



O F
W A L K I N G
WITH
G O D

GENESIS, 5. 24.

*And Enoch walked with God, and he was not, for
God took him.*

CHAP. I

Text Opened.

In this Chapter we have the Genealogy from *Adam* to *Noah*: and it's observable, That God passeth all along and saith, *Adam* he lived so long and begat sons; and so after wards they lived and begat sons and daughters and then died. He only mentions them briefly, till he comes to *Enoch*, and there God seems to make a stop: He doth not only tell you how long he lived, and begat sons and daughters,

daughters, and died; but he addeth, *Enoch walked with God.* The holy Ghost spends three verses upon *Enoch*, He tells you how long he lived and begat *Methuselah*, and *Enoch walked with God.* And in the 23. verse there he speaks of him again; and in the 24. *Enoch walked with God* again. As if the Lord should say, Oh my servant *Enoch* I must not pass by him, he was an eminent holy man In his generation, I must not pass by him without some especial testimony: as if God should say, Oh he was the delight of my Soul, he walked with me: *Enoch walked with God.*

Enoch he was a Prophet in his time, he conversed much with God, and God revealed much of his mind to him. We find in the Epistle of *Jude* 14. there the holy Ghost mentions him again, *Enoch also, the seventh from Adam, prophesied of these, saying, &c.* *Enoch prophesied, he was a Prophet:* Where do we find *Enoch's* prophesie in all the Book of God? we have the prophesie of *Isaiah*, and of *Jeremiah*, and other Prophets; But where's the Prophesie of *Enoch*? Here the holy Ghost saith, That *Enoch* prophesied, saying, *Behold the Lord cometh with ten thousand of his Saints &c.* Now for the prophesie that is here mentioned by the holy Ghost, in this Epistle of *Jude*, we have it not set down in words fully, but yet we have somewhat set down even in a verse or two before my Text, of *Enoch's* prophesie, and that is in the very name of his son *Methuselah*, there is that very prophesie of *Enoch* that the holy Ghost speaks of in the Epistle of *Jude*, in the name (I say) of his son *Methuselah*, for *Methuselah* signifieth thus much, he dieth, and then the sending out, that is the flood, he dieth and then comes the flood, that's the signification of the name *Methuselah*: So that *Enoch* prophesied many hundred years before the floods coming; and that prophesie seemeth to go further for Gods dealing with people in those times, were but a type of his dealing with men in after times. That the Lord would send forth a flood against all wicked and ungodly men in due time to destroy them, he dieth, and then

the sending forth of the flood, for the flood did come in the very last yeer of *Methuselah*, and that's observable that this *Methuselah* he liv'd longer than ever any man liv'd since the world began, *At the daies of Methuselah were nine hundred and sixty nine yeers, and then he died.* Now this may be one reason of the lengthning out of his life, that he might fulfil the prophesie of *Enoch*, for *Enoch* prophesied that the flood should come when he died, now because God had work to bring about, and to defer the flood for a while after, therefore *Methuselah* must live so long.

God doth lengthen out, or shorten mens lives according to the work he hath to do, according to the use he hath to make of them. But thus much for *Enoch*: The person who it was.

Enoch Walked with God.

Now this phrase of walking with God, sometimes it signifies some special ministration before the Lord, as in the *1 Sam. 2. 30 35. Wherefore the lord god of Israel saith, I said indeed, That thy house and the house of thy father should walk before me for ever.* And then in the 35. *I will raise me up a faithful Priest that shall do according to that which is in my heart, and in my mind and I will build him a sure house and he shall WALK before mine anointed for ever:* That is, for a special and holy ministration, so it's taken sometimes.

But here we are to understand it more largely: (though it's true, *Enoch* was a Prophet and he might be said to walk with God in regard of the special ministration of his Prophetical Office that he had;) for walking with God, in waies of righteousness and holiness: so walking with God, as it's said of *Noah*, that was his great grand-child, in the 6. of *Gen. 2. These are the generations of Noah, Noah was a just man and perfect in his generation, and Noah walked with God.* This his greatgrand-child (no question hearing of his fathers walking with God was a great argument for to move him to the like, and his walking with God is described

cribed to be in being righteous, and in being perfect with God. The 70. in their translation turns this that you have in your books *walk with God*, by the word, *he pleased God*, And that's observable that the holy Ghost in mentioning *Enoch* in the new Testament, doth follow the translation of the Septuagint in the 11. of the *Heb.* there you shall find that *Enoch* is mentioned among the Catalogue of the Beleevers there: *By faith Enoch was translated that he should not see death, and was not found, because God had translated him*: for before his translation he had this testimony, that he pleased God. That word that you have here in *Genesis* rendered, *he walked with God* in the *Hebrues* it is that he had this testimony, *That hee pleased God*: & indeed it comes to one, he walked in the waies that God was pleased and delighted in.

He pleased God.] The *Calde* translates it, *he walked in the fear of God*; and so some Interpreters quoting the *Jerusalem Targum*, he served or labored in the truth before the Lord: and that's one thing further in the explication that it's said, he walked with God *after* he begat *Methuselah*. Some now think that *Enoch* was a wicked man before the time that he begat *Methuselah*, in that sixty and five years there's no mention of his walking with God, but *Enoch* lived sixty five years and begat *Methuselah*, and he walked with God after he begat *Methuselah*: but that's no sufficient ground to conclude, because it's said *after*: that he did not before; it might rather be to note the constancy of his walking with God, that he continued in the constant course of his life in his walking with God. I shall need to speak no further of the explication of this first part of *Enoch's* walking with God. The point of Doctrine from it is this.

CHAP.

CHAP. II.

The Doctrines raised from the Text, and the Treatise divided into several parts.

That 'is the great excellency and commendation of a Godly man, to walk with God : Or, That 'is the highest testimony that can be given of a man that he walks with God. Walking with God is a high excellency, and whoever hath this testimony, hath the highest testimony that can be given unto a man in this world, that he walks with God. And therefore that's observable, that God mentions him twice, as if he loved to mention his poor creatures walking with him : at the 22. verse, *And Enoch walked with God.* And then in the 24. verse, *And Enoch walked with God.* Oh ! as if God should say, This is that which is the delight of my soul indeed. Yea, and that's observable in the Testimony of Noah, in Gen. 6. 9. perhaps in the reading of it you may not observe that which I shal observe unto you now, *Noah* (saith he) *was a just man, and perfect in his Generations, and Noah walked with God.* He doth not say thus, *Noah* was a just man, and walked with God : But mark, he repeats *Noah* twice, *Noah* was a just man, and perfect in his generations, and *Noah* walked with God : as if he should say, This is the blessed man that lived in a wicked generation, and though that generation was sinful and wicked, yet he kept close with God ; *Noah* was just and perfect, and *Noah* walked with God ; Oh I take delight in this *Noah* : Consider my Servant *Noah*, *Noah* was thus, and *Noah* walked with God. There's a great Emphasis in doubling of his name, and there can be no reason given of it, for the sense would be perfect without it : as if he should say, *Noah* was a just man, and perfect in his generation, and walked with God : But for the putting of a special incomium upon *Noah*, Oh !

D d

Noah

Noah was a just man and perfect in his generations, and Noah walked with God. Oh! 'tis the excellency of a man to walk with God, and for God himself to own a man and to say, that he walks with him: Men may live in a practice of the duties of Religion, External duties, and go very far that way, and yet be strangers unto God, never know what it is to walk with God; they may have by-ways of their own in which their hearts do walk; as the stars that have a motion turn about by the primum Mobile, the first mover, one way, but they have a secret motion the other way themselves: and so, though many in their external profession seem to be moved one way, but secretly their hearts move another way, they do not walk with God all that while, they did pray and reade, and hear, and come to sermons and make great profession, so as men might think they walked with God, but it was not so. As it is with a ship, you may be bound to such a port, and the ship and the sails blow that way, and yet when the ship goes east, a man may walk up and down in the ship west-ward: so in profession, a man seems to be carried east-ward, yet his private walks may be another way, to his own ends, to his own designs; but here's the honour of a man when God himself shall own him, as if God should say concerning *Enoch*, I who am a God that am the Seer and Searcher of all mens hearts, and I observe the waies of my servant *Enoch*, and I see him not only in the outward profession of godlyneſs, but in the secret of his soul he walks with me, he hath no by-walks at all, but he keeps himself close with me and walks with me continually; *Enoch walked with God.*

This phrase, *Walking with God*, we have exprest in Scripture in divers other phrases that are to the same purpose: as walking before God, *Gen. 24. 40. The Lord before whom I walk*, saith *Abraham*; and so God bad *Abraham*, *walk before Me, and be upright.* And so in the 116. *Psal. 9. I wil walk before the Lord in the Land of the Living. Remember how I have walked before thee*, it's said of *Hezekiah*.

And

And sometimes the same thing is expressed by walking after the Lord; in the 13. of *Deut.* 4. *Ye shall walk after the Lord.* As a child walking after his father, though he walks step after step, yet he may be said to walk with him. And sometimes by walking in the Name of the Lord, *Micah*, 4. 5. *We will walk in the Name of the Lord our God.* And then fourthly, by walking in the Spirit of God, *Gal.* 5. 16. and here, *walking with God.*

Walking before God,

Walking After God.

Walking in the Name of God,

Walking in the Spirit of God. Or,

Walking with God. They all come to the same purpose.

Now for the opening of the Point, there are these Four Things that I intend in the handling of it.

First, *What it is to walk with God, or to describe the work of God in bringing the Soul to walk with him, and the way of the Soul in walking with God.*

Secondly, *To shew you the excellency that there is in this walking with God; what a blessed thing it is for a Christian to walk with God.*

Thirdly, *Give you some Evidences of a mans walking with God.*

Fourthly, *To give unto you some Rules how you may come to walk with God, to have your lives so as you may have this testimony even from God himself, that you do walk with him.*

These are the four Things.

For the First: The Description of walking with God, the Work of God in bringing the Soul to walk with him, and the way of the Soul in walking with God.

CHAP. III.

How the Soul is brought to walk with God, Discovered in Six Particulars.

First, Every one by nature goes astray from God : In the 58. Psal. 3. it is said of al the wicked; that *they are estranged from the womb, they go astray as soon as they are born, speaking lyes.* That's one of the first things wherein wickedness appears in children, but 'tis from the very womb that they go astray, before they can speak : 'tis natural for the wicked to go astray from God as soon as they have any being. The way wherein men naturally do walk, it is the way of death, it's the way of their own hearts, of their own counsel, it's the common course of the world, it is the walk of the flesh. But now, the work of God in bringing the soul to walk with him, it is, First, To cause the soul to make a stop in the way that men naturally walk in : Those that the Lord hath left for a while in the way of Nature, that walk in the way of death, the Lord is pleased to come to them by some mighty work of his, to make a stop, by considering, where am I ? what's my way ? whither am I going ? Is the way that I am in, like to the way that becoms an immortal Soul ? Is the way like to end well, that I am walking in ? It causes the soul to make a stop in it, and begin to think where it is, whither it is going, and so usually causing some feat, fearing it is in a way like to miscarry, so that it dare not proceed further in that way that it hath been walking in all this while, though never so pleasant a way, though never so suitable to the flesh, the Lord forbid that I should go on in the way that I have walked in. There's a stop caused.

Secondly, *The Lord manifests to the soul the way of life, what the way of life is.* This stop of the soul is just like to

that we read of *Saul*, that when he was posting on in the way of Death, there did shine a light round about him, and caused him to stop so that he could go no further. But then (I say) the Lord manifests to the soul what the way of life is. In the 30. of *Isa.* 21. *And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.* Oh! how many are there that can tel this by Experience, that they have been walking in the waies of death, of eternal misery, and blest themselves in those waies? But there was a blessed time wherein God caused them to hear a voyce as it were behind them, saying, This is the way, walk in it; you are out of the way; but here's the way of life, if you would not perish eternally, here's the way, walk in this way: It is a secret voyce that the Lord causes to be heard in the soul, but yet a powerful voyce. Perhaps you have come to the Word, and have heard what the way of life is; but yet that never hath given a turn to your hearts: but when God would have the soul to come in to walk with him, he causes the soul (besides the outward voyce of the Word) to hear a voyce behind in secret, and yet powerfully, saying, Oh! this is the way: Oh thou poor soul that art wandring from the way of life, and art going on in the way of eternal death, Come in, come in, here's another way, This is the way, walk in it: And so the Lord gives a mighty turn to the soul by that secret voyce.

Thirdly, *The Lord makes peace between himself and a sinner*: He doth reveal the Doctrine of Reconciliation. For a sinner at first, when he comes to have his eyes enlightened, when he comes to know himself, and to know God; certainly God at first cannot but appear terrible to a sinner that hath walked in the waies of death formerly, and though I see my way to be dangerous, and I see another way to be good, Oh but God is terrible to me, and how can two walk together that are not at peace? In *Amos*, 3. 3. *Can two walk together except they be agreed?* saith the Text. Oh there is naturally an enmity between Man and God, every man in the world, is naturally an Enemy to God; and can there

there be two walking together unless they be agreed? Oh! you that are going on in the waies of enmity with God, surely you are strangers to this way walking with God, can you walk with God before you are agreed? No soul can have this testimony given of it, that he hath walked with God, but such a soul as is reconciled to him: God doth manifest that in some measure to the Soul before it's able thus to walk with him, as here *Enoch* did, and certainly *Enoch* came to walk with God by this; for the Holy Ghost in the fore-named place of the 11. of the *Hebrews*, saith, *It was by Faith* that he did it, and without Faith, it's impossible to please God, that's as much as, without faith it's impossible to walk with God. The Holy Ghost means the same thing, when the Apostle saith, that he did walk by Faith, and without faith it's impossible to please God, therefore there must be a work of Faith to bring the Soul to be reconciled, and that there may be an agreement between the Soul and God before it can walk with him. That's the third thing.

Fourthly, *Though there be peace made, so that God doth not appear as an Enemy against the Soul, yet there may be some strangeness after peace made.* There was peace made between *David* and *Absalom*, *David* was passified towards him, yet he would not see his face for a while, he would have him be gone from his presence, there should not be that converse with him in that familiar way as a child with the father for a while: So though there be peace made, yet there's required a further work of God for the souls walking with him, that is, That God should render himself in loveliness, and fulness of mercy, and sweetness, and delightfulness unto the Soul, that there may be a familiarity between the Soul and God. It's one thing for me to know God is not as an Enemy to me, that he doth not intend wrath and misery against me; and another thing for the Soul to apprehend the sweet delightful countenance of God, and the imbracements in the arms of his mercy, and those condescensions of God, that he is willing to come and deal with us

as a friend with his friend in a familiar way : Therefore that's a fourth work, the Lord is pleased to manifest himself to the soul in the sweetness of his love, and his delight ; Not only thou art that soul that shalt not be damn'd, that shalt eternally be sav'd ; but thou art the soul that my soul delights in, thou art one that I take as my friend, and that I love to deal with in all sweetness, and to bring into a familiarity with my self. This is that that is manifested to the soul for the bringing of it to this walking with God, that here the holy Ghost speaks of concerning Enoch.

