, than we are aware of, to be emptied and laid low in our selves ; to be Children in our own Esteem, little in our own Eyes, as God commands, and highly commends. This fits us for his heavenly Kingdom ; and all that God requires of us to do, though harsh to us, and contrary to Flesh and Blood, is out of mere Love to us, and out of tender (pg.229) Care for the Good of Man. There is none of his Commandments, but they are made more for Man's Good and Salvation, than out of Respect to himself, as *Eliphaz* and *Elihu* confesseth, Job 22.23. A wise Man may be profitable to himself, but not to God : Is it any Pleasure to the Almighty, that thou art perfect ? Is it Gain to him, that thou makest thy Ways perfect ? And again, Job 35.6,7,8. *If thou sinnest, what dost thou against him ? or if thy Transgressions be multiplied, what dost thou unto him ? If thou be righteous, what givest thou him ? or what receiveth he of thine Hand ? Thy Wickedness may hurt a Man as thou art, and thy Righteousness may profit the Son of Man.* But what canst thou take away from God, or add unto him ? Certainly nothing ; he remaineth perfect, eternal, unchangeable, impassible, to him nothing can be given or added, detracted or subtracted. If a Man throw up a heavy Stone into the Air, it will return down again upon his own Head ; if Men will sin against God, what do they, but heap up Wrath upon their own Heads, and destroy themselves ? We can make God neither richer nor poorer, greater or lesser, but he hath a Care of us and our Good ; he hath a Hand always open, ready to give, free to distribute, if we could but receive ; *Open thy Mouth wide, and I will fill it,* Ps.81.10. He is rich and free to all that call upon him, and he requireth nothing at our Hands, but only this, that we quietly receive of him, and only take thankfully, what he is willing to give.

Secondly, we may learn hence, Confidence and Trust in God ; for he is stronger than all our Enemies : Though the Hills should be moved, and those Hills carried into the Midst of the Sea ; and though the Seas roar, and the Heathens rage, yet God is mightier, and can curb and command the Waves, and make a great Calm ; and he rules the raging Heathen with a Rod of Iron : When the Nations are in a Hurly-Burly, and they are like a tempestuous Sea, and are as contrary Winds, Rushing and Fighting against one another ; if Jesus Christ do but say to these Troubles, Peace, and be still ! They must obey, and become still and calm ; and therefore we should with *David*, check, and correct our Weakness and Diffidence : *Why art thou so cast down, O my Soul ? and why art thou so disquieted within me ? Still trust in God,* Psal. 41. and 42. And indeed, as *David* saith, so why should not we trust in him at all Times ? Our Fathers trusted in thee, they hoped in thee, and thou didst deliver them, Psal.22.4. We should do and say as *Paul* : *I know in whom I have trusted* ; and with *Job* : *Though he kill me, yet will I trust in him.* C.13.15. And therefore *David* exhorts : *O trust in him at all Times, all ye People ! for he hath wrought Deli-*(pg.230) *verance for Jacob, and is terrible to the Kings of the Earth.*

Thirdly, hence we may learn, Content in all Estates and Conditions whatsoever ; for nothing comes to us but by him, and from him ; as *Job* confesseth, when he rebuked his Wife : *Shall we receive Good at the Hands of God and not Evil ?* Job 2.10. Why should we at any Time murmur against him, in whatsoever he doth to us, seeing, the Judge of all the Earth cannot but do right ? Gen.18.25. And I have learned, saith the Apostle *Paul*, in what Estate soever I am, therewithal to be content. And the Prophet *David*, when he was afflicted and visited by God's Hand, resteth contented : I held my Tongue, saith he, and said nothing ; for I knew it was thy Doing, Psal.39.9. Nor *Job* looked not so much in his Afflictions, upon the *Sabeans* or *Chaldeans*, as upon God, nor reviles or frets against the Fire or the Winds, but quiets himself, relies and trusts in the Wisdom and Love of his Father, and looks upon all his Sufferings, as ordered and sent from God : *The Lord hath given, and the Lord hath taken away ; blessed be the Name of the Lord*, Job 1.21.

To come now to another Head, and that is the last Observation from the Soul of the Text : Why Christ rebuked him for speaking Truth ?

It was a Lie ; he said, he knew, what indeed he did not, and from him it was a Lie ; and therefore Christ would not receive it, though it was a certain Truth : Therefore hence it is, that the Professions and Sacrifices of the Wicked are an Abomination ; they do like their Master, lie in all they do, and they speak but by Rote, even they know not what, and tell God many fine Stories, and give him many good Words, but all Lies.

Christ knew the End, wherefore they made this Confession, it was but to tempt him, and to serve their own Turns {inclinations}, because he should not dispossess them, or disquiet them, and here lies a great Deal of the World's Religion, to serve Christ for Fear, or for Reward.

Ans.w.3. Christ commanded their Silence: *Hold thy Peace*, why ? Because he neither had need of their Helps or Defense, nor was he guilty of Ostentation, or any Way subject to be proud (as Men are) of such an Acknowledgment or Confession. Now here ariseth another Question.

Whether Christ's Incarnation was known to the Devils, or no ?

'Tis certain, that they are full of Knowledge ; for his very Name is derived from Knowing ; so 'tis read Acts 16.16. A Spirit of Divination or Knowledge : In brief, Christ would not have any Testimony from the Devil ; he wanted no such Testimony, Helper or Upholder ; therefore 'tis said Acts 16. *Paul* rebuked the Spirit of Divination, in the like Kind, (pg.231) who gave a clear Testimony to the Apostles, that they were the Servants of the most high God, which shew unto us the Way of Salvation. And *Paul* being grieved, (saith the Text) or offended, turned, and said

to the Spirit : *I command thee in the Name of Jesus to come out of her.* And saith *Austine* : God would let the Devil know no more, than what he pleased ; that pleaseth God, which was fitting for the Devil to know. And as I said : Christ knew well, that the Devil spoke this to tempt him ; for the Devil in all his Actions hath an ill and indirect End. And lastly, the Doctrine of Christ's Incarnation, was no Ways agreeable for the Devil's Knowledge ; It did not reflect any Ways upon him, he was not to have any Benefit by it ; and therefore there was no Necessity of his Knowledge of it ; it was BALM for Mankind, but no Virtue to the fallen Angels : And besides, Christ came to destroy the Works of the Devil.

These several Observations now gathered, confirmed and applied, from the two first Parts, viz. the Letter, and the second, which I termed the Soul of the Text : I proceed on now to the Summit or Quintessence, to the Height or Spirit of the Text, that you may (before we part) have a Taste of that living Bread, which cometh down from Heaven. I would not have you wonder at the Definition ; for the Scripture is frequent in this Definition, to cause us, to look further than the Letter.

And we may often find it so : Exod.14. we read of the Cloud and the red Sea ; yet 1 Cor.10.1,2. the Apostle calls them Baptism : So Exod.17. the Rock in Horeb, yet 1 Cor.10.4. that Rock was Christ ; and Exod. 34.33. we read of *Moses* Vail ; yet 2 Cor.3.15. we find the Apostle applying it to the Vailing of the Heart : *Abraham* had two Sons, one by a Bond-Woman, another by a Free-Woman ; yet Gal. 4.24. we read, that these Things were an Allegory : So in reading the History of our Saviour, to raise further some moral Instructions ; as of his Love to Mankind, Readiness to help, of his Power, Mildness, Obedience, Patience and Longsuffering, &c. This is to do as *Moses* did, Exod.15. to sing Songs unto the Lord, and to render him Praise with our Lips. But this is not all ; but to mind the Spirit and Life couched under the Vail & Curtain of the Letter, viz.