Fifthly, *The Lord is pleased to send his holy Spirit to guide the soul to himself, and to guide it in walking with himself* : In the 8. Rom. it's said, *All that are the sons of God are led by the spirit of God*. As a father when he walks with the child he gives him his hand and leads along the child with himself : when any comes to be a child of God, God puts forth his hand and leads him, and so they walk together. As have you not seen sometimes a father and child walking in the garden, the father puts forth his finger and the child takes hold of it and so walks along with him : even so the Lord puts forth his spirit into a gracious soul, and God and the soul thus walks together being led by the spirit of God ; in the 35. Isa. 8, 9. there you may see what the Lord speaks of the way of the redeemed ones. *And an high-way shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it, but it shall be for those ; the wayfaring men though fools, shall not err therein*. Though they be very weak and fools, yet they shall not err therein. And no Lyon shall be there, nor any ravenous beast shall go up thereon : it shall not be found there, but the redeemed shall walk there, that's the priviledg of the redeemed ones. Now this way of walking up unto the Land of Canaan from their captivity, it's typical, to typifie the walk of the soul with the Lord.

Sixthly, For the souls walking with God, there is this further done by God, *Christ the Son of God he takes the soul and brings it unto God the Father, as the Spirit leads, so Jesus Christ.*

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The Lord Jesus Christ he brings the soul unto the Father to render God and the soul familer together: In Ephes. 2. 18. *Through him we have an access by one Spirit unto the Father*: We have an access through him, we have a manuduction, He brings us unto the Father, we have access through Jesus Christ. As if a prince should take a Traytor that is reconciled to his Father, having his pardon, and his Father being passified towards him, the Prince comes and takes him by the hand, and saith, Come I'll bring you unto my Father, and I will walk along with you unto my Father: So it is, None that ever hath been a sinner can walk with God, but Christ must walk together with him; Christ walks along with him, and so God is ever more rendred sweet, amiable, and lovely; why? Because Christ hath him by the hand (as I may soe say) God the Father hath him in one hand, and Christ hath him by the other hand, and so the soul walks in this blessed walk, between the hands of God the Father and the Son; and the holy Ghost leads and guides him too.

CHAP. IV.

Walking with God what it is, Opened in Nine Particulars.

BUT now, The way of the soul in this walk with God: When the soul is thus brought to God, and by this means enabled to walk with him, Then what's the way of the soul in walking thus with God?

Walking with God causes the soul to eye God.

In the first place, Now the soul being come thus to God, in all the waies of God it eyes God, and sets God before it. *Enoch walked with God*: that is, *Enoch in the waies of his life*

life set God before him, and did eye God in his waies; First beholding the infinite beauty that is in God. Secondly, God being the fountain of al good to the soul. Thirdly, the soul apprehending God infinitely worthy of all honor. These three things causes the eye to be upon God continually: The Lord hath infinic excellency and beauty in him. The Lord is the fountain of all good to me: The Lord is infinitely worthy of al honor and service; and a soul walking with God, eyes God thus continually. In the 26. *Psal. 3. For thy loving kindnes is before mine eyes, and I have walked in thy truth*: Oh Lord! I see thee amiable, lovely, and gracious, and the fountain of all good, and Lord, I have walked in thy truth, setting God before me; so in *Psal. 16. 8. I have set the Lord alwaies before me that I might not fall*. A soul that walks with God scarce eyes any thing but God, when it enjoyes the creature yet the eye is upon God; as the little child walking with the father looks up to the father; every soul that walks with God hath his eye upon him, for there's no such lovely drawing object to the soul as God himself is; whereas wicked men they do not find God to be such a lovely object, sees no such excellency in him, and therefore they rather turn their eyes away from him, they look another way, *Psal. 86. 14. They do not set God before them*; men that walk according to the lusts of their own hearts in their wicked sinful waies, the Lord is not in all their thoughts, as in the 10 *Psalme*. That's the first thing in the way of the souls walking with God, he eyes God, and sees God before him.

Walking with God causeth a man to carry himself as in Gods presence.

Secondly, *The soul behaves its self as in Gods presence*. I see my self in Gods presence, and my eye is upon God, Oh let me then look to my self, that the carriage of my soul be as beleeems one who is in the presence of so holy, so great, to glorious and blessed a God as the Lord is, in the 2 *Cor. 2.*

17. *As of God in the sight of God speak we in Christ*, saith the Apostle; when we come to do any thing, we do it as of God, in the sight of God, knowing that we are alwaies before God. *Augustine*, speaking concerning *Noah's* walking with God, he hath this expression, *Noah* walked with God, that is, he had God alwaies present before his eyes, walking so holily, and so revered God: This is to walk in the fear of God, when the soul upon the apprehension of Gods presence shal labor to compose its self as befeeming the presence before whom it is, and this indeed is the walk that you shal find the Saints of God in all day long: would you know where to find a Saint? you may know his walk, you shal al the day long find him walking in the fear of the Lord, *Proverbs* 23. 17. saith the text there, *Let not thy heart envy sinners: but be thou in the fear of the Lord all the day long.* He doth not say, do thou fear the Lord al the day long, but be thou in the fear of the Lord al the day long. Oh the walk of a Christian should be so from morning to night, to walk in the fear of the Lord; and nothing in this world should put him out of this walk, no temptations should cal him out of it, but in the fear of the Lord al the day long: This is the walk of a Christian, when he labors to behave himself as befeems the presence of God.

Walking with God is, when we make Gods Will the Rule of our will.

Thirdly, The soul may be said to walk with God, *When the way of it is the same way that God himself goes, the soul doth that that God doth*: What's the way of God, but the way of holiness; and righteousness? when the soul makes the Will of God to be the rule of it, I wil not be acted by my own will, I wil not be acted by any thing but by the Will of God: what is it that God wils? I wil the same thing: then the soul walks that way God walks, when it doth suite its self with God, lets the Lord as an example before it,

as the Scripture saith, *Be ye holy as your Heavenly Father is holy*; I see the holy and righteous waies of God, and I labor as a dear child to follow him, and to go in the very same steps that God doth: How doth God carry businesses? I will labor to carry things so as God doth, that my life shall hold forth a resemblance of God himself: this is to walk with God, to do as God doth, to imitate God. That's a Third thing in a Soules walking with God.

Walking with God is, when a Soul hath the same Ends that God hath.

The Fourth is this, Not only to do the same thing, to make the Will of God to be the Rule of it, *But to have the same Ends that God hath*: What's the End that God hath in all his waies? Surely it is, that his blessed Name may be magnified, that his glory may be set forth; Ple drive on the same design, that shall be the great design of my life, it's that that my soul shall aim at as the highest end of all things, and all things shall be subordinate to this end, even, The glory and honor of God, it's that that God aims at, and therefore that which I'll aim at: thus the soul goes along with God. As now, A man may be said to go along with another man when they do both drive on the same designs: Oh! this is a blessed thing indeed. We shall speak of that hereafter: but the very opening what it is, shews much of the excellency of it; and I beseech you as you go along, examine your own hearts, see whether by the very mentioning of these things you be not strangers to God; examine by the workings of God in bringing your Souls to walk with him, or otherwise by the way of the soul, in eyeing God, in behaving it self as in the presence of God, in making the Will of God to be its Rule, and in driving on the design that God doth.

Walking with God, is the observing the administrations of God, and suting the soul to them.

Fifthly, *It is the observing of the several administrations of God, and the suting of the soul to the several administrations of God in the world:* I open that thus, God sometimes seems to work in one way, sometimes in another way; now the soul that walks with God observes which are the several waies and administrations of God in the world, and let me (saith the soul) labor to sute my heart with them: that's thus, sometimes the Lord is in a way of Judgments, in the world, heaveie and dreadful afflictions: yea, sometimes against his own Saints, and people: then let me sute my heart according to this, *Oh Lord! we will wait upon thee in the waies of thy judgments,* saith the Church in *Isa.* Are we under Gods way of Judgments, in a way of afflictions? Lord, we will sute our selves to honor thee there according to that way, we will labor to exercise those graces that are sutable to these administrations of thine. And Lord, art thou in a way of mercy? we will sute our selves accordingly, and labor to draw forth and exercise our graces that are sutable to those waies of shine. And art thou in a way of affliction in my family, or in a way of mercy? Lord, I will labor to exercise those graces that are sutable to those waies of thine. This is to walk with God. As when we walk with a man, if he turn this way, then I set my self to go with him, and if he turns another way, then I sute my self to go with him that way: so though the waies of God be never so various, yet the soul that walks with God is sutable to those waies of God: Oh this is a great Art, a great Mystery to sute a mans self to these several administrations of God in the world. You shal have some that if God go in a way of mercy, Oh there they can bless, and praise God, and they think that this is to walk with God; but if God turns his back upon thee and takes away thy choicest earthly comfort (it may be) thy dearest yoke-fellow, and so comes in a way of afflictions, how canst

canst thou sure with Gods waies then? When God was in a way of mercy, then my exercise was in joy, and thanksgiving, and speaking good of his Name; but now the Lord is in a way of afflictions, now I exercise faith on God, now I exercise patience, now I exercise Christian wisdom, to know what good I can get out of this hand of God, that what courses soever God takes, yet still a Christian hath several graces to exercise in several conditions, and that not only while God is in a smooth path the soul can exercise Joy and Thanksgiving, and speaking good of his Name: But let God go into a rugged path of very great afflictions, yet the soul doth sure its self unto God according to his several administrations; this is to walk with God.

Walking with God is, To have a holy dependence upon God. Opened in Four Particulars.

Sixthly, Walking with God, it is, *To have a holy dependence upon God in all his waies.* For one to live in a holy dependance upon God for these Four things.

First, In a holy dependance upon God for *Direction*, Oh! *lead me in the way of thy truth.* When a Christian looks up to God, and depends upon him in the constant course of his life, depends upon him for direction, Oh Lord! teach me thy way, Lord, lead me in the way of everlasting life, Lord, send forth thy light and thy truth to guide me; Thou shalt be my guide even unto death, when the soul dare not go one step further, then it sees God going before it, and therefore it saith, Lord lead me, guide me: I beseech you examine as you go along, can you say, that in the course of your lives this you find; That you walk in a holy dependance upon God for guidance and direction in every step? whatsoever you meddle with, yet your walk is thus: in a holy dependance upon God for direction in your business, and according as the business is, of lesse or greater consequence the heart works more after God for guidance and direction for that business. But now, the men of the world

world they are afraid that God should lead them into hard paths, into troublefom waies, and therefore they are shy of Gods guidance; this is the way of wicked hearts, (I say) they are shy of the guidance and direction of God; but a gracious heart saith, let God lead me, and let the way be what it wil. The wicked are guided by their own thoughts, by their own counsels, by the examples of other men, what's most suitable to their own ends; but the way of the Saints is this, Lord, guide me.

Secondly, *Their holy dependance upon God, is for protection to protect them in what they do.* Lord, I am in the way that thou hast guided me into, I may meet with much trouble and affliction, but Lord, do thou protect me, do thou defend me in this way of thine. As the child walking with the Father, if he hears any noise that doth scare him, he looks up to the Father, and depends upon his Father to be protected: So when a child of God shal in al his waies, walk in a holy dependance upon God for protection, this is to walk with God.

Thirdly, *The Soul depends upon God for assistance in any thing that it undertakes.* Lord, this is the work that thou callest me to, Oh let me have strength from thy self in this work, I can do nothing without thee Lord, and let me have assistance from thee. Whereas the wicked, they make flesh their arm, and therefore there's a curse pronounc'd against them, in Jer. 17. 5. verse, they are strangers to any such work as this, of dependance upon God for assistance: Now and then at a spurt, they will say, that God must help them, and they can do nothing without God: I but to have a holy, gracious frame of Spirit, to walk in a holy dependance upon God for assistance in every business, this is far from the wicked and ungodly.

Fourthly, *The soul walks in a holy dependance upon God for a blessing upon al it doth.* Walk before me, and be upright, I am thine exceeding great reward. As if God should say to Abraham, Walk in dependance upon me, I am thy reward, though thou hast little encouragement in the World, yet look

look up to me for thy reward: so when the soul turneth from men, and the world, and minds not so much what encouragement it hath from the world, but looks up to God, Lord, I depend upon thee for a blessing, and however things seem to go, yet Lord, I look up to thee for the bringing all to a good issue; here's now a soul walking with God.

Walking with God makes a man free and ready in the waies of God.

Seventhly, *One that walks with God, in all his waies of Holiness and Obedience his heart is free in him, becomes off readily to every good work*, he is not hall'd and puld to God, but he walks with him. There's a great deal of difference between one that is dragged after another, (as if you should drag a prisoner that hath no mind to go that way) and another that walks up and down with delight and pleasure with you: 'Tis not enough to walk with God, for to be in the way that God would have you to be, or to do the things that God would have you to do, except your hearts do come off freely in the waies of obedience, except there be a cheerfulness in the waies of obedience, except you choose the waies of holiness as the waies that are most futable to you, this is the walking with God. In the 119. *Psul. 45. I will walk at liberty*, (saith David) *for I seek thy precepts*. It's a notable Scripture. The men of the world they think that there is no walking at liberty but for them to satisfie their desires to the uttermost, to walk after their lusts, which is the Scripture phrase: No but saith David, my liberty is this, I seek thy precepts. A carnal heart thinks it is the greatest bondage in the world for to seek the precepts of God, and to conform to Gods precepts, that I must walk according to rule, that's a bondage: No, I'll walk at liberty, for I seek thy precepts. It's an excellent argument of grace in the heart, to account the precepts of God to be the greatest liberty to the soul: When I am in the waies

waies of sin, I am in the waies of bondage, I am a slave to Satan; but when I seek thy precepts, I am at liberty. As a man when he is walking up and down in the fields, he is at liberty. So when the soul is walking with God it is at liberty, but when the soul is walking without God it is in a dungeon, a prison; but (I say) when it walks with God it is at liberty, it comes off freely in all the waies of obedience.

Walking with God consists in communion with God.

Eightly, Walking with God consists in the converse and communion that the soul hath with him in holy dutie; There are the special walks of the soul with God, and of God with the soul in the duties of holy worship. In the 18. of *Levit.* 4. saith the Lord there, *Ye shall do my Judgments, and keep mine ordinances, to WALK therein, I am the Lord your God.* You must Walk in Gods Ordinances, the Ordinances of God they are the Walks of a gracious soul, and there the soul meets with God, in the 26. of *Levit.* 11, 12. It's a notable Scripture to shew that in Gods Ordinances there the soul meets with God. *And I will set my tabernacle amongst you, and my soul shall not obbor you, that is, shall delight in you, And I will WALK among you, and will be your God, and ye shall be my people. I will set my Tabernacle amongst you:* What's that? That is, mine Ordinances, you shall enjoy mine Ordinances, you shall have the duties of my Worship, and I will walk among you: then God walks among us when we enjoy his Ordinances. So that you see in the 18. of *Levit.* there God saith, *You shall walk* in mine Ordinances, the Ordinances are the Godly mans walk: then in the 26. of *Levit.* the Ordinances are Gods walk; so that we too they walk the same way, and there God and a gracious heart meet together. The Churches enjoying Ordinances are the Candlesticks that we read of in the 1 of *Revel.* 13. *In the midst of the Seven golden Candlesticks was one like unto the Son of man, clothed with a garment down to the*

the feet and gird about the paps with a golden girdle: The Lord Jesus Christ is in the midst of the Candlesticks; that is, in the midst of the Churches, where there are the Ordinances of God, there he is, and if you would walk with him you must find him there; in the 68. *Psal.* 24. there likewise you may see what the way of a gracious heart is in walking with God, *They have seen thy goings, O God, even the going of my God, my King, (where?) in the Sanctuary.* If you would walk with another you must know where his goings are, observe where he uses to walk, and be going there. They have seen thy going, O God, even the goings of my God, my King, in the *Sanctuary*; there's the goings of God, if you would meet with God and walk with him, it must be in the *Sanctuary*, it must be in his Ordinances. In the 7. of *Cant.* 5. verse, it is said, *That the King* (speaking of Christ) *is held in the galleries*; now what's that but in the Ordinances? that's as it were the galleries of the great King of heaven and Earth. And you know Princes and great men, they have their sumptuous galleries wherein they use to walk, and only cheif favorites are permitted and suffered to be there to walk up and down: *The King is HELD in his galleries*: that is, when Jesus Christ is in Communion with his Saints in his Ordinances, in the duties of Worship: Oh 'tis the most pleasant gallerie to walk in that he hath, it's as pleasant a gallery as he hath in Heaven it's self, Oh! he loves to be there, The King is *Held* there. Oh! many a sweet and comfortable turn hath a gracious heart in these galleries, that is in the Ordinances and Duties of Worship in walking with Jesus Christ.

When the soul is exercised in the Ordinances, it hath converse with Christ, it hearkens what Christ saith, and Christ hearkens what such a soul saith, I will hearken what he wil say, and the soul knows the voice of Christ, 5. *Cant.* 2. *It is the voice of my beloved*, saith the Spouse. Oh it knows what the voice of Christ is when they walk together in Ordinances: Christ I speaks to the soul, and the soul knows his voice, and the soul speaks again to Jesus Christ,

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there is a blessed converse between them, Christ lets himself into the heart, and the heart opens its self to Christ, Oh! the Communion that a gracious heart hath with Jesus Christ in Ordinances it is unspeakable! Only those that are acquainted with it understand what the meaning of conversing with God there means; It is with many even as it was with *Adam*, that when God came to walk in the garden, we read that he was hid in the bush: The Ordinances and Duties of Worship are as *Paradise*, as *Eden*; and God comes many times to walk with us, and would feign have communion and converse with us, yet Oh how many times are many of his servants hid in the bush; they have walked loosely, and contracted some guiltiness upon their spirits, and so the presence of God is terrible to them, and the more the voice of God, and the presence of God is in an Ordinance, the more they are afraid because of some guiltiness: they are intangled in the bush when as they should be conversing with God. Oh the difference that there is between some Christians and others in the exercising themselves in the Duties of Worship! There are some that when they are Worshipping of God, Oh what sweet and blessed terms have they with God, and Communion between God and their souls! and others, though (it may be) they have some good in them, yet they are intangled in the bryars of the world, and though God be in the midst of his Ordinances, yet they have no converse, no communion with him at all.

Walking with God causeth the soul to follow God more as he reveals himself more.

The Ninth Particular is this: *The soul that walks with God, as God reveals himself unto it still more and more, so it follows God more and more, and still seeks to glorifie God more and more, that's walking: There is a progresse in the waies of godliness where there is a walking. The soul when first it is led by the hand of Jesus Christ to God, & comes and walks*

walks with him, Oh 'tis sweet and comfortable, but still as God reveals himself more and more to the Soul, so the soul still grows up in Godliness more and more, and still is more holy, and more gracious, and honors God more in the Conversation of it than formerly it hath done, it gets neerer and neerer to Heaven every day; this is to walk with God. There's a notable Scripture in the 63. *Psal. 8.* David saith there, *My soul follows hard after thee, O Lord, thy right hand upholdeth me.* As a poor child that is walking with the father, it may be he is weak, and cannot go so fast as it doth desire; but the father puts forth his hand and takes hold of him, and so upholds and strengthens the child, and it follows hard after the father. So 'tis here: Oh Lord, thy right hand upholdeth me; if it did not uphold me, I could not walk, but thy right hand upholds me, and then my soul follows hard after thee, and so increases in godliness more and more: *I will praise thee more and more*, saith David in another place, speaking of the honor that he desired to give to God in his way, he professed he would still ad to the praise of God, and praise him more and more.

These are the principal things wherein walking with God consists.

Now to al these take in that Consideration that we have mentioned al along, and that makes it up, That all these are in a constant course of a mans Life, This *Walking with God.*

Some other men that know not what it is to walk with God, perhaps they may come and walk a step or two in Gods Waies, but they quickly turn our again, and they find them tedious and irksom to them: But the heart that walks with God, doth al this that I have named.

That is, Eyes God in al his Waies. Behaves its self as to the presence of God. Walks in the same way God doth. Observes Gods Designs. And so likewise the rest, and all this in the constant course of his life.

But true, Though the violence of some temptation, there

may chance to be a step astray, or there may be perhaps some fall in the way; but still the heart is God-ward, and still is towards God, it gets up again, and walks again in the way, it doth not merely go a step into the way of God as some carnal men do; it may be sometimes when Gods hand is upon them, or upon the hearing of some Sermon, then their hearts are a little touch'd, and they seem to be a little froward; but take the constant course of their lives, and it's in the way of Sin; But the constant course of the waies of the Saints, are in the waies of God. As now, a Swine may go through a fair meadow, I but that's not the place that it doth so much regard, but it would be in the mire and dirt, and there it wallows. So it is with many wicked men, they wil come and hear, and pray, and do some good duties, this is a Swine in a meadow; but when they come to those waies that may satisfie the lusts of the flesh, there they wallow, that's their proper place, and therefore far from walking with God. A begger wil perhaps follow a man a little way so long as he hath hopes of getting any thing by him: but if the man goes stil a-way from him, he turns aside to another way, he will go no further along with him; so 'tis with many men, even many professors they would seem to follow God perhaps for comfort, and for something that they would have from him; but if they cannot find presently what they would have from God, then they turn aside: whereas (I beseech you observe this) the difference between a friends walking with another out of delight of Communion with him, and a begger that only goes along with another man begging for an alms; The man that goes along begging for the alms he doth not regard the company of this man any further than he may have hopes of an almes from him, if he cannot have what he would have, or if he have once what he would have, he turns aside from the man: But a friend that is walking with his friend, that that satisfies him is, the company of his friend, and the converse that he hath with him while he is walking, and so he goes

on in a constant way, and walks to the end of the place where his friend is to go, and is sorry that the walk is so short, and still desires to converse with his friend : So I say, this is the difference for all the world in Professors, there are some that have some touch of conscience, and they see there is no way for them if they have not mercy from God but they must perish, and perhaps they will be seeking of God, and following of God, and crying to God for mercy : but if they have not comfort according as they expect they turn away from him, and seek for comfort other waies : But a gracious heart that is indeed turned to God, it doth not only seek to God for mercy for its self that it might be delivered from misery, but it sees an excellency in God, and finds sweetness in Converse and Communion with God, and loves the presence of God, and this is the ground of the constancy of his heart in the waies of holiness, Because it loves so much of the presence of God, and Communion with God, it is for God himself that the soul is in those waies, and such a one will hold out in the waies of God. Indeed one that meerly serves God in a servile way, and seeks himself only in seeking of God, such a one (I say) will be ready to turn aside; but where the soul walks with God out of a sense of Communion, Sweetness, and good that there is in Communion with God, such a one goes on in a constant way to the end, and is not tir'd in the waies of God as others are. You know, If you be walking from place to place, if you have good company with you, you are not weary, you account the journey nothing, why? because you have good company, and especially if you have good discourse all along too; so it is with Christians. Oh the waies of God come to be very easie to them upon this ground, and so they hold out.

CHAP. V.

*Twelve several Excellencies of walking with God,
Opened.*

THe next thing is, *The Excellency that there is in walking with God.*

The First Excellency.

And this may be in the first place : *The walking with God.* Oh there is an Excellency in it : If it were only this, That it makes the waies of God easie : All the waies of God, how easie are they to the soul that knows what this means, [*Of walking with God*] that hath God in his company continually, Oh the easiness that there is in the Waies of God ! it's that that is worth a world, and it's a very grievous and sad condition that men and women are in, who have convinced consciences, and dare not wilfully go out of Gods waies, but are alwaies drooping, and find them grievous and tedious to them : But it is because they have not communion with God in them : they are in them meerly upon necessity, because they ought to be in them. But the Saints find the waies of God more easie to them, for they have alwaies good company with them. *When I awake I am alwaies with thee,* saith *David*. The very nights are pleasant unto them : when he awakes, stil he is with God. There's many men and women cannot lie alone ; those that cannot sleep, when they awake, if they have no company with them the nights are tedious ; but if they cannot sleep, and yet when they awake, they have some with them, the nights are not so tedious to them : When I awake I am ever with thee, saith *David* concerning God. That's the first thing, for the Excellency of this walking with God.

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The second Excellency.

But secondly, This walking with God, it is, *most honorable*. Oh 'tis an honorable thing to walk with God. Attendance upon Kings and Princes we know is honorable; The Maids of honor, that do but attend upon a Queen, it's a great honor; the attendance upon a King, yea upon Noble-Men: But now, not only attendance, but free converse with Princes, that's more than meer attendance; to walk with an Emperour as a friend up and down in his Galleries, in his Gardens, in his Orchard. So it is with the Saints, *Abraham* is called Gods friend. *You are not my servants, but my friends*, saith Christ. God admits the soul to come as a friend and to have converse with him, Oh! this is honorable. They were accounted blessed that were in the presence of *Solomon*, that were but his servants to wait at his Table; much more to sit at his Table, to see the order of *Solomon's* Table: Then to be alwaies with God, and walking with him, what a blessed and honorable thing is this! It is the honour of Angels themselves, that they do but see the face of God, the Angels that are in Heaven do behold the face of God; what honour is it then for Christians to be alwaies walking with God? Honor! 'tis that that is the great honor and happinesse of the Church when she shal be in her glory. Mark how Christ doth expresse himself, in *Revel. 3. 4.* *Thou hast a few names even in Sardis, which have not defiled their garments.* What's promised to them? *and they shall walk with me in white; for they are worthy.* There shal be a glory put upon them, and they shal walk with me, for they are worthy. The walking with Christ, that's the greatest honor that Christ could promise unto them. And so in the 14. of the *Revelation*, it's said of those that stood upon Mount Sion with the Lamb, having harps in their hands, and singing of a new song in the 4. verse, *These are they that are not defiled with women, for they are Virgins; these are they which follow the*
Lamb

Lamb whithersoever he goes, these were redeemed from among men; being the first fruit unto God and to the Lamb. They follow the lamb whithersoever he goes: This is the honor that is put upon them: Oh the walking with God it is most honorable.

The third Excellency.

Thirdly, The Excellency of walking with God consists in this, *In the blessed satisfaction that the soul must needs have in walking with him*: to walk with life its self, with glory, with happiness, and that in a constant way, this must needs satisfy the soul, must I say bring inconceivable satisfaction and peace unto the soul thus walking with him. You know what Philip said, *Let us see the Father, and it sufficeth us*: What, would it suffice Philip to see God? Oh then! not only to see him, but to walk, and be continually with him. People will run many times but to have sight of a great man; but to be admitted into the same room and to walk with him, this is more, in the 23. of Exod. 14. And he said, *my presence shall go with thee, and I will give thee rest*: God promised to Moses that his presence should be with him, and then when the presence of God is with the soul, Oh the rest that the soul hath by the presence of God! Oh the lettings out of joy that there must needs be to the heart that walks with God! in the 38. Psal. 8. 9. *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the Rivers of thy pleasures; for with thee is the fountain of life: In thy light shall we see light.* Certainly where God walks there is a glorious light round about, that such a soul never walks in darkness, the light of God shines about it; as we read of those that walked with Christ to Emaus, the text saith, *Their hearts burned within them.* Certainly the hearts of the Saints walking with God must needs be filled with those influences from God that must make their hearts glow within them while they are walking with him: in Psal. 89. 15, 16. you have a notable Scripture there about the satisfaction of the soul in walking

walking with God, blessed are the people that know the joyfull sound: they shall walk O Lord in the light of thy countenance, In thy Name shall they rejoyce all the day, and in thy righteousness shall they be exalted. Those that walk with God they walk in the light of Gods Countenance, and in Gods Name shall they rejoyce all the day, and in his righteousness shall they be exalted. Oh! a blessed thing it is to walk with God. The speech of that noble Marquess *Galatius* that was of great birth in *Italy*, and forsaking all his honors and friends and coming to *Geneve*; he had this expression, saith he, upon a time feeling his sweet converse with God, *Curset* (saith he) be that man that account all the gold and silver in the world worth one dayes enjoyment of Communion with *Jesus Christ*. He had left a great deal of gold and silver, the Pope himself was a neer kinsman to him, and great possessions and kindred he had, and left it all to come to *Geneve* to profess the truth there, and he found al recompensed in Communion with Christ and his heart was so full with it, that he even curset those that should account all the gold and silver in the world worth the enjoyment of one hours communion with Christ: Oh an hours walking with Christ is more than all the world. I appeal to those souls that have been acquainted with this, whether would you have lost such an hour that you have been conversing with God for all the world? what would you take for the enjoyment of such an hour as that is? Oh not thousand thousands of worlds: a gracious heart would not take for some hours that it hath in enjoyment of communion with God in walking with him; Oh there's infinite sweetness in walking with God. There's a great deal of good to be had in walking with the Saints, as sometimes I have told you of *Dr Taylor* that was the Martyr, when he came to prison he rejoiced that ever he was put in prison there to meet with that Angel of God *John Bradford*. Now is it be comfortable to have communion with the Saints though in prison, Oh how sweet is it to have communion with God in walking with him! I remember I have read of a King, that

once beholding *Plato* walking up and down with other Phylosophers, he cries out thus; *Ob life! this is life and true happines; yonder is true happines*: he did not look upon his Kingdom as affording a life to him, and as affording that happines as he did beleve *Plato* and the Phylosophers had conversing one with another about Phylosophie; as if he should say, 'tis not the Kings of the earth that live the happy lives, but these Phylosophers that walk and converse thus one with another. Oh then what life and happines it is for the soul to walk up and down with God, and to converse with God himself! what though thou walkest in the vally of *Bacha*, yea what though thou walkest in the shadow of death in respect of outward afflictions, yet walking with God is that that will shine upon thee, and will sweeten thy heart even when thou art walking in the vally of *Bacha*, and in the shadow of death. In the 7. of the *Revel*, Se whether *Jesus Christ* leads the soul in walking with him, *The Lamb which is in the midst of the Throne shal feed them, and shal lead them unto living fountains of waters, and God shal wipe away al tears from their eyes*. Thus when thou walkest with *Jesus Christ*, he leads thee to the living fountains of waters that comfort thee; the comforts that thou hadst in the world were but as dirty puddles; but those comforts that thou hast in *Christ* when thou walkest with him, they are the fountain of living waters. That's the third thing wherein the excellency of walking with God consists, The abundance of soul-satisfaction that the heart hath in God.