To find out, what is the living Bread, which came down from Heaven, which will make us live for ever, and to find, that to eat of Christ's Flesh, and drink his Blood is Meat indeed, and Drink indeed. A Thing which the World much talks of, and think, that they practice it with a great Deal of Conscience and Reverence, by coming to the Lord's Supper, and yet they do not know, what it is to eat of his Flesh, and drink of his Blood ; (pg.232) for 'tis an higher Thing, than they dream of. *Moses* brought not the Children of *Israel* into *Canaan*, therefore, as the Apostle saith 1 Cor.10.11, all Things happened to them in Figures, in Types and Shadows, as his Face, so his Words were veiled : So to us now, till Christ be pleased to reveal the Mystery of the Word, the Truth is hid and kept secret ; for as 'tis said of our Saviour, Mark 4.34. *Without a Parable spoke he not unto them ; but to his own Disciples he declared and opened every Parable.* And as he spoke nothing without a Parable, so I will assure you, he did nothing without a Parable, and

therefore without Controversy, *great is the Mystery*, 1 Tim.3.16. And for this Cause *the Son of God was manifested, that he might destroy the Works of the Devil*, 1 John. 3.8. And can we think, there are more Devils to be destroyed yet ? Yes sure, yea as many Devils as Sins.

'Tis true, that when our Saviour cried John 19.30. *It is finished* ; there was no more to do ; there is no more for the literal Fulfilling of the Scriptures. Verse 28. no more for the individual Flesh, assumed of the Virgin *Mary*, to suffer or to do. But yet there are Remnants of Afflictions, for *Paul* to fill up in his Flesh, Col.1.24. So we also, and the Rest of the Members, must bear the Marks of our Lord Jesus in our Bodies, Gal.6.17. And for certain, 'tis better to feel in our Hearts Compunction of Spirit, and the Crucifying the Old-Man in us, than to know only those quaint, finical {affectedly fastidious} and neat Definitions of it, which Men by their Wit and Parts have drawn from the Letter, to please the Ears and Fancies of Men, making so many Divisions, and Sub-Divisions, to set forth the Scholarship and Wits of Men, and not the Truth, so much used by many Men. Know, a Minute's Feeling spiritually, is worth seven Years Speaking : To feel these Things spiritually, is to be a Door-Keeper in the House of God ; to talk of them, or only to know them, are but the Tabernacles of *Mesech*, and the Tents of *Kedar* , Ps.120.5. And therefore Jesus Christ, *yesterday, and to Day, and the same for ever*, Heb.13.8. As to instance in some Particulars, whereby you may enlarge upon any other.

1. Was Christ formed in the Virgin's Womb ? 'Tis true ; so ought we to be as little Children, that Christ may be formed in us, Gal.4.19. that we may become nothing in our own Eyes, that so he may be to us all & in all.

2. Was that done by the holy Ghost, coming upon her, and by the Power of the Almighty overshadowing her ? So must our spiritual Birth be ; the holy Ghost must overshadow and sanctify us, and the Power of the most high come upon us, to convert us, and turn us from Sin to Newness of Life.

(pg.233) 3. Was Christ circumcised ? So must we be circumcised in Heart ; for this is true Circumcision, according to God's own Interpretation, Deut.10.16. *Circumcise therefore the Fore-skin of your Hearts* : *Stephen* complained of the *Jews* for Want of this, Acts 7.51. *O Uncircumcised in Heart and Ears !* And *Paul* saith, Rom.2.29. *Circumcision is that of the Heart, in the Spirit, not in the Letter*. 4. Did he grow in Wisdom and Stature, and in Favour with God and Men ? Luke 2.52. So ought we to increase with all Increase of God, and to grow from Grace to Grace, Col.2.19. and from Faith to Faith. Rom.1.17. 5. Did he dispute with the Doctors, captivate their Judgments, convict their Thoughts, and overthrow their Reasonings in the Temple ? So must he do in us ; *bring every Thought*, though never so high, *to the Obedience of Christ*, 2 Cor.10.5. 6. Did he heal the Sick and Diseased, give Light to the Blind,

open the Ears of the Deaf, untie the Tongues of the Dumb, feed the Hungry, cure the Lepers, preach, pray, and teach to pray, sigh and groan, and weep over the poor Sinners, reprove with Authority the crying Sins of the Age !? was he hungry, and thirsty, and went up and down doing Good ? Was he arraigned and condemned under *Pontius Pilate* ? Did he die, rise again, ascend into Heaven, and sit at the right Hand of his Father ? All these are true. So let us in all these mind, that these mighty Works ought to be done by him in us, that is, in our Souls ; that they be cured from the putrefied Sores of Sin and Lusts, Isa.1.6. and from our spiritual Leprosy ; and cry : *Open thou O Lord, mine Eyes ! that I sleep not the Sleep of Death*, Psal. 13.3. We should labour and pray, that our Understandings may be enlightened, that we may have the seeing Eye, and hearing Ear, to confess and praise him with our Tongues, that they may speak the Language of *Canaan*, and say : *Open thou my Lips, and my Mouth shall shew forth thy Praise* : Ps. 51.15. And that we should hunger after Righteousness, and be watchful in continual Prayer, sigh, groan and weep for Sins committed against God ; *Mine Eyes gush out with Tears*, Ps.119.136. *O that my Head was a Fountain of Tears, that I might weep Day and Night, &c.* Jer.9.1. Reprove, rebuke, and loathe ourselves, as *Job : I abhor myself*, Job 42.6. Do good, especially to those of the Household of Faith. Condemn, accuse and judge ourselves ; *I called mine own Ways to account*, saith *David*. Ps.119.26. *I die daily*, saith the Apostle 1 Cor.15.31. Christ rose again ; *Arise, and stand up from the Dead, and Christ shall give thee Light*. Eph.5.14. And so we should rise again to Newness of Life. *If ye be risen with Christ, seek the Things that are above*. Col.3.1. He ascended, and so do we, when our Conversation is in Heaven. Phil.3.20. He sits at the right Hand (pg.234) of his Father, and we must *sit down with him in his Throne*. Rev.3.21. All Power is given unto him, so there is a Time when all Power shall be given unto us ; *Now I live*, saith the Apostle, *yet not I, but Christ in me*. Gal.2.20. And Jesus Christ cast out Devils too, and so must we cast out our spiritual Wickednesses, that are in high Places. All these are the Works of Christ in us, and happy are we, if we can truly say : *This Day are these Scriptures fulfilled in us*. Luk.4.21. Do not tell me of keeping a merry Christmas, in Honour of Christ's Birth, nor of his Day of Circumcision, nor the Observance of the Epiphany and Good-Friday, or Easter and of his Ascension ; what's all this, if you do no more ? But can it be said of you in Regard of his Birth, that he is *born in you* ? as the Apostle saith Gal.4.19. *My Beloved ! Of whom I travail in Birth* : For what ? Till I can bring you to keep Christmas, and to observe the Time of Christ his Birth, nay, but of whom I travail in Birth, *till Christ be formed in you*. Is Christ born not only to you, but in you ? Hath it *pleased the Father* (as the Apostle speaks Gal.1.16.) *to reveal his Son in you* ? And for his Circumcision : Is it in the Heart ? I do not ask you, are you Careful in keeping Twelftide {eve of Epiphany} ? But are ye *circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh by the Circumcision of Christ* ? Col.2.11. And for the Epiphany : Is the Life of Christ manifested in your mortal Bodies ? Doth he live in thy Members ? Is he quickened in thee ? Nor do not tell me of your Fasting, and keeping Lent and good Friday ; but hath the Death of Christ its Efficacy

and Power in thee, in Causing thee to die to all Sin, to put off the old Man, and to mortify your carnal Members, Fornication, Uncleaness, &c. and Covetousness which is Idolatry ? According to that of the Apostle, Col.3.5. &c. And for our keeping Easter, what is Christ's Resurrection to thee, if thou are not risen from the Grave of Sin, wherein thou hast been long buried ? And for the Day of his Ascension, it is nothing to thee, except thou findest thou art ascended with him, and that he hath raised thee up to sit in heavenly Places with him, Ephes.2.6. And to do all these Things through Christ's Power, he working almightily in thee.

But must our Saviour cast out Devils in us ? What in me ? If an Angel should tell me so, I cannot believe it, and I would ask with the Virgin Mary, *How can this Thing be* ? Luke.1.34. If our Saviour himself should tell me, it is and must be so ; and except I cast the Devils out of thee, thou canst not be saved ; I should ask him as *Nicodemus* did, *How can it be, that a Man should enter into his Mother's Womb and be born again*, Joh.3.4. For where is there any Devils in me to be cast out ?