The fourth Excellency.

The fourth Excellency that there is in walking with God is this, *It's a special part of the covenant on our part that God doth make with us, upon which the very blessing of the covenant doth in great part depend*: as that Scripture in the 17. of *Gen*. doth cleerly shew, where God is coming to make a covenant with *Abraham*, and to be a God to him and to his seed;

feed ; what's that God requires of *Abraham* now ? *Walk before me, and be upright* ; Then I am God alſufficient, and I enter into covenant with you, to be a God to you, and a God to your ſeed, *Walk before me and be upright*. As if that were all the thing that God look's at, that you ſhould walk with him and be upright : [then] you ſhal have the bleſſing of the Covenant. Oh this is a great excellency, that it is a ſpecial part of the Covenant that God makes with his people on their part : and then on his part, he will be a God unto them. What was it that God requir'd in the 6. of *Micah*, 6, 7. verſes, there you may ſee how God Prizes walking with him, that it's the great thing that God doth look at, whereas there were ſome that ſaid, *Wherewith ſhall I come before the Lord, and how my ſelf before the high God ? ſhal I come before him with burnt offerings ? with Calves of a year old ? wil the Lord be pleaſed with thouſands of Rams, or with ten thouſands of Rivers of Oyl ? ſhal I give my firſt born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul ?* What ſhal I do to pleaſe God ? Mark in the 8. verſe, *He hath ſhewed thee, O man, what is good : and what doth the Lord require of thee, but to do Juſtly, and to love Mery, and to WALK humbly with thy God ?* As if he ſhould ſay, This is the great thing, to walk with thy God ; not only to exerciſe ſome particular grace of thy Juſtice, and Mercy, but in general, to walk with thy God ; Never tel me of any thing that you would do for me, but in the conſtant courſe of thy life, walk humbly with thy God. This therefore was the comfort of *Hezekiah* when he had the meſſage of death come to him, in the 38. of *Iſa*. Remember O Lord (ſaith he) *how I have walked before thee in truth, and with a perfect heart ; he turned his face to the wall, and (the text ſaith) he wept* (it was for joy :) as if he ſhould ſay, Lord, it's true there hath been many infirmities in me ; but Lord, I have walked before thee in truth, and with a perfect heart ; as if he ſhould ſay, I may boldly challenge, and I do come now Lord to challenge the good of the Covenant, that thou wouldſt remember me according to the riches of thy mercy, for Lord

I have walked with thee: as if he should say, Lord, was not that the thing that thou didst require of my Father *Abraham*? why Lord, I have walked before thee, and I have been upright in some measure; therefore Lord, be a God allsufficient to me, Lord, remember thy Covenant, be a God to me, be All in all to me because of this. Oh my brethren! Is not this worth ten thousand thousand worlds; That the soul may be able to appeal to God that it hath done that which is a special thing that is requir'd in the Covenant on our parts; and so upon it may have the assurance of Gods performing the Covenant on his part.

The Fifth Excellency.

And then the fifth thing is, *There is a blessed safety in walking with God*, As in the 23. *Psal.* 4. there see the Prophet *David* that was a man much exercised in walking with God, saith he, *Yea though I walk through the valley of the shadow of death, I wil fear no evil, for thou art with me, thy rod and thy staff doth comfort me, I am walking with thee, and though I be walking in the shadow of death, I le therefore fear no evil.* Now is it not a blessed thing to be in safety alwaies with God? And in the 138. *Psal.* 7. saith *David*, *Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies: and thy right hand shall save me.* No matter what the trouble be so God be with the soul; he that walks uprightly walks surely, in the 10. of the *Proverbs*, 9. whereas it's said of the wicked that they walk upon a snare continually: in the 18. of *Job*, 8. *The wick'd walk upon a snare*: The waies of wickednesse that you walk in, they may seem to be pleasant and comfortable to you, but certainly you are upon a snare, and you may be catch'd and undone forever, though perhaps thou hast escap'd all this while, yet thou art in continual dangers, Every step (I say) thou goest on in the waies of sin, thou art upon a snare, and in danger to be catch'd to thy eternal destruction; But he that walks uprightly,

rightly, he walks surely, and this is a great excellency, for a man to walk surely, I know I am in my way for I am with God: A child doth not fear what way soever it goes in, if he can but see his father. Now the soul may know surely, I am in the right way, I am with God; and I am safe what ever danger comes, for I am walking with God.

The Sixth Excellency.

The sixth Excellency that there is in walking with God is this, *From hence the soul comes to enjoy a holy boldness and a holy familiarity with God.* It may be when the soul comes first to God, the presence of the great God strikes some fear, there is some dread of the Majesty of God; But when the soul hath used to converse with him, there is a holy familiarity that the soul hath with God, and a holy boldness, it can have free liberty to say any thing to him now; and this is the reason that some now that never knew what the spirit of prayer meant, and what the liberty of the soul in opening its self to God meant before, yet when they have come to be acquainted with the waies of God; Oh what liberty have they then in their spirits to open their hearts to God, yea, they can open their hearts to God as one friend to another. I remember its said of *Luther*, that when ever he was praying, he could speak to God as to his friend, In *Job*, 22. 21. *Acquaint now thy self with Him, and be at peace.* The soul comes to have an acquaintance with God, Oh what a phrase is here! What, acquaint our selves with God, that God should be our acquaintance! I, God is willing to be the acquaintance of the poorest Christian in the world, poor men and women, and Servants; and others that perhaps some rich men that is by them will scorn their acquaintance, but they account them rather (as it's spoken of some vile people) fit to be set with the dogs of the flock, yea, perhaps they be poor godly people, yet they think it too much debasing themselves to have any kind of acquaintance with them: Well; but the infinite
God

God though he is so high that he humble himself to behold the very things that are done in Heaven, yet this God thinks not much to be one of thy acquaintance, to be of the acquaintance of any one that hath any godliness in them; when we see a great man, a man of parts and honor come to some poor man and shake him by the hand, we wil say, Look what an humble man is this, that will be so familiar with the meanest of all. Oh! now acquaint thy self with God, This is the blessedness of walking with God; the soul comes to have a familiar converse with God, and holy boldness.

The Seventh Excellency.

The seventh benefit or Excellency that there is in walking with God is this, *The Communication of Gods secrets.* He that walks with God shal come to know the mind of God. It's impossible for a man to take delight in walking with another but he must discover secrets from him; there's never any true friendship where there is a closeness of spirit. But where there is true friendship they wil take one another and walk together, and open their hearts each to other: this is comfortable walking indeed. Thus it is in walking with God, this is the blessing of it, such souls they have the secrets of God revealed to them, they come to know much of the mind of God; though they are weak in their natural parts, yet (I say) they come to know much of Gods mind because they are with God. We reade in the 13. of *Proverbs*, 20. vers. saith the holy Ghost there, *He that walketh with wise men shall be wise.* Then what shall he be that walks with God? Surely if there be wisdom so be learned from our walking with wise men, then there is wisdom to be learn'd in walking with God: 'Tis from hence that men that are so weak in parts come to have such excellent knowledg in the great mysteries of the Gospel, and you wonder at it; you see such a mean servant that a while agoe could understand nothing at all; yet now comes to understand

understand the great mysteries of the Gospel, and that beyond many great Scholers: How comes this to pass? He walks with the God of wisdom, and the God of wisdom doth delight to let out himself to him, and to open his heart to him, they come to know the counsels of God because they walk with him; those Christians that keep close to God in a holy conversation walking with him, certainly they come to know more of the mind of God than others do; others that walk loosely they know little of the great mysteries of the Gospel, they may talk something of them, but certainly they have not a spiritual insight into the Great mysteries of the Gospel so as those have that walk with God.

The eighth Excellency.

The eighth benefit of walking with God it is, *That such find favour in Gods eyes for granting their petitions; for to bear them in their prayers.* In the 37. Psal. 4. ver. *Delight thyself in the Lord, & he shall give thee the desire of thine heart; walk with God, and enjoy converse and communion with him, so as to delight thy self with him, and he wil give thee thy hearts desire; thou shalt have what thou wouldst have,* As now, if a man have a petition to give to any great man, If he can but observe him in his walks, then he thinks that surely when he may have such an opportunity, now to present it as he hopes to have audience, and acceptance of the petition. I remember I have read of one that offered to give a great sum of money that he might have but liberty to whisper any thing in the Kings eare every day, why? because thereby he thought that he should have a great many people come to him to desire his help for to prefer their petitions, and if he might have but that liberty he should get enough that way. Now the soul that hath the liberty of walking with God, what a priviledg hath he? and what opportunities to present petitions to God? and the Lord delights in bearing of them. If a King will admit a man to walk with him, surely such a man whatsoever he presents

it's like to speed. Now my brethren, upon this ground it is thus: you shall see a great deal of difference in a formal professor's prayer, & the prayer of a godly man that walks with God; the difference in the prayers of these two is thus: I'll set it out by this similitude. You have your beggars, and they pray for an alms, but they stand at the door; but if you have a special friend, an acquaintance that shall come to desire a favour from you, the door is opened for him, you carry him into the Parlour, and there he opens his mind to you, he hath a great deal of priviledg more than the other: Both come to ask a favour from you, but one stands at the door, and the other is let into the Parlour and walks up and down there, and there opens his mind to you. Just for all the world is there this difference between the prayers of formal professors, and the prayers of those that walk with God: Those that make but a meer profession of Religion, they will pray as others do, but they are like beggars at the door, they see not Gods face all the while, they knock it may be, but the door is not opened for them to come in: But a gracious heart that walks with God, doth not only stand knocking at the door, but it is opened and he comes into the Presence Chamber; and there saith God, What is thy request O thou soul? As if a friend should hear another that is his dear friend stand knocking at the door, he presently opens the door and carries him into the best room that he hath, and there saith, Tell me what it is that you would have, I am not able to deny you; and this is the priviledg of those that are gracious and holy, that walk with God: they have much priviledg in prayer, much benefit that way, and freedom with God, & assurance of Gods granting of their petitions.

The ninth Excellency.

In the ninth place, There's this Excellency in the souls walking with God, There must needs be a glory put upon the soul.

As it was with *Moses*, he went up and was but with God fourty daies upon the mount, and when he came down, his face did shine that the people were not able to behold it: God appeared in a visible manner to him; But spiritually it's true now, the soul that is conversing with God fourty, daies, yea, in the constant course of his life, hath a beauty a lustre, a glory put upon it, and such a lustre and glory that those that have enlightened consciences and yet are guilty they are scarce able to bear the sight of them: As I appeal to you, when you have given liberty to some way of sin, and you have come into the presence of those that have been godly and walked very close with God, hath it not struck a terror to you? for there is a glory and beauty upon those souls that do walk close with God, they do shine in the midst of a crooked and perverse generation. What's the glory of Heaven but the reflection of Gods presence upon Heaven that makes it so glorious? And in its measure a gracious heart that walks close with God hath the glory of Heaven upon it.

The Tenth Excellency.

Tenthly, Gods presence doth mightily act every grace, draw forth every grace: (and that I lay down as another distinct head in the excellency of walking with God.) I say, it draws forth every grace, the graces of the Spirit of God are alwaies kept in action: as now, fire will draw fire. The Lord being of infinite holiness, when the heart is holy is being in the presence of God walking with him, (I say,) all holiness must needs be drawn forth, and must be acted; and this will put a mighty beauty upon men, while they have not only grace in their hearts but it is acted. And this is a great blessing, to have our graces acted, drawn forth, and enlarged, and this is the benefit of walking with God.

The Eleventh Excellency.

And besides, *The presence of God, and familiarity of the soul in walking with him, will make the presence of God neither at death or judgment shal ever be terrible to it.* Those that now walk with God and have much converse with him, (I say) when they come to die, Gods presence shal not be terrible to them; yea when Jesus Christ shal come in flaming fire to revenge himself upon those that know him not, the presence of Christ shal not be terrible to them: Why? Because they walked with Christ al the daies of their lives: In the 11. of *Hosea*. 10. vers. *They shal walk after the Lord he shal roar like a Lyon.* Mark how these two are joyned together: wicked and ungodly men they shal tremble at the roaring of a Lyon: but for the Saints it shal not be terrible to them: And how much is it worth, that when God shal appear in death, and at Judgment here and hereafter, the terrour of God shal be taken away? My brethren, God appears at death, and at the times of Judgment ordinarily in another manner than he doth in the time of prosperity; you see no terror in Gods presence now; but beware of it when death is approaching: wicked men when they lie upon their death beds, how terrible is the presence of God to them then! but those that walk with God shal not find it so: when they come to die, then God appears to them; Now am I going to stand before the great God, to have my eternal estate determined one way or other: But what God is this? He is great indeed; but he is my friend, I have had converse with him al the daies of my life: And so, when I must come to Judgment here comes Jesus Christ with his thousands of Angels in glory, but it is Christ that I have conversed with al the daies of my life, this Christ hath been my friend before whom I am. This wil be the comfort in walking with God.

The

The twelfth Excellency.

And then, *The end of the walk, that makes it blessed indeed.* Oh! how blessed wil that make it! It's a blessed thing to walk with God now; but when you come to the End of this walk you shal find it blessed indeed. If a man did come to enjoy God at last, though it was through never so many difficulties, yet he had cause to blesse God. If one were going to possess a Kingdom, though his way were never such a difficult way and hard, yet the end of his way would make it comfortable, because it is to go and rake a Kingdom: But now, you that are walking with God, you have comfort in your walk, but the end of your walk, oh that wil be glorious indeed! it is to possesse a Kingdom, it is to have the crown of glory set upon your Heads; your communion that you have with God here, it is but as the forerunner of that glorious Communion that you shal enjoy with him together with the Saints and Angels to all eternity.

And thus we have given you the Heads at least of the Excellency that there is in, Walking with God. No marvel though the holy Ghost sets such commendations upon *Enoch*, Above all things, That he walked with God, seeing there is so much good in it. I confesse I had thought not to have left this Head without applying of it, and warming it upon your hearts, that you might walk so with God that you might not lose the comfort, and blessing, and sweet excellency that you have had opened to you in walking with God; only let me say thus much, Be in love with it; Know, there is no such good in any other path, the Devil doth but gul you, and your own hearts; and the world doth but deceive you, if it promite any good in any other way that wil countervail this: Oh no, the walking with God it is the good of a Christian, it's his happinesse, his glory, his commendations; Oh that this may be recorded of you as it was of *Enoch*! And *Enoch walked with God.*

CHAP. VII.

Five Uses of Exhortation, in walking with God.

Now we proceed. Some Use I shal make of this (briefly) before I go to the third head, about Evidences of walking with God.

The first Use.

First, Bless God that he will be pleased to walk thus with his poor creatures; bless the Lord for his goodness to us: Happy are the Angels that stand before the Lord: How happy are we then that may have this free converse with God! What, we that were not only strangers but enemies to God a while since, now to walke with him. Oh! a blessed thing it is: Let God be magnified for this his goodness to us, even He that humbleth Himself to behold the things that are done in Heaven, do but look upon the things that are done in Heaven, Psalm. 113. and yet he will condescend so far to His poor cratures even here on earth, as to walk with them; were we indeed wholly freed from sin it were somewhat; but while we are not only so mean in our selves, but so sinful, and yet that God wil so walk with us, this we have cause to bless God for if we should see his face hereafter, though we should never see him in this world; but that God should not only grant unto us this, That we should hereafter, after a wearisome and tedious pilgrimage here in this world come to see His face, but that we should have so much converse with him here, Oh magnified and blessed be the Name of God for this.

The second Use.

Secondly, *What strangers are the most part of the world to this that I am speaking off.* That which I am speaking of it's a riddle to most men in the world, This walking with God is but an empty sound to most men, yea, for the greatest part of the world they walk (as the Scripture speaks) after their own counsels, you shall find divers notable expressions in Scripture of the walk of sinners, of wicked men.

They walk according to their own counsels. They walk after the flesh. They walk after their lust. They walk after the course of the world. They walk in the vanity of their minds. They walk contrary unto God. They walk according to men.

Yea, That's observable unto this, That the holy Ghost condemns, not only walking according to the course of the world, and as men, But to walk in the way of Kings is condemned in Scripture: In 2 Chron. 28. 2. If to follow the course of any men one would think it might be most commendable the following of the King: but here's a charge against *Ahaz* that he walked in the waies of the Kings of Israel: and the 2 Kings, 17. 8. *They walked in the Statutes of the Heathen*: here's to walk as Kings walk, and then to walk in the Laws of Kings, God would not have any men walk in them any further than they are according to his own Statutes. Not to say, it's according to Law, and I must walk according to Law: No, this is charged to walk according to the practice of Kings, or their Laws being evil. And there's another Scripture in the 1 Kings, 15. 26. *He did evil in the sight of the Lord, and walked in the waies of his father, and in his sin wherewith he made Israel to sin.* There's to walk in the way of great men, and that's condemned. Secondly, to walk in the way of the Laws of the places where we live. Thirdly, to walk according to our fathers, that's condemned. And then lastly, to walk according

according to the common course of the world, that's condemned; and yet this is the walk of sinners. And further The Scripture saith, That wicked men they walk in darkness: and they walk after their own imaginations, and in the vanity of their minds, they walk in lies, and their hearts walk after the sight of their own eyes, and they walk after their covetousness: We might mention neer twenty such kind of expressions in Scripture, and these are the walks of sinners: But the waies of the Saints, they are to walk with God, but those that walk in the way of sinners, that is, in the vanity of their minds according to the sight of their own eyes, after their covetousness, and after the flesh, and their lusts, and lasciviousness, and vanity, and such kind of expression as we have in Scripture, Certainly they shal have the end of their walk to be no other but destruction and eternal misery.

The third Use.

Thirdly, *What vile hearts are ours that are so backward to walk with God, seeing God is pleased to admit of his Saints to walk with him?* even those that are godly are to be rebuk'd from hence that they should be so backward to come in to walk with God: It is our glory, That is that that would make our lives comfortable, it would make this wilderness of ours to be a paradise, it would make our Gardens to be Edens, it would make our Houses to be Churches, and make the Church to be a Heaven to us, and yet we are backward unto this. Oh that we would but consider of this when we are in our walk and there have vain thoughts: As ordinarily men that are walking in their pleasant gardens, or it may be pleasant Rooms, Oh the vanity and folly of their thoughts! I may speak to you, who do you walk with al this while; when you are a walking in your galleries, or Parlours, or gardens, or alone in the fields, who are you parlying withal? who are you conversing withal? are not you walking many times with the Devil, and making

king provision for the flesh? you should be walking with God: what are you the Saints of God? doth God offer himself to walk and converse with you, and wil you walk with the flesh, and converse with the Devil? and be rouling of sin and wickedness up and down in your thoughts? Oh what a vile and sinful thing is this! The Lord humble you for your sinful walks, humble you that are Saints, you sometimes have had some walks with God, why is it that you walk no more close with God? you complain sometimes of your great business in the world, and occasions to converse with the World that you have no time for your Communion with God; and yet when you are off from the world, and when you have time alone wherein you might converse with God, and when you have walks to the Citie and from the City again, what Communion might you have with God! But Oh! how backward are our hearts even unto this that is our happiness, and our glory! That's a third Use by way of reproof even to the Saints, which is raised from the consideration of the excellency that there is in our walking with God.

The Fourth Use.

Fourthly, By way of exhortation, *Oh let us keep close to God in our walking with him.* - We reade of Peter, that he saw Christ walking upon the water, and he would leape to him to walk with him there: though it were in afflictions to walk with Christ it should be comfortable to us. We reade of Idolators, that they would have their children pass through the fire to get their Idols; Oh let us be willing to pass through any difficulties to get to God, the Lord is willing we should communicate our selves to him, and he is willing to communicate himself to us, the Lord would communicate word for word, promise for promise, imbrace for imbrace, if we would speak to him he would speak to us; if we would let out hearts to him, he would let out his heart to us, if we would promise to him, he would promise

mise to us. The Lord doth often call us to walk with him; As sometimes familiar friends will call one another, Come, let us walk out together, and those that are very familiar and loving: though they may have some business yet they will lay it aside, seeing their dear friends call them to walk, they take so much delight in it: many times God our dear friend calls us. Come let us walk out together. When God at any time doth dart in a Heavenly thought into your minds, he doth (as it were) call you to walk with him there, and would have you follow that thought. The following that Heavenly thought that's darted into your minds, that's the answering of Gods call to walk with him. Consider of this one note, Oh do not refuse this, you do not know how your lives may be comforted this way, and your hearts may be strengthened.

The Fifth Use.

And then the last thing that I shall name by way of Use in this, *If there be so much Excellency in our walking with God here, what will there be in Heaven then!* If our converse with him in this world be so sweet, Oh how sweet shall our converse with him in Heaven be! when we shall walk with him in white: when we shall have our garments glorious indeed, and our souls fit to converse with God. Now the truth is, we are very unfit to converse with the Lord, because of our blindness and darkness, we do not know God. As now, let an ignorant man come to converse with a learned man, he gets but very little good, for he is not able to put a question to him, nor able to understand what the man saith, especially if he speaks any depth of learning to him. So, many that are very weak when they are in discourse with those that are strong and godly, they are not able to make that use for their discourse, as others can, and it's a great excellency for one to be able to improve his converse with some man that have abilities and strength, to be able (I say) to improve their converse it is a great excellency

excellency. Alas! we are not able to improve our converse with God here: but in Heaven we shall be able to improve our converse with God, We shall know as we are known, we shall understand God, if God doth but communicate himself we shall be fit to receive all the beams of his glory that he shall be pleased to let out, Oh that will be an excellent thing indeed when we shall be alwaies walking with God, and conversing with him continually. Saith Bernard, in the gracious visitations of the Spirit of God to his soul, *How sweet if it were not so little!* but then it shall be constant, we shall then follow the Lamb whithersoever he goes, and walk with him in white according as he speaks. Now the Church cries out and saith, *Oh draw us, and we will run after thee.* The spirit of God had need to draw us here: but then we shall have no such need of drawing, but we shall of our selves, from the inclination of our own hearts, be alwaies walking and conversing with God, we shall have nothing else to do but to walk continually with the Lord, *I will walk in the truth, unite my heart to fear thy Name: Psal. 86. 11.* It's an excellent Scripture, I will walk in thy Truth saith the Prophet, Oh unite my heart to the fear of thy Name. As if he should say, I find much sweetness and good in walking in thy Truth here, Oh Lord unite my heart to the fear of thy Name, Lord keep me alwaies here, it's good being here, as Peter said when Christ was transfigured in his glory: So, when the soul is walking with God, it saith, it is good being here. Well, when thou comest to Heaven thou shalt alwaies be with the Lord as the Scripture speaks, and therefore from the excellency that thou findest here, learn to long after Heaven, where thou shalt be continually with the Lord; and take only this one note for the setting out of the excellency of Heaven, and I confess only such as have had much sweetness in walking with God here, will understand what I mean by this; As suppose that all those sweet manifestations of God to thy soul here, and all the dartings in of the Spirit of God, all those soul ravishing joys that thou hast had,

suppose they were put all together, that thou hadst them all over again at this instant, vwhat a comfortable time would it be ! At such a time may some soul (that knows what the meaning of this point is) say, Oh the sweet communion I had with God ! I would give a world to have it again : Well, thou hadst it once, but it was quickly gone, and thou hast had it a second and a third time, yea, many times when I have been with God I have had wonderful, & gracious lettings out of God to my soul, Oh that I had them again ! Well, suppose thou hadst now in this one quarter of an hour all the comfort and joy that ever thou hadst in all thy life, put all the times together, what a comfortable quarter of an houre would this be ! Now in Heaven to all eternity thou shalt have that in a kind infinitely more than that for millions of yeers, even for ever. Oh what will Heaven be ! If I should set out Heaven to a carnal man I must tell him of Crowns of glory, And there he shall see glorious sights, he shall be freed from all kind of sorrows, and there he shall have a Kingdom : But if I would set out Heaven to a Saint, I must tell him this, He shall have communion vvith God, and all those soul-reviving comforts that he hath had in the presence of God in this world, he shall have them all together, and infinitely more than them, Oh this is that that will make their souls long after Heaven, and set prize upon it.

CHAP. VIII.

Ten Several Evidences of a mans Walking with God.

BUt having set out unto you the excellency of walking vvith God, you will say, *Who is it that doth walk vvith Him ?* I shall further set out to you the Evidences of those men and Women that do vvalk vvith God.

The first Evidence

One that walks with God, Is one that depends not much upon sense or reason in the course of his life: I say, one that is above the waies of Sense and Reason in his course, he hath received a principle to go higher. Most men in the world they walk according to sense; and therefore the Scripture saith, They walk according to the pleasure of their eyes. But now, one that walks with God, his walk lies beyond Sense, and above Reason; though things of Sense seem to go this way or that way, quite crosse to him, yea, though Reason seem to go quite crosse to him, yet still his Heart is not in a hurry, but he hath that that can quiet his Heart though Sense and Reason seem to be contrary: 2 Cor. 5. 7. there you shal see the walk of a godly man, For we walk by faith and not by sight, saith the Apostle; beyond our sight, either beyond our sight of Sense, or the sight of Reason; we walk by faith. But now, this is a great point, a Christian walking by faith, and therefore I intend to speak to that by itself from this very text, (God willing) in another Treatise.

The Second Evidence

One that walks with God, you shal find him in private, the same that he is in publick; whatever holiness doth appear in such a one before others, in his walking in the world, if you trace him and follow him in his private course you shal find him the same man as you do in publick: Why? because he hath not to deal with man so much, he hath to deal with God in al his waies, when he hath any thing to do before others, he walks with God, and when he is alone he is the same man stil. In the 101. Psal. see what David saith there concerning his walk in private in his family, I will behave my self wisely in a perfect way (saith he)

Oh when wilt thou come unto me ! I will walk within my house with a perfect heart. As if he should say, I will not walk when I am abroad only, with a Perfect heart, but I will walk within my house with a perfect heart. There are many people that when they are abroad in the world they seem to be very strict in their way, but follow such men to their houses and there you shall find a great deal of difference. You will find many times as much difference between the course of men when they are abroad, and in their house, as you find in their cloaths ; you shall have many men and women when they go abroad they will be very neat, and though they have but little means, yet they will lay it upon their backs so that they may be fine abroad ; but come to them in their families, and they care not what cloaths they wear there : It is just so in regard of their lives, their lives have as much difference as their cloaths : When they are abroad then they put a good face on things and seem to be very fair in their conversations, and speak good things, but at home there they are froward and perverse, and perhaps in their passions, will swear, there they are prophane, and ungodly, and vent their corruptions in a most ungodly manner ; dost thou walk with God ? If thou hadst to deal with God thou wouldst be the same in thy family that thou art abroad, that thy wife, children, and servants in thy family might give as good a testimony of thee as when thou art abroad with others : Yea, and if ye could retire with them into their very closets you should find them the same there in any duties of Religion. You shall have many when they come abroad and joyn with others, Oh how enlarged are they ! yet dead and dull when they are at home either in family or closet, yea their own consciences tell them so. Those that walk with God will be as spiritual in the one as in the other ; it may be when they be with others, because they are to be the mouth of others they will suite themselves according to those they pray with ; yet when they are alone

and.

and in their family their hearts are as spiritual and as holy in their duties as when they are with others: why? because they have to deal with God in al: and that's another Evidence of one that walk with God, that he is the same in private as he is in publick.

The third Evidence

A man that walks with God hath a serious spirit: walking with God wil compose the spirits of men and women, wil take off that loofness and vanity of spirit: Therefore walking in the vanity of the mind, that's quite crosse to walking with God; as in the 4. of the Ephe. 17. there it's spoken of wicked men, it's said that they walk in the vanity of their minds: Al wicked men they vwalk in the vanity of their minds; then al those that walk with God walk in the seriousness of their minds: it must needs be that they must have a seriousness of spirit in al their waies, for it's with God that they have to deal withal, they take not that liberty to run this way or that way as others do. If servants be walking one with another they can take liberty to go out of their way and talk with this or the other body as they please: But if a servant walk with his Master or Mistres, he must not take that liberty but must go as they go. So, many that vwalk only vvith the creature they take liberty to run up and down as they please; but those that vwalk vvith God, they must have composed spirits, and vwalk seriously, and though they may vwalk seriously, yet cheerfully: I beseech you consider of this: For that Christian knows not the vway of Christian-rejoycing that dorth not knowv howv to mix it vvith seriousness; yea, *Senecha* that vvas a Heathen could say, *Joy, it is a serious thing*; there is a kind of seriousness in true joy, for the joy of a Christian is not frothy, it is a composed joy: As thus novv, It's serious.