(pg.235) Just so *Peter* said to our Saviour Joh.13.8. *Thou shalt never wash my Feet* : But certainly, as our Saviour then told *Peter* : *Except I wash thee thou hast no Part in me* : So in this Case ; except he cast out the Devils, they are in us still ; for Beelzebub will not cast out Beelzebub. But it may be, here you will say to me, as the Jews said to Christ, Joh.7.20. Certainly *thou hast a Devil*, to tell us such strange Things, to make us believe that we are possessed. For this Purpose it will be necessary to see what the Devil is ; for that which is here called an unclean Spirit, in Luk.4.33. is called, the Spirit of an unclean Devil.

Devils for Substance are Angels : For Quality Evil ones, or Angels of Darkness. A Man is in Substance (a Man) though Evil ; and his Evilness of Quality doth not make him lame, or blind or deformed. There are innumerable many Angels good and bad, many good Angels, as our Saviour testifies, more than twelve Legions of Angels, Mat.26.53. And there are also many bad Angels, my Name is Legion ; for we are many, Mark 5.9. Whereas 'tis said of both of them, that they are Spirits ; 'tis true, if taken comparatively, not positively or simply ; for this Word [Spirit] hath divers Acceptations in Scripture : As

- 1.'Tis taken for the Air : *The Spirit of the Lord rested upon the Waters*, Gen.1.2.
- 2.'Tis taken for the Wind : *The East-Wind brought in the Locusts*, Exod.10.13.
- 3.'Tis taken for the Spirit of Life : All Flesh died, in which was the Spirit of Life, Gen.6.17.
4. For the immortal Part of Man : *The Spirit of Man returns to God, that gave it*, Eccles.12.7.
5. For the Purpose, and Mind of Man : *A Fool opens and speaks all his Mind*, or Spirit, Prov.29.11.

6. For the Influences of the Spirit : As, *I will take of the Spirit that is within thee, and put it on them*, Numb.11.17.

1. So then, Devils are Angels, yet different from good Angels ; yet not in Substance, Power, Strength, Agility, or the like, but in that one Accident of Evil : Therefore they are called evil Angels, Psal.78.49. and *Angels that sinned*, 2 Pet.2.4. and *the Devil's Angels*, Mat.25.41. and *Angels of Darkness*. Good and evil Angels differ not then in Substance, but in Quality.

2. The Devils are Spirits : *Who maketh his Angels Spirits*, Heb.1.7. And so in the Words of my Text, *the unclean Spirit* : but yet they are Spirits comparatively, or respectively, not simply or positively ; for so only God is a Spirit, it is his peculiar Title, John 4.24. And as God is a Spirit, so he is called the Father of Spirits, Heb.12.9.

(pg.236) 3. They are Bodies, but not natural or terrestrial, but spiritual and celestial, 1 Cor.15.40,44. yet have no Bodies as we have. So speaks the *Nicene Synod* : Much more subtile Bodies have they than we, not so gross and heavy as ours are, but more aerial and sublime : So speak the Greek and Latin Fathers ; for God is only incorporeal.

Yet know this, that their Corporeality, or Materiality hinders not the Being of Many in one Place ; as a whole Legion in one Person, Mark 5.9. And seven Devils were cast out of *Mary Magdalene* ; for the Penetration of Bodies spiritual, is not as Bodies terrestrial ; for there may be very many concentrated in a very small Room ; for as the Light of many Candles through one Hole, they are to our Senses confounded, yet in themselves distinct : But can any Man distinguish these, but they are like the Lightning, from the East to the West, Luke 17.24. And as all the Sun-Beams make but one JUBAR {beaming light, radiance} , till received by several Subjects ; so is it with spiritual or angelical Bodies.

5. That every Devil is, as the Star of his ORB ; as concentrating {coinciding} of Light to our Sight is, of Things near or afar off : There he is, where he works. In his Operations he works upon us, as the Spokes of a Wheel upon the Ring ; and in his Possession, as upon the Nave, or as a Spider upon his Web, if any one Thread be touched, he presently, though there be a thousand Strings, the Spider knows what String is touched, and runs out directly upon that String, and seizes upon the Fly ; so the Devil, he is not to seek, nor will ever miss his Prey ; for he is always either watching or working to destroy, and knows, upon what String at any Time to catch his Prey. Yet for all this, as the Earth rent with Thunder, blasted with Fire, drowned with Water, shaken with Winds, must not, cannot blame the Heavens, because the Cause of all these Distempers came forth of the Earth at first : So if we be heavily punished by the Devil , we may blame our selves ; for we have taken into our selves of his Nature, whereby he hath gotten Power over us, he hath his Art perfect, and can lay his Snares fitly, to surprise the Sons of Men ; for could we but say as Christ : *He hath Nought in me* Joh.14.30., he could have no Power upon us. Let therefore these spiritual Enemies keep us up (as Whips do Tops) continually with our Eyes up

unto God, that he may help us, to leave and abhor all Sin, which procures and draws down such heavy and spiritual Torments and Punishments : And here I must lay down this Maxim. As all Things aim either at a good or evil End, so the Effect witnesseth of the Cause ; all Things proceed either from a good or evil Cause : *A good Tree cannot bring forth evil Fruit, (pg.237) nor an evil Tree good, Mat.7.18.* Now we know whose the Good is : *There is none good but one, which is God, Mat.19.17.* And we know likewise, who is the Source and Fountain of all Evil ; who is therefore in so many Places of Scripture called the Evil One, and from whom we are taught by our Saviour, to pray for Deliverance under that Name : *Deliver us from Evil, Mat.6.13.*

All these Actions of this sublunary World, whether external or internal, corporeal or spiritual, visible or invisible, are divided between these two, whom our Saviour calls God and Mammom, Mat.6.24. *S. John* Light and Darkness, *S. Paul*, Christ and Belial, 2 Cor.6.15. *Elias*, God and Baal 1 King.18.21. Accordingly, is that Text of our Saviour : *He that gathereth not together with me, scattereth abroad ; and he that is not with me, is against me.* Matth.12.30. So also that Text Rom.14.23. *All that is not of Faith, is Sin.* Hence the Word of God makes it plain, that many Diseases and Evils inflicted upon Men, are called Devils, because coming from him and inflicted by him : As Lunacy is called a Devil : My Son is Lunatic. Matth.17.15. yet V.18 'tis said : *The Devil came out of him.* So Mark.9.17. it is said of one that was dumb, that he had *a dumb Devil.* So also of One that was blind, *a blind Man possessed with a Devil, Mat.12.22.* The like is said of Deafness, or of a deaf Devil, Luke 11.14. So in the same Manner of Crookedness, *having a Spirit of Infirmity, Luke 13.11.* And yet at V.16. whom Satan or the Devil hath bound, and thereupon Luke 8.2. we find that Infirmities and Devils are joined together, and includes one and the same Thing : All the Plagues of *Egypt*, Flies, Frogs, Caterpillars, Locusts, Hail, Frosts, Thunder-Bolts &c. are all called Ps.78.49. *evil Angels.* And so also *Job's Blains and Botches* pass under the same Denomination ; so that as Hippocrates said : In every Disease, as there is something of God in it, so may we say : There is something of the Devil in it. Now I pray, you resume and take up again, what I have formerly delivered : God is a God of Order. Order implies Plurality and Diversity : Now as all the Actions of Christ are mystical, so all the Devil's are likewise ; and as every Action of Christ is our Instruction, so is every one of the Devil's Actions too : And therefore, as there is *The Mystery of the Gospel* Eph.6.19. And *The great Mystery of Godliness* 1 Tim.3.16. As also, *The Mystery of Faith* 1 Tim.3.9. *The Mystery of God* Rev.10.7. In like Manner there is *The Mystery of Iniquity* 2 Thes.2.7. And as *Paul* cries out : *Oh the Depth of the Riches, and Wisdom, and Knowledge of God !* So *S. John* tells us Rev.2.24. *of the Depths of Satan.* When you consider and contemplate the Mercies and Miracles (pg.238) of Christ toward Mankind, and his mighty Works in the Flesh ; Do you only consider them as his Mercies to the Bodies of Men, or only done to them then ? No, no, *Launch forth into the Deep, and let down your Nets for a greater Draught* {haul}, as Christ said unto *Peter.* Luke 5.4. Rest not there, look into your selves also, reflect and see what God and Christ did, and doth unto the Souls and

Spirits of Men, even in thy self ; for as he cureth the One, so he cureth and saveth the Other. He it is that giveth Light to them, that sit in Darkness of Sin and Ignorance, and makes them to be Light in the Lord ; and he it is that looseth the Captives, which are bound in spiritual Captivity by Satan, and maketh them free Men in the Lord, according to that in Isa.61.1. ***He healeth those that are broken-hearted, and sets at Liberty them that are bruised ; he opens the Prison Doors to them that are bound, and lets the Captive go free.***

He maketh to grow strong in Faith, to grow in Grace and Favour with God and Men : He it is that ***hath sent Redemption unto his People***, Ps.111.9. But all this is done by him, not only in corporeal Deliverances, but chiefly to their Souls and Spirits, in doing the same Actions over again in us. And herein is Jesus Christ yesterday, to Day, and the same for ever.

And so also, when you consider the Malice of Satan, do you only look upon his Malice to the Estates of Men, or to their Bodies ? As his Vexing ***Job's*** Person with Diseases and Botches ; his blowing down the House upon ***Job's*** Children ; or the Fire he sent to burn up his Sheep ? Or do you only look upon the ***Sabeans*** and ***Chaldeans*** ? Or only upon the Loss of the Gadarenes' Swines ? Or upon the Temples at Sea, and the Sickesses which he lays on the Bodies or Estates of Men &c ? O Beloved ! I must tell you, you will catch little or nothing here, though you fish all Night ; and though you hear all the Sermons, or read all the Books you can get, you will be little the better ; stay not your Contemplations and Experiences here ; but launch forth, mind these Workings in you, look into your own Souls, and you shall better consider and know his Malice, not only to the Bodies, but to the Souls of Men, as 'tis said 1 Sam.18.10. ***Saul was vexed by an evil Spirit*** ; so when you hear of casting out of Devils, take Heed, lest your selves fall into the Snares, the Nets and Condemnation of the Devil.

Further to this Point ***S.Paul*** saith 1 Cor.12.4. that there are ***Differences of Graces***, yet but ***One Spirit***. As there are the Graces of Wisdom, of Knowledge, of Faith, all different in their several Acts, Operations and Degrees, yet flowing all from the same Spirit ; so I may say, there are Differences of Sins, and Lusts in the Soul : Some being spiritual Wickednesses, Others (pg.239) carnal and fleshly ; some for Stature and Growth are like the Sons of Anak, mighty, great and strong : Others of a less and lower Size ; Differences too there be in Sins Length and Time, as ***Job*** saith C.20.11. : ***His Bones were full of the Sins of his Youth*** ; some do not leave their Sins but increase them, and carry them in them till they die, and they grow strong and numerous, even to a Legion of Devils : There be some also, that though they come up in a Night, yet by the Blessing of God they are wasted and gone in a Night, like ***Jonah's*** Gourd C.4.6. ; they are like a wayfaring Man of no Continuance, they take no deep Rooting in the Soul : There are Differences too, in Respect of Obstnacy, Purpose of Mind, Malice and Hatred of God, &c. some going before, Others following after unto Judgment, as the Apostle speaks 1 Tim.5.24. It was said to ***Jerusalem*** : ***Thou hast justified thy Sister Sodom in all her Abominations*** Ezek.16.51. Her Sins

did exceed for Grievousness those of *Sodom* ; and yet all Sins of what Nature and Quality soever, how different soever they be, are all from that Evil One is us, The Devil : And though, as our Saviour saith Matth.15.19. *Out of the Heart proceed evil Thoughts, Thefts &c.* yet these are suggested into the Heart by Satan's Malice and Policy, as it is said of *Judas : That the Devil put it into his Heart, to betray his Master.* Joh.13.2.

So that it is not only hard, but impossible for any Man, that hath not been wrapped up in the third Heaven, to know, how God sends good Motions into our Souls, whether by Angels or not : Yet I am sure, (though the Apostle saith) that *to will is present with me*, Phil.2.13. But yet that Will is from him ; for *every good and perfect Gift is from above, and cometh down from the Father of Lights*, James 1.17. Nay, all natural Actions, as to think, and to do, or to move, &c : are all of him, from him and by him ; for in him we live, move, and have our BEING.

And as it is hard to know directly, though *the Prince of this World*, John 12.31. *the God of this World*, 2 Cor.4.2. (very lofty Titles, you see are given him by the holy Ghost, to shew, what great Power he hath) I say it is very hard to know, how he tempts and moves us to Evil, whether by his Angels, or not ; for he hath Angels called properly and peculiarly HIS, Mat.25.41. *prepared for the Devil and his Angels* : And termed, the Angels that sinned, 2 Pet.2.4. And again 'tis said, he drew the third Part of the Stars from Heaven, when he fell, Rev.12.4. : And the Devil is called, *the King of the bottomless Pit*, Rev.9.11. Sure I am, that there are great Store of several Sorts of evil Spirits ; for there is the Spirit of *Jealousy*, Numb.5.14. The Spirit of *Lying*, 1 Kings 22.22,23. The Spirit of deep *Slumber and Sleep*, Isa.29.10. (pg.240) The *Spirit of this World*, 1 Cor.2.12. The Spirit of *Dissension*, Judges 9.23. The Spirit of *Perverseness*, Isa.19.14. The Spirit of *Whoredom*, Hos.4.12. & 5.4. And the Spirit of *Seducing*, 1 Tim.4.1. And one for all, as we read of the Spirit of Christ, so also do we find the Spirit of Antichrist, 1 John.4.3. And yet necessity it is, that thus it should be ; I say, necessary, with that Necessity of which our Saviour speaks, Mat.18.7. *It is necessary that Offences should come* ; for as in visible Things, there is no Change without Corruption ; so in civil Things, the Law is not made for the Righteous, but for the Transgressors, for the Lawless and Disobedient, as the Apostle saith 1 Tim.1.9,10. And so, and no otherwise is it in spiritual Things : Men cannot Imagine, how God should have made known the Riches of his Goodness, Rom.2.4. if no Evil had been : Nor the Greatness of the Riches of his Glory, Rom.9.22. if there had been no Vessels of Wrath and Dishonour, fitted for Destruction ; neither should he have shewn the Depth of his Wisdom and Knowledge, Rom.11.33. if there had been no Folly and Ignorance ; nor yet the Riches of his Grace, Eph.1.7. if there had been none, that stood in Need of Pardon and Grace. Beloved ! How could the Sons of Men have known and understood, either the Plenteousness of his REDEMPTION, if there had been no Captives ? Or the exceeding Greatness of his Love, wherewith he hath loved us in Christ, if there had been none, that were his Enemies, and hated him ?

So that now, I will say of the Devil and his Angels, as once *Augustine* said of original Sin ; whereof, after he had long disputed, whence it should flow and proceed ; at Length he concludes, that it is a more fruitless Thing, to stand disputing about its Rise or Origin, whenas we feel the Flames of evil Concupiscence in our selves still burning, than it is for a Man, when he finds his House on Fire, to stand still, demanding, how the Fire came, but doing nothing to quench it : Or whereas he should find his Son fallen into a Well, ready to be drowned, yet should stand still, asking, how he came to fall in, but using not any Help or Means, to get him out, & save his Life.

So may I say of the Devil and his Angels : It being so, that they are so active, and destructive to Men, and that they move in, and reign in the Children of Disobedience ; who have already climbed our Works, and are gotten in our very Hearts, and there wound, kill and slay ; if we did but see it so ; I say, 'tis but a fruitless Question, to enquire, how they entered or came into us, or of what they are made ? Or what Power they have, to do us Mischief, or the like ? But sure I think, it is our best Policy, and greatest Wisdom, to consider, how to remove them, how to dispossess (pg.241) them, and to cast these unclean Devils out of our Souls and Spirits.