First, A Christian in his joy he is able so command himself, he can let out his joy so far, and yet at a beck he can com-

command himself to the most spiritual duty in the world from his joy, he doth not profusely let out his heart so as he cannot call it in again. Certainly, thou dost not Joy as a Christian if thou canst not take off thy heart from creature joyes, God gives thee liberty to be merry, but so, as to have it under thy command, as thou shalt be able to call thy heart off from it to the most serious duty in the world.

Secondly, He cannot only command himself to holy duties in the midst of his joy, but he finds himself the fitter for holy duties by it: now this is a serious joy if it be no other than I can command my self off from it, and that that fits me for that which is holy: Christians had need take heed of frothinesse, slightnesse, and vanity, for certainly the walking with God cannot but make them serious, and those that are slight and vain, surely they do not converse with God, for God is such a serious object that it's impossible but it must work a seriousness in the spirits of men.

The Fourth Evidence.

Those that walk with God, they walk in newness of life: For this is not our walk naturally, our walking with God is that that comes upon a mighty converting that God gives to our spirits: our walk naturally it is with our lusts, and with the Devil, and in the way to Hell; but one that walks with God walks in newness of life: as the Scripture speaks in the 6. *Rom. 4. He walks according to the Rule of the new Creature.* In the 6. *Gal. 16. And as many as walk according to this Rule, peace be on them, and mercy.* You will say, What rule doth the Apostle mean here? I confesse ordinarily you have it applied to this, The walk according to the Scriptures: I grant it, that's a truth, That the Word of God should be the Rule of our walk, and of our lives, and those that walk according to that Rule shall have peace. But I do not think that to be the meaning of this text, but the scope is to be taken from the words of the former verse, for saith he in the 15. verse, *In Christ Jesus neither*

neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature. And as many as walk according to this rule, (that is, According to the rule of the new Creature; not standing so much upon external things, either Circumcision or Uncircumcision, not standing so much upon outward duties, though in their kind they must be stood upon; But the main thing that is to be stood upon, it is, *The walk of the new Creature*; and those that walk according to the rule of the new Creature, those that act the new Creature in their walk) *peace be unto them.* And that's the fourth thing in the Evidences of a Walker with God; He walks in newness of life, and so according to the rule of the new Creature.

The Fifth Evidence.

When he hath to deal with the Creature he doth quickly passe through the Creature unto God. Any one (I say) that is acquainted with this mystery of godliness in walking with God, though while he is in this world, he hath to deal as other men have, with the Creatures, yet he wil not stick in the Creatures, but soon passes from the Creatures to God: As thus, he receives sweetness from the Creatures as wel as others, but when he hath received, or is in receiving the sweetness of the Creatures, his heart is upon God, Oh the sweetness there is in God! Is the Creature so sweet? how sweet is God then? When he is in company with friends, is it so sweet to have society with men? how sweet is it to have society with God then? And when he hath comforts in a wife; Oh what comfort is there in the comforts of my Husband Jesus Christ! And when he hath comfort in a sweet habitation; Oh what comfort is there in God our habitation! he is not musing in the world, in the creature, but he relies upon God in all that he doth injoy: Now those that when they have any thing in the Creature there they stick; these are not acquainted with this way of walking with God.

The sixth Evidence.

A man that walks with God, he loves to be much retir'd from the world. It's true, he must follow his occasions in the world, he doth that in obedience unto God, but except he may have his retired times he knowvs not how to live, it's true, vvhhen he is in his calling he vwalks vvith God there, he carries his heart Heavenly: There's a great deal of difference, for one to vwalk vvith a friend in company vvith others, and vvhen they are alone, though it's true, that vvwhile the Saints of God live in the vvorld they must converse vvith the men of the vvorld, and they have somewhat of God there: but though they have somewhat of God there, yet that's not so much as vvhen God and their souls are alone, this is that that is exceeding sweet and comfortable to them, therefore they have their retired times of meditation; and retired times of prayer; as vve reade of *Isaac*, he went out into the field to meditate, or to pray, for so meditation and prayer is taken sometimes in Scripture for all one; *I'll pour forth my meditations to thee*, saith *David*: that vvvas his prayer; So, because they should be both joyned together, *Isaac* went out into the field to meditate. Those that vwalk with God if they live in a house and have no retir'd rooms, they go abroad and have some time or other to be retir'd by themselves; vvhereas you have other men, they knowv not how to spend any retired times, vvhen they are alone their minds vvander this vvay or that vvay, and they gaze after every feather that flies, and it's a prison for them to be alone, and they vvonder that men and vvomen vvill shut up themselves alone, surely its but their melanchollines. Oh poor vvretch, thou knowvest not vvhat vwalks they have, they are not alone, all this time, they vvould be loth to give their retired times for all the times of thy Jollity and Bravery; Thou thinkest if thou beeest abroad in company, and there art feasting, and having good cheer, and musick, and talking, and

and laughing that this is a brave life, they would be loth to change their retired times for the times of thy greatest Jolity with thy companions: One that walks with God he loves some retir'd times as wel as to be busie in the busi- nesse of the world.

The seventh Evidence.

One that walks with God, he is careful to make even his accompts with God, he doth keep his accompts with God e- ven. This is a special thing in walking with God, when they lie down to consider, Are my accompts even with God? is there nothing amisse between God and my soul? what hath been this day between God and my soul? For how can two walk together except they be agreed as the Pro- phet saith: Therefore they are very careful to keep their agreement with God. Indeed Jesus Christ the great Re- conciler hath first reconciled their souls to God and so they come to walk with him: but then afterwards in the course of their lives they must keep up their agreement with God, and not to run in a striges with, and so to be insna- red in the world, and insnared in the corruptions of their own hearts, as that men and women will be, if they be not careful to keep their accompts with God even daily, They wil inhare their souls in the world and in the lusts of their own hearts till God and their souls come to be strangers; yea til they be afraid almost to think of God; Here's the reason that many people are loth to come to prayer, loth to come to duties of communion with God, why? because they have not kept their accompts even with God, but have run in a striges with God, and their hearts are intangled in the world, and in their lusts; and now the presence of God comes to be terrible to them; Oh poor wretch that thou art, what thou that art a Christian and yet in such a case that the presence of God should be grie- vous to thee! Oh thy condition is sad indeed! whereas thou shouldst be glad when thou thinkest of God, I was

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glad when they said, Come let us go up to the house of the Lord : But one that keeps not his accompts with God even, his retired times are grievous to him, Indeed he dares not but have retired times, I but it's grievous to him, why ? because he hath not kept his accompts even with God ; But the soul that keeps even with God, Oh that soul rejoyceth in those times, when it is to go to God, or doth but think of God. That's a special thing in a man or womans walking with God, they keep their accompts even : And I beseech you observe it, As it's an Evidence, so it may be given as a Rule to help you to walk with God, Oh be careful of keeping your accompts daily : Though this point that I am treating upon, is perhaps little understood by many, yet if so be that God would by his Spirit work your hearts to this, to keep your accompts even with God, you would know more of the meaning of this point.

The eighth Evidence.

That the more spiritual any Truth is, or any Ordinance is, or any Company is, the more doth the soul delight in it : One that is used to God, and converses with God, when such a one meets with a truth that hath much of God in it, Oh how it closes with that Truth ! when it meets with an ordinance that hath much of God in it, when it meets with Company that hath much of God in it, how doth this soul delight in it ! This is sutable to the heart that converses much with God, saith the soul, I have had sweet walks with God, now me thinks I come into such a Company, I see the very Image of God in these, and Oh how sweet and delightful are these to me ! and so for Truths, and Ordinances, the more spiritual they are the more such a one doth delight in them : whereas a carnal heart that walks according to the flesh, in the way of the world, if there be some Truths that have some kind of humanity in them : as now, some solid discourse that shews strength of reason, or strength of judgment in a sermon, he will take
delight

delight in that, if there be any Wit, Rhetorick, Eloquence he takes delight in that ; but for spiritual truths there's no such delight in them except they be cloathed with some humane excellency. But now, those that are spiritual, the more spiritual any thing is, the more delight they take in it : As for Ordinances, they are but dry meat to those that are carnal except there be something external ; bring the Ordinances in the plain simplicity of the Gospel to them, where there is only communion of Saints, sitting about a Table, and eating a piece of bread, and drinking a little wine, they see no excellency there : But a gracious heart, the less of man he sees in an Ordinance, and the more of God, the more he closes with them, and takes delight in them : here's one now that walks with God.

The Ninth Evidence.

A man that walks with God, is one that walks in all the Commandements of God. Endeavours to walk in them before him, and blameless before men : in the 1 of Luke, the 6, it's said of *Zacharias*, and *Elizabeth*, *They were both righteous before God, walking in all the Commandements and Ordinances of the Lord, blameless* : here's a walking with God, not only to walk in some one thing, but in all Commandements, and Ordinances of God, and not only so, but blameless before men too ; though it's true, the chief work that he hath, it is, in converse with God, yet he is careful so as to be blameless before men, because it concerns much the honor of God that he should be blameless before men : *Zacharias* and *Elizabeth* they were walkers with God, and their lives are described so that they were conscionable in all the Commands of God, and walked blameless before men. Now as we go along, apply it, Can you say, Lord, Thou that knowest all things, knowest, that there's no command of thine, nor no Ordinance of thine, but my soul closes with, and I desire to spend my life in them, and to walk blamelessly before men ? There's a great many that

Speak much of walking before God, and of the Ordinances of God, and yet come to them before men, and they are careless and negligent : (do but hearken to what the Lord speaks this day to thee) Certainly thou never knewest what it was to walk with God except thou dost walk blamelessly before men too.

The Tenth Evidence, Opened in five Particulars.

See but how the Scripture describes the walk of the Saints with God ; there are some four or five particulars that I shall insist upon, wherein I shall open some Scriptures, describing the Saints walk with God.

As first, Their walk it is a walk of Humillity, a way very humble. The heart that walks with God must needs be very humble in the presence of God ; you know the place in the 6. of Micah, *He hath shewn thee, O man, what he would have thee to do, To walk humbly with thy God* : that's more than the offering of thousands of Lambs, or ten thousand Rivers of Oyl, To walk humbly with thy God : A proud man or woman never knows what it is to walk with God. But the walking with God causes much humility, there's no such thing in the world to humble the heart of a man as to have converse with God, do you see a man proud and haughty, and high in his carriage, surely you may conclude this man hath little converse with God : saith Job, *I have heard of thee by the hearing of the eare, but now have mine eyes seen thee* : what then ? *I abhor myself in dust & ashes.*

Secondly, Another thing that the Scripture speaks of the walk of a Christian with God, it is, *Uprightness ; Walk before me, and be upright.* I might give you twenty Scriptures for that, how up rightness is the walk of a Christian with God. I'll give you only one about this, and that is in the 3. Epist. of John, 3. verse, there it is exprest in the new Testament, by *walking in the truth* : and so sometimes in the Old, *the walking in uprightness*, and *walking in the Truth*, is somewhat the same : *I rejoiced greatly (saith the Apostle) when*

when the Brethren came and testified of the truth that is in thee, even as thou walkest in the truth: So that this surely hath reference unto walking according to the truth of the gospel in the truth and sincerity of our hearts: They testified of the truth that is in thee: That is, the Word of the Gospel that did prevail in thy heart, and prevailing in thy heart thou didst walk in the strength and power of that Truth, & according to the truth; here's a walking with God. And no marvel though the soul of this man was in so good a condition as indeed it was; for you find in the 2. verse of this Epistle a very strange expression of *John* concerning this *Gaius*: what doth he say of him? *I wish* (saith he) *above all things, that thou mayest prosper and be in health even as thy soul prospereth.* It seems this *Gaius* had but a poor, weak, sickly body: but a very good soul he was; and saith *John*, *I wish that thou mayest prosper even as thy soul prospereth, Oh that thou hadst but as good a body as a soul! It's a very strange speech.* It were a curse to many of you I am afraid. But *John* could say concerning *Gaius*, *Oh that this man Gaius had as good a body as he hath a soul!* And how came he to have his soul to prosper? He walked in the truth, and according to the truth; and al that he did was in the truth and sincerity of his heart, hence his soul came to prosper: and those that have but very weak parts, yet if they walk in the truth, their souls will prosper.

The Third thing is, *Walking in the fear of God.* And indeed, these two are very neer a kin one to another, so you have it in the 5. of *Nebe.* 9. verse, *Also I said it is not good that ye do, Ought ye not to WALK in the fear of our God?* and he gives an argument thereto, *Because of the reproach of the Heathen.* So may I say to all Christians, that would profess themselves Christians and godly; ought not ye to walk in the fear of our God? whatsoever other men do, they do thus and thus, and seek to follow their own ends and waies, but ought not YE to walk in the fear of our God? that's the walk of a Christian, the fear of God it is continually upon him. And observe, we read in the 9.

of the *Acts*, of the walk of the Christians in the Primitive times upon which they came so to grow up in the waies of godliness as they did, at the 31. verse, the text saith, *Then had the Churches rest throughout al Judea, & Gallilee, and Samaria, and were edified; (and what then?) They walked in the fear of the Lord, and in the comfort of the holy Ghost, and so came to be multiplied.* Its an excellent Scripture; would you be built up in godliness? let the fear of God be upon you, and if you walk in the fear of God, you will walk in the joy of the holy Ghost.

Obj. You will say, *Fear, that may binder our joy.*

Ans. No, But the way to have true joy in the holy Ghost it is, To walk in the fear of God, and though you have a company of vaine and wanton spirits, that are nothing but for Jolity and Mirth, they cannot admit of any kind of seriousness (that we spake to before :) But certainly their Joylity it's but frothy and carnal, but those have the best Joy in their hearts that walk most in the fear of God : When I see a Christian have the fear of God upon him, and that in the whol course of his life, then he will have much of the comfort of the holy Ghost.

Fourthly, *The comfort of the holy Ghost it's joyned with the fear of God :* and if you see any that talk never so much of the joy that they have ; it's but a frothy carnal joy except the fear of God be upon them ; Oh it will be a means to convince others of the excellency of the waies of God when they shall see Christians walk in the fear of God ; thus saith the text, *they were multiplied ;* there were many that were convinc'd by it and did joyn with them, because they did see such a beauty and excellency in their way, walking in the fear of God and in the joy of the holy Ghost : and this was at a time when they had much rest ; many people it may be when they are in danger, then they wil seem to walk in the fear of God : but mark, this was in a time when this people was freed from their danger, then they walked in the fear of the Lord ; and in the joy of the holy Ghost, that was encreased in them : And this is the walk

walk of the Saints in their walking with God.

Two or three things more I shal mention. As now,

The walk that they walk, it's *above*: The way of the Saints it is on high it's a walk above the world, they keep themselves on high aloft in a spiritual way: it's true, their hearts are humble before God, and yet they are on high too; though they look not upon themselves as worthy of the least crumb of bread, yet they look upon themselves again as too good to be vassals to the world, or to their lusts; and they look upon themselves as being set by God in too high a condition to be satisfied with all the world to be their portion; their hearts are lifted up on high to converse with the most high God, and so they come to be delivered from the snares of death that are below.

Yea and also, They endeavor to walk as Christ walked: as in the 1 Epist. of *John*, 2. 6, *They walk as Christ himself walked, those that walk with God*. Who did ever walk with God so as Christ did? vwho had ever that fellowship vwith the Father and the Son so as Christ had? The Saints they labor to walk so as Christ walked, to look upon Christ as the pattern of their lives. And so as Christ was anointed with the oyl of joy and gladnesse above his fellows; so they come to have some of the oyntment run down upon them, they come to have somewhat of that communion that Jesus Christ had with the Father, Christ had much communion with the Father, in the constant course of his life: Now the Saints laboring to walk as Christ walked, so they come to have Communion with God. The Lord bring you into this walk, and keep you in such a blessed walk as this is.

Now for the Rules of Direction in this our walking with God, that's to be our subject in the next Chapter.

CHAP.

CHAP. IX.

Twelve Rules of Direction for walking with God.

WHAT Rules should be observed for a Christian's walking with God? You will say to me, You have shewed to us, *That it is a most blessed thing to walk with God*, and we are convinced of it: But what Rules may there be given for it?

The first Rule.

Be sure of this, *That there be no way of sin in thee*. Take heed of giving way to any sin, especially known sin, though it be a little one, though it should be but a sin of omission, the giving way to any known sin, will make the presence of God terrible, and make al thy duties empty; wil estrange God from thy soul: there's more evil in it than thou art aware of, thou canst have no communion with God while thou art in any way of sin, especially if it be against Light, *The least sin* that is that a Christian gives way unto, is like a thorn in a mans Foot, but a *great sin*, and a sin against knowledge is like a great gash in a mans foot; now if a man hath but a thorn in his foot he cannot walk well, it will make him halt; if a man hath but a little gravel got into his shoo he wil not be able to walk along, he may walk a step or two, but not very long. Now smal sins are like gravel in the shoo, or like a thorn got into the foot; but if thou fallest into a great sin, a sin against light, against conscience, Oh that is like a great gash that one may cut with a hatchet or an ax; if a man hath cut a great gash in his foot he wil hardly be able to walk with comfort: Even so it is when thou fallest into any great sin, thou hadst need then goe to the Chyrurgeon, thou hadst need then have salve applied to thee to heal thy soul, or otherwise it wil hinder thee in thy walk with God.

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The second Rule, or Direction.

Secondly, Labor to abstract thy heart from earthly and sensual things as much as thou canst that thou mayest be spiritual: A drossie, earthly, sensual heart is unfit to have communion with God, God he is a spirit and thou must be spiritual in thy converse with him, take heed of mingling thy heart with creature comforts, thou mayest make use of them, but in a spiritual vway, do not defile thy heart vvith them, let not thy heart close vvith them as adequat objects of thy desires, or of thy love, take heed of being intangled, of being insnar'd vvith any creature comforts; a man cannot vwalk if he hath got into a snare, vvhen men fetter themselves in the vworld, and intangle themselves vvith abundance of businesles, and creature contentments, it doth necessarily hinder their freedom in vwalking vvith God, vvhen mens hearts sink down to the creature they cannot vwalk vvith God, for God is above, he is on high, and the vway of the vvise is on high, and vve must keep our selves on high: If so be that Christians have sometimes some good affections, their hearts are a little stir'd up to things that are good; but at other times their hearts sink down to the vworld, and to sensual, and earthly contentments, they cannot vwalk freely vvith God, they can but halt at the best; as a man that hath one leg shorter than the other, he cannot vwalk evenly, but he hauls as he goes; so vvhen our affections are up and down, sometimes they are stir'd up to Heaven, and sometimes down to the vworld again, yea, perhaps at the same time vvhen vve have some truths heave us upvvard, and yet a drossie spirit to sink us downvvard, this vvill be but hauling, our affections must go even, must not be for Heaven and Earth together, except it be in subordination one to the other, and so vvhile vve are on the earth vve are in Heaven if vve keep our hearts in a subordination to spiritual things vvhen vve are busied about earthly; Then is a mans heart spiritual, and separated from the

earth when he knows how to have comfort in God alone, when he knows how to make up the want of al creature-comforts in God himself, that's a spiritual heart. Now you wil say, we must not be insnar'd in the things of the earth: when is a mans heart spiritual? It's then Spiritual when it knows how to satisfie it's self in God alone, and to make up the want in all creature comforts in God himself, and no Christian can walk with God except he attains to that pitch, to know how to make up al in God, and use al in order unto God.

The third Rule, or Direction.

Thirdly, *If thou wouldst walk with God, evermore take Christ with thee.* God and the Soul cannot walk together but with Christ; Christ, God and Man, that Mediator: by that I mean this, in all thy converse with God have an eye to Christ, look unto God the infinite glorious First-Being of al things, but through Christ the Mediator, or otherwise God wil not be rendred amiable, and sweet, and lovely to thee, then is God rendred sweet and amiable, and lovely to the soul, even as a friend that the soul can have familiarity withal when as he is look't upon through Jesus Christ: do thou act al by Christ by the strength of Christ, and tender up al thy services to God through Christ, those that are not acquainted with the mystery of the Gospel in Christ, surely they know but little of this walk with God.

Quest. You wil say, *Enoch* did not know much of Christ.

Ans. Oh yes! Certainly, though it was so long before Christ came, yet his eye was upon Christ: for in the 11. of the Heb. 5. verse, the Apostle saith; *That it was by faith that he walked with him*; it was al by faith. Now Christ is the object of faith, and so his eye certainly was upon Christ: It was through faith. And I wil give you one Scripture that wil shew the use of eying of Christ in walking

walking with God, in the 25. of *Exod.* 21. verse, *Thou shalt put the Mercy-Seat above upon the Arke, and in the Ark thou shalt put the Testimony that I shal give thee, and there wil I meet with thee, and I will commune with thee.* That is, There at the Mercy-Seat. They were come to the Ark to look up to the Mercy-Seat, and there saith God, wil I meet with thee, and there wil I commune with thee. Now what's the Mercy Seat but Jesus Christ? we must look upon God in Christ, and so God is rendered amiable, sweet, glorious, and lovely unto us in his Son, there doth God meet with his Saints, and there he communes with them; Indeed while we look upon God as he is in himself he is a consuming fire, and we cannot expect to commune with God there, and therefore those that look upon God merely in a legal way, look upon him as one that doth exact and require such and such services and duties of them, and merely considering God as a Judge; if they perform not such and such duties they do not meet and commune with God; But such as look up to the Mercy-Seat, look up to Christ by faith, when they have to deal with God in Christ, Oh these meet with God, these commune with God, Oh there's much sweet communion between God and their souls, they walk with God; because God through Christ come to be rendered gracious, lovely, sweet, amiable, and familiar to them.

The fourth Rule, or Direction.

Be careful to beautifie thy soul; or more generally thus, (First :) *Have a great care of thy spirit,* look to thy spirit rather than to thy outward actions in thy walking with God; God is a Spirit, and wil be worshiped in spirit and truth. One that would walk with God had need be very careful of his spirit, keep thy heart with al diligence, for it is with thy soul that God converses: Indeed 'tis the proper spheer of a Christian to be busie about his heart. to be busie in the inward man, there's the spheer of a Christian.

an : It's not so much about the outward man, if the heart be kept in a right frame, the outward man will be brought over of its own accord ; but be careful of thy spirit, (that is) of the thoughts of thy mind ; Take heed of admitting of any uncleanness in thy very thoughts, for the soul converses with God in thoughts as well as we converse with men in words ; how do you commune and converse with men but by speech ? therefore doth God give speech to men that they may converse one with another, what speech is unto men, that the thoughts are unto God ; we converse much with God by our thoughts, make conscience of thoughts, labor to cleanse thy thoughts, and likewise the affections of thy heart, and the stirrings of thy heart, for God and thy soul doth converse together, in the workings and stirrings of thy heart look to thy spirit ; and labor to beautifie thy soul with that that may make thee amiable and lovely in the eyes of God, and then the Lord will delight to converse with thee, and walk with thee. If you were call'd out to walk with a man that were your superior, with some Chief in your parish, Gentleman, or Knight, or Noble man, If such a one should call you to walk with him, you would labor then so far as you were able to adorne your selves with such cloaths as were futable unto the company of such a one ; you that profess your selves Christians, God doth call you every day to walk with him, and if you would expect to have communion with God, and that God should take delight in you, you must labor to beautifie your souls, to dress you with those things that may make you amiable in the eyes of God, and not to come dirtily and filthy into the presence of God. Now that that makes the soul amiable in the eyes of God it is, Holinets, for that's the very Image of God, and God delights to walk with one where he can see his own Image, the more resplendent the Image of God is in the soul the more doth the Lord delight to walk with such a soul ; labour for the behavior of thy soul to be futable unto God ; When I walk with one that is my superi-

our I must have such a demenour as is futable to his presence, and as it was said before, To walk with God was to walk in the fear of God. And that's the fourth thing, Take heed to thy spirit, beautifie thy soul in that that may make thee amiable and lovely in Gods eyes, and carry thy self so as its futable to the presence of God ; I shall only give you one Scripture about the beautifying of the soul, in the 45. *Psalm*, where its spoken of the Church and of the Saints being brought into the presence of God, in the 13. verse, *The Kings daughter*, (that is, the Church) *is all glorious within.* (Many make great shews of Religion *without*, but the Kings daughter is all glorious within,) *her cloathing is of Gold* : there's her ornaments : mark what follows in the 14. verse, *She shall be brought unto the King in raiment of needle work* : (She shall be brought to the King, to Jesus Christ, with garments of needle-work) by that is meant, the several graces of the Spirit of God that puts a beauty upon the soul : as there is a variety in needle-work that causes a beauty upon the work, and so she shall be brought to the King. So you must have that that may make you amiable and lovely in the eyes of the King.

The Fifth Rule, or Direction.

Take heed of halting. When you walk with him you must not halt between two but give up your self fully to God, you must give up your selves wholly to him in walking with him ; not to have a distracted heart, or a divided heart between two : *Why halt ye between two opinions* (saith the Prophet ?) *If God be God, worship him ; if Baal, worship him.* So, when the heart is not divided up and down, and is resolved in the way of God, that's the thing that I mean here, that is, If I cannot be happy here, I am content to be miserable here : when the soul is so resolved and doth not halt in Gods way, when the soul knows that here is the way that there is happiness to be had in, and whatsoever seems to the contrary to flesh and blood, yet I know that

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in these waies ther's happiness to be had, there's enough to bless my soul for ever, and therefore whatsoever becomes of me, I am resolved upon these waies; this is one that is fit to walk with God, he will not halt, but will tread strait steps in the waies of God: and that the Apostle requires of us in Heb. 12. 13. *Make streight paths for your feet, lest that which is lame be turned out of the way.* Make streight paths, go on in a streight way, not having the heart longing after something else: There are some that have some convictions of conscience, that have their hearts inclinable to the waies of God, and are going on in some of the waies of God, yet they have longings of spirit after something else: but when the heart indeed walks with God, it gives up its self wholly to him, and is resolv'd in these waies: you have had some good thoughts; but if your hearts be divided between God and the world, you will turn to be Apostats in time, that which is lame *will* be turn'd out of the way, the waies of God will be tedious to you when you do not give up your selves wholly to them; and this is the reason of the Apostasie that there is in the world, they seem to go on in Gods waies, but they go on but Lamely because they do not give up themselves wholly to the waies of God.

The sixth Rule, or Direction.

If you would walk with God, *Take heed of formality in all holy duties*; be laborious in holy duties, take pains with your hearts in them, labor for the power of godliness in holy duties, you must strive to get up to God in them: It were well if when we performe holy duties we did but keep close to the Duty its self, few go so far: But it's one thing to keep close to the Duty, and another thing to keep close to God in the Duty; we must labor not only to mind what we are about, but to keep close to God in the Duty, to find God in all duties that we perform, and in the use of all ordinances to take pains to find God there, and not to satisfy & quiet our hearts except we find God in the duties that we do perform; we have a notable Scripture for this, in
Exod.

Exod. 20. 24. In all places where I record my name, I will come unto thee, and I will bless thee. That is, where ever there is any Ordinance, or any holy Duty to be perform'd, there's a recording of Gods Name. And saith he, I wil come unto thee, and there I wil bless thee. If you would walk with God, you must go where God is, and be in those places where God uses to come: now the walk where God uses to walk, it is, in his Ordinances, in his Worship, therefore you must be very spiritual in worship, and sanctifie the Name of God there; (according to that we have treated upon at large) you must take pains there, stir up your *Gospel* hearts and al that is within you to walk with God there, and not be satisfied except you have something of God there. It's a notable speech of Bernard, *I never go from thee without thee*: whenever I come to any holy duty and leave it, I never leave it but I have thee with it: vve must not be satisfied except vve meet vvith God in holy duties.

The Seventh Rule, or Direction.