And if you desire to know, how this may be done ; for though it be hard and difficult, yet it is not a needless Thing to undertake, nor a Thing impossible ; nay , it is high Time it was done, lest you be utterly undone, and be without any Hope ; for the longer he stays in us, the harder will he be gotten out ; his quiet Possession will plead Custom and Prescription ; therefore the best Way is, to give them no Entertainment, but rid them out with all Speed : Do by them as you do by Fire, quench the least Spark, where it ought not to be, resist the very first Thought of Sin, if you think it may devour you ; if you would not fall into the Flames of Sin. It is best to quench the first Sparkles of wicked Thoughts, which in Scripture is called *Bruising the Serpent's Head*, Gen.3.15. and *Dashing out the Children of Babel's Brains*, Ps.137.9. and nip the Weeds in their first springing, and the first born Thoughts of Sin, before they grow, rank, and aim at *Goliath's* Forehead, strike them dead with one Stone ; otherwise, as *Jacob* descended into *Egypt* for a few Years, to avoid Famine, thinking not to stay, but was many Years there, before he got away ; so will Many taste of Sin, to see what it is, persuading themselves, they can leave it when they list : But woeful Experience hath taught Many, that having tasted the Flesh-Pots of *Egypt*, they esteemed them above the Milk and Honey of the Land of *Canaan* : Therefore happy are you, if God teach you, to knap Wickedness asunder, while it is but a Thread, lest from a single Thread it comes to be a twisted Cord, from a Cord to a Cable, and from a Cable to an Iron Chain ; to break it while a budding, lest it come to be a Twig, and from a Twig to a Tree, and from a little Spark to an unquenchable Flame to burn for ever. If thou wouldst not be stung by a Snake, sleep not near a Hedge : But all this God must work for you and in you, or it will never be

wrought. An old Disease is hardly curable ; and we cannot but with *Augustine* confess : *Every Sin in our mortal Bodies is no other than a Devil* ; and according to the old-Man and the unregenerate Part, the best of us (however we may flatter our selves) are in worse State, than *Mary Magdalene* was, out of whom our Saviour *cast seven Devils* Luke 8.2. so that we may too truly say of our selves : We have more than seventy Times seven within us, for if our Saviour should speak audibly to our Ears, as he doth intellectually in our Souls, to the Devil in me, or in you, as he did to the unclean Spirit, who came out from the Tombs and Deserts : What is thy Name ? He would reply : My Name is LEGION ; for we are many.

Beloved ! Thus to see our selves in the Word, is the Understanding of it : And this Word and Glass, when Christ sets it before us, and teacheth us by it, though it represents us to our selves never so ugly and deformed. And he that sees himself thus a Captive to the Devil, Oh ! Jesus Christ is a welcome REDEEMER to that Soul ; for the two great and highest Ends of God's Word to us, are (in our now fallen Condition) to throw the Creature low in its own Esteem, to make it a Beggar, as it is indeed, to bring it to see its own Nothingness, nay, its undone and miserable Condition ; and to make our Sovereign Lord high, exalted, rich, and All in all Things. But so to preach, to understand the Word thus, to have such a powerful Influence in the Soul ; this can no Man do, no nor all Men and Angels, but only Jesus Christ himself : His all-powerful Voice alone must do it, *who spake* (saith the holy Ghost) *as never Man spake*, Joh.7.46. Man could never speak so. As to have any such Operation on the Spirit of Man, but only that high and mighty Conqueror through the whole Earth, who is so powerful, that wherever he will conquer, he will conquer ; of whom all those mighty Emperours, Warriours and Conquerors, we have heard or read of in the Scripture, or elsewhere, are but dark, obscure, glimmering Shadows and Resemblances.

O Beloved ! What Heights and Depths of Sin are in every one of us ! *Alexander* himself with all his victorious Armies, nor all the Magistrates and Powers in the World, cannot weaken them in the Soul one Jot : No, nor all the Angels in Heaven , one of which could kill and destroy a hundred Fourscore and five thousand valiant Men in one Night in *Senacherib's* Army ; yet are not able to conquer one of those Legions of Devils in our Souls, to bring us into Subjection to the Crown and Scepter of our only true Liege-Lord , the Lord Christ : what's thy Name ? saith he to that Man so possessed in the Gospel, that was so fierce, that no Bands or Fetters would hold him among Men, but he broke from all, and lived among the Graves and Sepulchers : Yet he confessed, Christ's Power making him full sore against his own Will ; for the Devil in us will not let us either see or confess him to be there : He saith, my Name is LEGION, because many Devils were in him, Luke 8.30. This and all other Miracles Christ did, that we by this Man, and them might see ourselves, as in a Glass {mirror} : And so likewise by all the Miracles that ever he did, and by all the Parables that ever he spake, all were written for us : All those Rebellions in our Souls are LEGIONS, Armies of Rebels ; they are as it is expressed Judg.7.12. in us like the

Midianites, which were as thick as Grasshoppers upon the Earth : They are in Some as thick as Motes in the Sun, (pg.243) innumerable, not to be numbered by Millions : Who can number the Thoughts of a Man ? They are not only of a spiritual Nature, but they are as quick and swift as the Lightening : *I saw Satan fall down from Heaven, like the Lightening*. Luk.10.18. And you know, what the Scripture saith of them : *The Thoughts of Man's Heart are evil, and only evil continually*, Gen.6.5.

I have read, Some are of Opinion, the Angels good and bad are as thick in the Air as Motes in the Sun ; but I am sure, so thick within us are these desperate, barbarous, inhumane, cursed, (as I may say) Irish Rebels and English Traitors in our Souls : And as I said before, as all the victorious Conquerors in the World are a Type and Shadow of Christ in this spiritual Soul-War ; so also all the Characters and Expressions of any Evil, that ever was or ever shall be in the World, are but dark Shadows of this Evil One within us. This is Truth, but none can see and acknowledge this, but those in whom this Evil One is in some Measure discovered, fought withal and overcome : How far then are they deluded, that dream, they can by a Power in themselves overcome this mighty, mighty Giant, this *Goliath of Gath*, that stands for the whole Army of the *Philistines*, who is so armed and so terrible, that were our Eyes but open to look upon him dressed in all his Armour and Accoutrements, he would make all Creatures amazed, & aghast at him. What a hideous Cry was there, think you, when the Earth gaped so wide open, to swallow up *Korah, Dathan* and *Abiram*, their whole Kindred and All that sided in that Rebellion ? It swallowed up them, their Houses, Tents, Wives, Children and all their Substance ; such would be and such is the Astonishment of the Soul, where this Evil One, this Antichrist (as I may properly call him) is discovered ; for herein is set before us the true and real Antichrist, the ugly deformed Person of Antichrist, of whom all outward Antichrists are but the Picture. Take the *Turk*, the *Pope*, or *Heretics* or *Schismatics*, or who you will in this Kind, they are but the Symbols, the Resemblance, the Shadow of HIM.

Let the Ministers of Christ then look on their Work. They are called Ambassadors ; let them look on their Message and Errand they are sent on, and to whom they are sent. *Moses* was a grown Man in Grace ; a Man of admirable Parts, skilled in all the Arts of the Times he lived in, the meekest Man on Earth ; therefore I conclude thence, a grown Man in Grace, (as I shall touch by and by) yet when he was to grapple with *Pharoah* ; you see how discouraged he was but to come into his Presence, but to ask to let the People go serve the Lord, and much more to bring the Thing to pass he went for ; no marvel, if an Ambassador for Christ be in this Re- (pg.244)gard discouraged ; for all the Powers of Darkness are before him. Christians ! Look on your Enemies ; they have Cities walled up to Heaven ; you have the Tower of *Babel* to climb, the Soul to be rescued and brought out of the Claws of all the Devils in Hell : But this is your Comfort, Christ doth all this for you, but it must be done in you. What is thy Name ? LEGION.

If all the whole Earth were gathered into one Body, into one Army, all the Engines and political Engineers for War, and all the Artillery thereof ; this were a potent, mighty, almost inconceivable Strength ; yet this is nothing to these Legions, One of which, One Sin is able to destroy the Soul for ever, which is of more Value than all the World ; yet all this Power cannot destroy One Soul, whom Jesus Christ hath purchased.

Then what shall thy Soul do, that hath in it Legions of these, as thick in thy Understanding , Will, Affections, as Motes in the Sun, as Devils in the Air, as thick as Words, as Actions, nay as Thoughts ? For where this strong Man keeps the House, all he doth, speak, or think, is Sin ; and he lies close and safe in his Trenches and strong Holds ; he thinks himself invincible, unconquerable. And indeed, so long as Men do but take up Arms against him, though they use never so many Ordinances or Duties, which they force themselves unto, he laughs at the shaking of your Spears and the Neighing of your Horses, and all the Strength you can make of your selves, though you call in all the Parties you have, from all Quarters in the Soul ; yet he is quiet, as it is said *David* was, or as a Christian ought to be in his God, he can lie down and sleep in the Midst of his Enemies ; because God in his strong Hold, his Castle of Defense ; so sure and safe is Satan (in his Conceit) in the Soul, where he hath kept long Possession ; for he hath all the Men in the World, all the Armies of the Lusts of Men on his Side, and the whole Arm of Flesh : He glories in his great Strength, in his offensive and defensive Weapons ; and indeed till the Lord Jesus begins to rouse up himself, that King of Kings and Lord of Lords, that mighty Lion of the Tribe of *Judah* to arise in us, and to dress himself in his glittering, Armour (as *David* saith) he fears nothing ; for as I said before, he is so strong, that indeed he thinks himself too strong for Christ ; for so long as Christ suffers himself to be overmastered by our Sins and strong Lusts, he seems too weak for him, and he insults over him, as a *Turk* over his poor Galley-slave, (as I may so say) or as (if you will) some cruel Marshal over his Prisoners, (though the King's best Subjects) he lays them at his Pleasure, Neck and Heels, he casteth them into noisome Dungeons, where is nothing but Satan's Excrements and the filthy Spewings of our Lusts, and over these (pg.245) also he sets Sentinels, that they stir not, whilst he himself jets up and down in Pride, and saith : I'll bring down the Proudest of you all ; what, know you not me ? I have his Majesty's Commission for what I do ; so also this is that spiritual and true Nebuchadnezzar, that jets up and down in his own Pride, saying : *Is not this great Babel, that I have built for the Honour of my Majesty, and for the Glory of my Kingdom ?* Dan.4.30. This Devil in us looks on himself as a Peacock, and saith : What a goodly Christian am I ? What a Height I have gotten ? What large Knowledge have I obtained ? I think, there is no Point in Divinity, but I am able to speak to it. He is always looking about him, saying : What doth no Body take Notice of me ? And so arrogates the Doing of all Good to himself, and looks upon all Evil, as none of his.

Ah ! Where is the Man, that can say : I find all these Things truly and really in myself ? This were a certain Forerunner of the Sun's Arising, of the Day-Break, and of the Day-Star's Arising in our Hearts : Now will the Lord Christ arise triumphantly in thy Soul, and make all these Beasts of the Forest tremble : Now as it is expressed in Rev.6.2. *He will ride on conquering and to conquer* : As *David* saith : *Gird on thy Sword upon thy Thigh, O thou most Mighty ! With thy Glory and thy Majesty, ride on prosperously ; thine Arrows shall pierce deep into the Heart of all our, and the King's Enemies.* Ps.45.3-5. Now, though Satan in us muster up all his Forces, as now most certainly he will, yet he shall fall from Heaven like Lightening, viz. that which he had enjoyed as his Heaven, and had the Command of our Souls, where he had ruled as Lord and King, (but yet as a Tyrant) though we saw it not, but were Vassals, and willing Servants, as to our Liege-Lord and natural King, and were at the Command of every Lust, and every Servant of his, more than ever the *Israelites* were under the external *Pharoah* ; Under him we made Bricks, and did all servile Work ; and our Wages was but hard Fare and Stripes : Oh ! Was not this an *Egyptian* Blindness and Darkness ? A Darkness that may be felt. But *Israel* when they most felt their Slavery, and groaned, were nearest Deliverance from under *Pharoah* : We are always in Darkness and Slavery ; but when we begin to feel our spiritual Darkness, when we begin to feel the Plagues of *Egypt* upon us, our Water turned into Blood, and the Frogs to crawl and cover over all the Land ; when we are sensible of the Murrain, the Boils and the Blains, and see and feel the Plague, and the very Carbuncle in our Flesh, the Hail and the Locusts spread over the Land, even the LOCUSTS of the bottomless Pit, which come all out of the Mouth of the DRAGON, (pg.246) and from BEELZEBUB, Prince of the Devils, all these Things within us ; then we shall see the Death of our Firstborn, of our dearest right Hand- and right Eye-Sins ; then shall we find in our selves, that this conquering King begins to carry Captivity captive ; then shall *Pharoah* with all his Host be overthrown in the Midst of the Sea ; then the Soul shall sing the Song of *Moses*, Exod.15.2-6. *The Lord is my Strength and Song, he is become my Salvation : The Lord is a Man of War, the Lord of Hosts in his Name. Pharoah's Chariots and his Host are drowned in the Sea, the Depths have covered them, they sank to the Bottom as a Stone, as Lead in the mighty Waters. Thy right Hand alone is become glorious in Power ; thy right Hand, O Lord ! hath dashed in Pieces the Enemy.* And *David* throughout his Psalms is full of these Expressions, all tending to empty the Creature of all Good, and of all Power, and to ascribe all to the Lord : Neither had the *Israelites* any good Success any further, than the Lord went with them, and wrought their Works for them.

Here we see, what a great Work it is, to bring the Soul out of *Egypt* spiritually ; and which is worst of all, that we, (with the *Israelites*) after the Lord hath thus gloriously and triumphantly brought us forth, that we should have so much as a Look toward *Egypt* again, or any Inclination to to be under *Pharoah's* Bondage again : Which Desires of ours, will certainly bring us nothing

but Sorrow and Vexation, as it did them ; we shall not get so soon to *Canaan*, as otherwise we might : But the Lord will exercise and fit us forty Years in the Wilderness. Oh, the Difficulty of the new Birth ! Oh, the Throes ! Here is an Iron Labour, Women ! (if ye talk of Iron Labour) And many Times Throes to no Purpose ; the Child sticks somewhere in the Birth, and there is no *Strength* to bring forth : Here needs a skillful Midwife indeed, a faithful practical Physician ; one that hath the Practical Part as well as the Theoretical, or else the Child may miscarry : But here is our Comfort, the Work is in the Hand of the Lord, and this Child being designed for Life shall not miscarry ; though the Birth be the worst of Births, and as cross as Cross may be.

Oh ! WONDER, wonder ! That ever this Child should be saved ! This *Simile* the Apostle himself uses to the *Galatians* : *My Beloved ! Of whom I travail in Birth, till Christ be formed in you* : And Christ being once born in the Soul, then he grows and increases, and by Degrees comes to Perfection, as it is said of him Luke 2.52. *And Jesus increased in Wisdom and Stature, and Favour with God and Man* : Then he begins to work all those Miracles in our Souls, that he did in the Flesh : Cures the Blind, casts out (pg.247) Devils, both blind and dumb, so that when we could not hear, nor see, nor believe our selves to be in this miserable Condition, he hath healed us ; we cannot see our selves in *Egypt*, in Bonds in Slavery ; or if we see, yet we are dumb, we are not able to open our Mouths, to express our Misery : Fain {gladly} we would express what we feel, but you cannot utter it : Therefore we shall find our Lord in one Place mingling *Clay* and *Spittle*, to anoint the Eyes, John 9.6. In another Place opening the Eyes of a poor blind Man, that cried after him, so that he would take no Nay : *Jesus Thou Son of David ! Have Mercy upon me*, Mark 10.47. In another Place raising the Dead : In another Place causing the poor, lame Cripple to walk and dance, and all sounding out his Praise through all the Regions : Before this they could not speak, and now they cannot hold their Peace, but must proclaim, what great Things the Lord hath done for them : Out of *Mary Magdalene* he cast seven Devils, and then she sat attentively at Christ's Feet, to hear his Words. O Beloved ! Such Words (from an experimental Teacher, from such a faithful *High Priest*, who knows our Condition) as they are powerful, so to an experimental Soul they are as sweet as Honey, and more desired than Gold, yea than much fine Gold Ps.19.10 ; his Words were so suitable, so aptly spoken, to what she experimentally found in her own Soul ; no Marvel, *Mary* sat so contentedly and quietly at Christ's Feet, while *Martha* was troubled about many Things, and minded not so much her inward Condition, as *Mary* did.

And though I have a little digressed, yet I hope, it is for yours and my Good : I could not but follow my Thoughts, and express them to you, which came in of a sudden, and beyond my Premeditation ; but I'll tell you one Thing, and I would I could say to you, as our Lord said, when he turned him about from the Multitude, and said to his Disciples: *Blessed are your Eyes, and your Ears, to see the Things that you see, and to hear the Things that you hear ; for many*

Patriarchs and Kings have desired, to see the Things that ye see, and have not seen them, and to hear the Things that ye hear, and have not heard them. Luke 10.23,24. Matth.13.16,17. These are blessed Things, if you make Use of them, and if you do but in this your Day know the Time of your Visitation.

But Beloved ! Seeing we are so full of these unclean Spirits, 'tis but necessary, they should be cast out ; and that will be effected, when our Saviour shall be pleased to cast them out, and to do to us, as he did here in the Text, rebuke him in us, and bid him hold his Peace, and come out of us ; for he hath the only Power to do it : Therefore this Text may be termed a new, and a true Divine EXORCISM : Let not the Word offend (pg. 248) you, for Satan is here conjured by Jesus Christ, and commanded forth : Here needs none of the Papist's Fooleries, none of their holy Water, no Copes, nor consecrated Vestments, Adjurations, Crucifixes, Relics, Lights, Candles, nor any mumbling Mass-Priests, nor christened Bells ; nay, no Use of Ordinances, nor all your Duties can do it simply : No, it is the Power and Word of Christ, that only expels Sin, and these foul Spirits out of the Soul, not but that we should use the Word of God, and pray often to him, that he would be pleased to exercise his Power over these great and potent Enemies : And when he will please to work, a short Work he will make of it, when he pleaseth to begin ; and to say as he promised in *Isaiah* 61.8. *I will direct their Work*, then nothing shall stand up in his Way ; and blessed shall we be, when the Lord himself shall effect it for us ; for he doth it with Power and Ease, only with two Sentences here in the Text : *Hold thy Peace, come forth* : And therefore let us pray unto him, and say : *Lord ! Speak thou the Word only, and thy Servant shall be healed.* And Gen.1.3. it was no more but one Sentence : *Let there be Light, and it was so : He spake it, (saith David) and it was wrought.* Ps.33.9. And *Let there be a Firmament, &c. and it was so.* And such is the Power of God in the Soul, whenever he will arise, and till then, where is your Power ? Jesus we know, and *Paul* we know, said the unclean Spirit, in the Acts, but whom are ye ? C.19.15.

And note this also further, that as our Saviour speaks by Way of Authority and Rebuke unto Satan : *Come out of him*, Mark 1.25 , 9.25 ; so in this Particular Satan counterfeits them himself in us, who can and will in many Things for his own Advantage turn himself into an Angel of Light, 2 Cor11.14. ; for he will sometimes, nay often in Men silence himself and rebuke himself, and command an evil Spirit to come out, and seem to help to destroy his own Kingdom ; but he doth it as *Augustus Caesar* once said of *Rome* : *I found it built of Mud and Bricks ; but I will leave it of the hardest Marble.* He seems to be cast out in one Sin, but he doth but change Shapes, to root himself the surer in another Shape, he many Times makes a Retreat, but he doth it to take Breath, (as I may so say) to rally up his Forces for a stronger Encounter. And when the unclean Spirit returns, he enters with seven other Spirits worse than himself, Matth.12.43-45. ; or else our Saviour is mistaken, which is Sin to think. So it is in many Men, even by Beelzebub they

cast out Devils, Beelzebub casts out Beelzebub ; and *If I by Beelzebub cast out Devils*, (saith our Lord) *by whom doth your Children cast them out ?* Mark that, as when outward Respects and the Fear of Shame only, or Punishments, or Re-(pg.249)wards keeps them from some Sins and Exorbitances ; this is but the Devil casting out the Devil : As Many who love the upper End of the Tables, and the uppermost Rooms at Feasts ; but yet abstain to take a high Place of themselves, Some to avoid the Cost of an high Place, Others for Fear of Censure ; so Divers do refrain Lust and Whoring, because they are afraid to loose their Reputation and Credit, or for the Expense that goes along with it ; so Many forbear to do Actions of Violence, as Murder, &c. but it is for Fear of the Law ; so also Many forbear to be drunk, because none but base People use it ; so Many refrain themselves from committing Whoredom, for Fear they should get noisome and infectious Diseases, and wrong their Bodies ; so Many turn religious, and use Constancy in Duties of Religion, public and private ; but all is, because it is of good Report and now in Fashion and Credit : But this is not done for the Love of God, nor for the Love of Grace and Holiness ; but for to get the Praise of Men, and for Love of themselves, and for Fear of Punishment, or Hope of Heaven or Rewards, &c. In these and such like Cases, Satan gives a Check to himself, silences himself in one Case, when he sees, it is not for his Security to continue in that Shape. There is in Man many Times a Distaste against some Sin, or a Convincement {conviction of conscience} in the Soul, so that Satan cannot rest in Quiet ; and so he changes that Practice, that he may be heard and received in another, and all is to get more quieter and stronger Possession. Nay, which is more, he will command himself out in one Shape, that he may be admitted the easier and the more facile in another : As when One leaves Drunkenness, because his Brain will not bear it any longer ; but then turns Covetous and it may be an Usurer ; so also, whenas a Man follows not Lust nor Wantonness, because he is old, or sickly or weak ; yet betakes himself to Idleness, or Pride or Ambition ; so also, whenas Any one leaves Pride, because it's too costly ; yet gives himself over to Gluttony and Rioting, so he can but get it on other Men's Cost : And thus 'tis in divers other Vices ; and not only in civil and external Things, but in Things of Religion. Now you may know and discern Satan in his subtile Workings and Plottings in these Ways by this : In such Cases as this, he never rents nor tears them whom he so leaveth, but deals fawningly, placidly and smoothly with them, he deals and works easily and insensibly with them : In these Kinds of Satan's Casting out himself in Men, and shifting Shapes (yet 'tis still himself) he never rents nor tears them, nor he departs not, though he seems to depart, but so much the more keeps himself in, and strengthens himself in his Possession. He works in some Men as silently and quietly, as the natural Changes do in our Bo-(pg.250)dies, which are not to be discerned nor observed ; but Infancy goes away and Youth steps in, and Youth departs and Manhood comes on, so Manhood decays and old Age creeps upon us, and all as it were insensibly : Thus Satan departs in lesser and weaker Sins, that he may re-enter in greater and stronger ; nay sometimes he may break off in some great Sins too ; but then he aims

still to bring in greater, yea the greatest Impieties, that he may reign solely and absolutely, without any Control or Rebuke at all.

And thus he deals with Men for many Reasons. As :

1. That he may have the easier Re-admission, (as I said) he departs gently, makes no Combustion or Commotion ; for he leaves all in Quiet, the sooner to insinuate again, as a cunning Enemy, who will quit some Out-Works, that he may the sooner get into the Castle, or into the Heart of the City ; like a wayfaring Man, who leaves his Lodging quietly, and discharges all and departs in Peace ; but 'tis that he may be entertained with the greater Respect at his Return.

2. Satan departs from Men so quietly, that they may be the securer and the more Careless, that they may have no Suspicion of his Wiles and Subtleties ; as when a Man departs with smooth Carriage {conduct} , sweet Language and civil Deportments {manners} , he will be the sooner invited thither again ; nay the Parties will be glad to enjoy his Company, as those profane Jews, that cried out for the Return of those Days, wherein they baked Cakes to the Queen of Heaven ; there were so besotted with the deluding Spirit of Idolatry and spiritual Whoredom, that they wished for and cried out for the Days of the Queen of Heaven to return : *Was it not better then with us* (say they) *than now* ? Jerm.44.16-19.

3. Satan doth thus in Policy and deep Subtlety ; for he doubts, if he should dwell too long, or always remain in one and the same Habit and Practice, he would be discovered ; and therefore he transforms himself the oftener, that he may not be discerned and known to be Satan ; for though Men receive him and love his Company dearly, yet it must by no Means be under the Title of Satan, or any of his black Names, but in some Shew of Good ; for Men are terribly afraid of black Devils, but hold a Correspondence with your white Devils, especially your religious Devils, when they can transform themselves (as the Apostles of Christ) into Angels of Light : And by these the Devil hath his strongest Holds, viz. by spiritual Wickednesses in high Places.

4. And further : Satan is like a Thief, and therefore steals away and departs in the Night, even while the good Man of the House is asleep. Security is the Bane of the Soul, when Men are Careless and in the Night (pg.251) of Ignorance : Now Thieves when they go away, they steal out without any Noise or Tumult, softly and without any Candle, because they hate the Light. And as Thieves do not reside always in one Place, but shift from one Place to another, departing from one Road-Way to another, from one Corner to another, to avoid Discovery : So *the Devil goeth about*, (saith the Apostle *Peter* 1 Pet. 5.8. or rather *Job* C.1.7.) *and compasseth the Earth, and goeth to and fro in it*, shifting from one Place to another ; and it is for the most Part without any Noise or Renting in Men at all. And hereupon it is that Men are the easier persuaded to

yield him Admission, because he departs fairly and smoothly ; he is a very quiet Guest, no Trouble with him at all, and such Guests, who desires not ? There is no Tearing or Renting at all, when Satan casts out himself ; but when Christ casts him out, then he tears, and then he rents, and then he roars ; for then he comes forth against his Will. But else he suffers them to sleep (as we say) in a whole Skin ; he doth not then disturb or rack the Conscience, or wound the Soul at all : And therefore it is with Men in this Case, as it was with the *Israelites* in *Gideon's* Time, when they pleaded for BAAL : *How long* (saith *Joash*) *will you plead for Baal's Cause, and contend for him*, Judges 6.31. The Devil did so mask and cover himself, that most People cried him up as a true God ; his Sleights were so subtly woven, that they took him for the only God, and his Service for the pure Service of God : They would plead for him, and they thought too, they had pleaded God's Cause ; but *Joash* tells them plainly, it was no other that they pleaded for, but BAAL ; so they not discerning him truly what he was, they pleaded for him, and contended for him : And in *Elijah's* Time they rent themselves, and cut their Flesh for his Cause 1 King.18.28. And so Covetousness is said to wear a Cloak, that is, because it will never appear in its own Shape : And so neither will Satan, that he may the better deceive. Our Saviour bids us *to beware of false Prophets in Sheep's Clothing, but inwardly they are ravenous Wolves*, Mat.7.15. such an one is Satan, for all his Quietness and Stillness within you.

Now Beloved ! You see, we have been unfolding and discovering unto you, some of the Subtleties and Depths of Satan ; if Satan shall now stir up any false Prophet, or lying Spirit, as he did to *Ahab*, saying, whatever this odd Fellow saith, yet go in Peace, go on and prosper : And they will not let you believe these Things ; you may then, if you will, go on, and go up with Confidence : But let me say to you, as *Micaiah* there to *Ahab*, if ye will still go up, be sure, ye shall surely fall : And it is very like, some may call you aside, as *Peter* did our Saviour, Mat.16.22. *And he* (pg.252) *began to rebuke him, saying, Master ! Favour thyself, none of these Things shall happen to thee* : Thou mayest go on in a fine smooth Way of Religion, and never feel none of this Tearing or Renting he speaks of : But (if you will take it) my Counsel is, to make them that Answer, our Saviour did to *Peter* : *Get thee behind me, Satan ! Thou art an Offence unto me* : And labour to see this Tearing, this Renting in thy self ; for when the Time comes, that Satan must in Reality depart, he will be sure to tear and rent the Man ; and when he doth not, though he seem to depart, he keeps Possession still, or if he be departed in Peace, he will return with seven other *Spirits*, worse than himself. Many persuade themselves, they have Grace, because they are of a smooth, fine, affable Disposition and Carriage ; and many Prophets daub them up with untempered Mortar, as if they had Grace from their Cradles, mine Ears have glowed, and my Tongue hath itched at their Flatteries ; whereas indeed all Men are as deep in *Adam's* Fall, one as another, and one as hard to be recovered as another. I have shewed you upon another Text , how all must suffer with Christ, none excepted, if they will be glorified with him : And shewed you wherein, viz. All and every one must be emptied, and humbled as Christ

was, when Christ comes to cast out the Devil out of these Men, (in Person himself) I'll warrant you, he will rend and tear them ; they shall be sure to feel him before he departs : When to gain Christ, and to enjoy the Life of Christ, they must be emptied of all their fine natural Endowments, and shall come to see the Ugliness, the Sinfulness of all their Thoughts, Words and Actions, and to be arraigned as the vilest Malefactors, for all their great Parts, and their fine, fair, smooth and quiet Progress in Religion ; for even these are as far off from the Life of Christ, as the other ; and they must be at the Mercy of the Judge, as much as the other ; and their secret and Heart-Idols and Defilements, are as odious to God as the other : I pray, where is then their inbred gracious Natures they talk of ? If they must pass through the Condemnation, and Annihilation, and Abdication, and Indifferency {impartiality}, before they ascend the Throne of Peace, &c. as I then shewed you ; and that they must fight with the strong Man armed, before he be cast out ; and enter the Lifts with that huge *Goliath* : I'll warrant you, they will find this a fiery Trial. The Apostle calls it a new Birth : What throes , and Pangs is there in natural Births ? And do you think, there is less in the new Birth ? No, no ! Deceive not yourselves ; far, far more ; for you must come to be slain, and crucified with Christ. I pray, (pg.253) consider seriously of these Things, and be not deceived and lulled asleep, nor (whatever ye do) receive not any such Pillows under your Elbows from any ; for they cry : Peace, Peace ; when there is no Peace ; and they say : Thus saith the Lord, when he hath not spoken unto them, but they flatter you with the Visions of their own Heart, and prophesy Lies to you in the Name of the Lord, Jer.23.16. For be sure, these unclean Spirits are in every one of us naturally, and they depart not without Tearing, as this unclean Spirit in the Text did to this poor Man.

Beloved ! Know further, that all those, that are the unclean Spirits, which God will cause to pass out of the Land, Zech.13.2. and those unclean Spirits, that he will cause to pass out of your Souls. And I say, 'tis to be suspected, that when as these unclean Spirits go out, without RENTING, they intend a second Return : And contrarily, where Satan departs with Renting, he hath no Hopes of Repossession ; for where he spoils and tears his Lodging at his Departure, he finds, that 'tis he, that is stronger than himself hath cast him out ; and that such a Soul is weary of such a troublesome Guest, and turbulent intruding Inmate : Whom he rents, he leaves ; and whom he tears, God repairs ; whom he rents, God renews and heals : Oh ! How I desire to have all our Hearts rent ; for then, and not till then will God regard them : ***Rent your Hearts, and not your Garments***, saith *Joel* C. 2.13. And ***a broken Heart, a Soul that is contrite***, and rent, ***O Lord ! thou wilt not despise***, *Psal.*51.17. And therefore, O sweet Saviour ! Rebuke thou all our unclean Spirits with Power ; command all our Sins and Corruptions, to depart out of our Hearts ; let them not reign, or have the Dominion over us ; but be thou our Lord, our King, and reign over us : Other Lords indeed have had Rule over us ; but do thou set up thy Kingdom, O Lord ! And cast down thine Enemies under thy Feet ; ***Thy Kingdom come ; for thine is the Kingdom, Power and Glory for ever***, Amen.

Come Lord Jesus ! come quickly.