Take heed of secret declinings, or slidings away from the paths of God into any by paths. For those that profess their desires to vwalk vvith God they vvil not in an open way forsake God and his waies; but if you be not very watchful over your hearts, you wil have them secretly decline away from the waies of God, from those paths wherein you have had heretofore communion vvith God, Oh take heed of turning out of the vvaies of God; of any allurements from the flesh, of any temptations, and especially such temptations as are surable to your corruptions, they vvil be alluring you to lead you aside out of the vvaies of God, and seem to promise vvaies of contentment to the flesh; Oh take heed of any such thing, take heed of being allur'd through the deceitfulness of the flesh, as the Apostle speaks in the 2. Epist. of Peter, 2. 18. (there he speaks of some false teachers) *When they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were escaped from them who live in error.*

error. There were some that were escaped from the waies of error, from sinful ungodly waies, and really escaped, that is, in their kind, they were not hypocrites, that is, to make shew of one thing and do another, but what they did, they did according to the light of their consciences, but yet it was not through the sanctifying saving work of God but through the strength of a natural conscience; and so they were allur'd through the lusts of the flesh, and through wantonness, by those that taught false doctrine, but they together with their false doctrine came to that that was sutable to the flesh. I beseech you observe it, some that have been walking with God and then met with these that come with fair shews with that which is false, (and you may know it in this that it gives liberty to the flesh) they think her's a fine, even and smooth way that I may have content to the flesh in; observe it, there's no such way to allure such as have by the power of the Word escaped from the waies of sin in a great measure, no such way (I say) to allure them as to come and shew them how they may make a profession of godlynesse and yet have liberty to the flesh too: Oh the Lord deliver young beginners from the wantons of our age! the wantons that are in our generation that do allure them through the lusts of the flesh, and promise liberty to them, for so the text saith, *While they promise them liberty they themselves are the servants of corruption*: THEMSELVES: Mark, those that promise them liberty, and bring such doctrine of liberty to you, they *Themselves* are in the mean time the servants of corruption: Oh take heed of declining to the waies of the flesh after thou hast seem'd to begin in the spirit; what hast thou to do in the way of Acher, and in the waies of Egypt? Oh thou that heretofore didst seem to converse with God, and to walk with him, what iniquity hast thou found with me saith God? So what evil hast thou found in the waies of God? Do you find them too difficult for you, Oh it's through the baseness of thy heart, because thy heart is not changed and made sutable to that that is spiritual and holy, Oh that

that the Lord would be pleased to cause his Angel to meet with some that are declining from his good and blessed waies! as we read in the book of *Genesis*, That the Angel met *Hager* when she was flying from *Abraham's* family, from the Church of God, and saith he, *Hager*, *Sarah's Maid*, from whence camest thou? doest thou come from *Abraham's* family? art thou going from thence? and where dost thou think to find so much good as in *Abraham's* family, where the presence of God is? So, Oh that God would meet with such as are declining from the good waies of God, Oh thou soul whither art thou going? thou that hast had the Word working upon thy heart and thou wert seem'd to be turned into the good waies of God, whither art thou going? are these the waies that are like the former waies that thou hast seem'd to walk in? Oh what will be the end of these waies that now thou art in? Indeed they do give contentment unto the flesh more than former waies, but doest thou think that the end of them will be peace? Oh that there were such a messenger from God to meet thee in those waies that thou art walking in, that thou mightest say as the Church doth in the 2. of *Hosea*, 7. verse, *I will returne to my first husband for then it was better with me than it is now*: I was wont to have more peace, comfort, and sweetness in conversing with God in holy duties than now I find, I will return to those waies of God; howsoever many loose professors seem to make a scorn of them, and deride them, but Lord I am sure I found more sweetness in them then than now; wel, I will return to them and lab or to walk in them.

The Eight Rule, or Direction.

Or if thou beest declined, Labor to keep a tenderness of spirit, so as to be sensible of the beginnings of declining. It's true, we have a great deal of corruption while we remain here in this world, and our hearts are drawn quickly from the waies of God, I but if we could keep a spirit sensible of the beginnings of declining, we might yet keep our walk with God.

God: That so soon as we are got but one step from God, if we did but begin to bethink our selves; where are we? what are we doing? Oh this would cause us to return, and not to go so far off from God. For a man to go far from God is very dangerous, for then he begins to have many thoughts of despair, and so many times he grows even desperate in his course, and gives up himself to excess even to satisfy the lusts of the flesh with greedinesse: There are some men that are convinced in their consciences that they are out of the way, and though they be convinced of it yet still they go further and further off from God.

Why (you will say?) is that possible?

Yes, Because having once made profession of Religion, and departing from God, now the Devil follows him with despairing thoughts, he thinks now God will not receive him and except of him upon his returning to him, and therefore he is resolved that he will satisfy himself to the full; and I verily believe this is the great reason why many Apostates turn to notoriously wicked as they do: when you see a man that hath been forward in Religion, and afterwards not only fall off, but you shall find him to be a drunkard, a whoremaster, a scorners, you may almost conclude that this is the very ground of it, that though his conscience be convinc'd that he is out of the way, yet he is in a desperate manner set to have his pleasure, because he thinks God hath forsaken him, and he hath forsaken God, and his lusts he will have, and poor creature that's all that he hath to satisfy himself withal; Oh take heed of getting far from God: hearken to this you that are far from righteousness as the Scripture speaks: Oh it's a terrible thing to be gone far from God, labor to keep thy heart watchful of the beginnings of declining, and be tender and sensible of them.

The Ninth Rule, or Direction;

Never to be spiritual in thy solitary times. If you would walk.

walk with God, prize much your solitary times, and labor to be spiritual in them; do not lose those times when you are alone, when there's none but God and your selves together. And especially you that have much business in the world; alas what little use do you for the most part make of your solitary times! when you are alone you know not what to do; but a man that would walk with God he had need be careful to be very spiritual there, now I am separated from the world, now I have to deal with God and my own soul, Oh! let me improve this, and get advantage by this, Oh! let me not be quiet till I get some converse with God: Those Christians that are spiritual in their solitary times they will be very spiritual when they come into company. As *Moses*, when he was alone with God upon the mount and came down unto the people his face did shine so as they were not able to bear it: Certainly, those that are alone with God, and are spiritual, they will shine in holy conversation when they come down from the mount, when they come to converse with others,

The Tenth Rule, or Direction.

Let Gods presence be more to thee than all the world; account it more engagement to thy soul, that thou art with God that thou hast Gods presence with thee, than though thou hadst the eye of all the world upon thee: It would mightily compose the spirits of men and women if they had an awful reverence of the presence of God, and did account it more than all the world besides, and therefore to do nothing in Gods presence but what thou wouldst do in the sight of all the world; or what thou maiest do so as thy conscience may not accuse thee for sin in it. Oh look upon the presence of God as more than all the world unto thee,

The Eleventh Rule, or Direction.

Go on with a resolution in performance of holy duties though

though thou feest nothing come of them for the present. Though I have not what comfort I would, yet I am doing what duty I am commanded, I am yet in Gods way; and that should satisfie every gracious heart, though I have not what encouragements I would, yet that I am in Gods way, and let me keep in that way of God.

The Twelfth Rule, or Direction.

Make good interpretations of all Gods waies and dealings with thee. This is a mighty help to keep on in the way of God, and to walk with him. If God comes in a way of affliction, make good interpretation of the affliction, do not presently conclude that God appears like an enemy to thee, that wil discourage thee in the waies of God; but look upon God as intending good unto thee in every thing; and that wil help thee to keep close to him, and to walk close with him in every condition: If God seems to go out of the way of prosperity, and to come in the way of affliction, make good interpretations of it: do not therefore think that God is therefore leaving of thee and forsaking thee, but exercise faith in this, and beleeve that God may intend as much good to thee in that way as in any way what so ever, and I ground this Rule upon that text in the 12. Heb. In the former part of the chapter the Apostle speaks of Gods chastening of his people, *My Son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth: and in the 7. verse, If ye endure chastening then God dealeth with you as sons: for what son is he whom the father chasteneth not? but if ye be without chastisement whereof all are partakers, then are ye bastards, and not sons.* So still he goes on in the point of chastisement, in the 9, 10, 11. verses he speaks of nothing but of chastisements, now then in the 12. verse he draws a conclusion from thence, having laid this as a ground, that we are to look upon God as a father in his chastisements, *Wherefore then*

then lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way. As if he should say, when as you apprehend God in a way of wrath against you, and not in a way of love, your knees will be feeble and you will not be able to go on with that cheerfulness, and to walk with God in that hard way that he seems to call you too: But looking upon your selves as sons, and God intending good unto you, that by chastisements you may be made partakers of his holiness; now saith he, lift up your hands that hang down, and those feeble knees, those feeble knees that were so weak whereby you were disabled to walk with God: Those feeble knees will be strengthened if you make good interpretation of the waies of God, and believe that the Lord intends good unto you. And as in other chastisements, so among the rest the chastisements of spiritual disquisitions; when God not only comes with outward afflictions on you, but when the Lord shall come against you, even himself with spiritual disquisitions, and afflictions, even afflicting your souls you must make good interpretations of them.

You will say, that's hardest to walk with God; Indeed we may walk with God, and keep on in communion with him notwithstanding outward afflictions, but when the Lord seems to withdraw himself, and when there is both outward and inward too, that's hard: For outward afflictions, I will give you one notable Scripture for a child of God, following hard after God though God seems to withdraw himself from the soul, in the 63. *Psal.* where by the title of the Psalm you shall find that David was in the wilderness of Judah, and that was when Saul did persecute him for his life, Saul persecuted David and followed him, and David was fain to sculk up and down in the wilderness of Judah from place to place, and yet mark, O God, thou art my God, (for all that) Early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is; And in the 8. verse, My

Soul

soul followeth hard after thee; though Lord thou seem'st to withdraw thy self from me in regard of these outward administrations, yet my soul followeth hard after thee (*saith David*) notwithstanding. If times of affliction, when God seems to withdraw himself by his afflictions, yet our souls should follow hard after God: Doth God seem to go from us as if he would not walk with us? Oh run after him: As a poor child if the mother seems to go away from it, and gets over a stile before it, the child cries and runs after: So it was with *David*, when the Lord did seem by those administrations of his to be going away from him, *saith he*, My soul follows hard after him. And this is an excellent frame of spirit, that the more the Lord seems to be gone from a Christian, the more hard doth the soul follow after God, nothing can satisfie such a one but God himself; and therefore he saith, Lord, my soul thirsteth after Thee. in a dry land, he doth not say after *water*, but after *Thee*. So in any affliction, if thou canst say this, Lord, it is not so much the deliverance from an affliction that my soul thirsteth after, but Oh Lord! thou knowest my soul thirsts after thee, and may the affliction be but made up in thy self it is sufficient, I never find my soul following more earnestly after thee than now in the time of my affliction.

CHAP. X.

*An Objection concerning Gods bidding of his face,
Answered in six Particulars.*

IF it be a spiritual discernion, if the Lord seems to withdraw himself from the spirits of his servants, What Rules should be given there, for one yet to walk with God in the time of Spiritual discernion?

I have divers things to speak to those that God hath seemed to withdraw himself from.

Object.

Object. You will say, You have told us of the excellency of walking with God, and we account it the happiness of our lives to walk with him; *Oh but God will not walk with me, but withdraws himself from my soul so that I cannot see him, and bides himself from me.*

Now I have divers things to say to thee :

In the first place, Be of good comfort ; It's a good sign, that God hath made thee know what it is to walk with him, that canst be sensible of his withdrawals ; there is a generation of people in the world that go on in a slight kind of way in the profession of Religion, and they know not what it is to be sensible of any of Gods withdrawals from them, you never hear them complain of any such thing, they know not what it means ; therefore (I say) it's a good sign that thou knowest what it is to walk with God because thou art sensible of any of Gods withdrawals from thee.

Secondly, *Examine whether thou hast not sometimes shut out God from thee, when God hath offered himself to walk with thee.* Hath not God sometimes tendred himself, and even taken thee by the hand to walk with thee, and thou hast not bin at leisure then, thy mind hath been about somewhat else ? Oh ! therefore be humbled before him for all thy unworthy dealings with him, and for all thy declynings from him ; Know, God calls thee to this, There hath been many wandrings of thy spirit from God, Oh that thou couldest but say in respect of thy spiritual wandrings, as the Prophet *David* saith in respect of his wandrings, in *Psal. 56. 8.* *Thou tellest my wandrings, put thou my tears into thy bottle, are they not in thy book ?* Oh that thou couldst but say so ! Lord, there hath been many wanderings of my spirit, but Lord, put my tears into thy bottle ; sutable to my wandrings so are my tears, Oh ! it grieves me to the soul that ever I have grieved thy Spirit ; when thy spirit hath even taken me by the hand to walk with thee, I have withdrawn my self, and upon that thy Spirit hath been grieved ; Oh it grieves my soul ! Oh Lord, thou hast taken notice of my wandrings, take notice of my tears that are fixable. .

Thirdly,

Thirdly, It is better that God withdraw, than that we withdraw. I beseech you observe it: If God withdraws from you it is your affliction: but if you withdraw from God, it is your sin; and sin is worse than affliction, better bear any affliction, yea spiritual afflictions, than commit sin; and that you should labor to be sensible of: you that complain of Gods withdrawing from you, and that God will not walk with you; Be you more sensible of your own withdrawing as a greater evil to you than Gods? It's true, Gods withdrawing from me it is a sore affliction above all that ever befel me in this world; but my withdrawing from him it is a greater burden to me. And it may be if God did not withdraw from thee, thou wouldst withdraw from him: And many times God doth withdraw from his people to prevent his peoples withdrawing from him. As many times the mother wil withdraw her selfe from the child that the child may not be wandring from her. And this may be the very end why God withdraws, he sees thy heart begins to be loose, wanton, slight, and vain, and therefore it is that he hides himself, that thou mayst be awakened and sensible of the danger that thou art in by withdrawing thy self from God; that so thou maiest cleave to him the more fully, and that thy soul may follow more after him, that thou maiest lift up thy heart and cry more earnestly after God. But now, if God be withdrawn, and the soul be not so sensible as to cry after him, or if it should leave off crying; then such a one is in a dangerous condition indeed. As if a poor child had lost the father or mother, and were crying after them; at length comes some begger with an apple or plumb and steals away the child, and then the child is quiet for the present; Oh take heed of that, depart not from the Lord, keep crying after him in all his withdrawings.

Fourthly, Gods withdrawing of comfort is not also a withdrawing of his presence: Thou maiest mistake, thou thinkest that God is withdrawn, why? because he hath withdrawn comfort; there may be a great mistake in this.

God (I say) may withdraw comfort, and not withdraw his presence, take this for a certain rule and make much use of it, when comforts are gone: Do not say when comforts are gone, therefore the presence of God is gone, there may be as full and as gracious a presence of God when comforts are gone as ever there was: he may be present with his graces and support; as in *Psal. 63. 8. My soul followeth hard after thee, thy right hand upholdeth me*; though thou seemest to be gone. So, God may be present to uphold thee, and to strengthen thee, and to exercise thy faith in him, and that may be as acceptable to God: The exercise of faith in the want of comfort may have as much of God in it as all the comfort as ever thou hadst in all thy life; and therefore do not say, that Gods presence is gone because comforts are gone: The beams of the Sun in the winter time is not so effectual as the influence of the Sun when it is in a cloud in the Summer time: Is the presence of the Sun gone in the summer because there's a cloud between the Sun and you? It may be a child will think, Oh the Sun is gone out of the firmament because there's a cloud: I but I know there's the Sun still, for there's the influence of the Sun, there's some heat in the day, and there's some light whereby I may see to do my work, though I have not that lustre as before; Now when the Sun shines in winter it shines bright, but there's not that influence of the sun upon the earth as makes the plants grow: So, sometimes the beams of Gods presence may be clouded to a Christian by reason of outward afflictions, and yet there may be more of Gods presence than at another time, when it shall shine in the beauty of it in the comforts of a Christian, for so I compare the shining of the comforts of a Christian to the shining of the Sun in the winter, that sometimes have no influence to sanctify the heart. As in winter times the Sun hath not that influence to fructify the ground, but at other times though the Sun be clouded yet it hath influence to make the ground fruitful; so though God may not shine upon thee in regard of outward comforts, yet he

may shine in upon thy soul and make thee to increase and grow in goodnesse more than ever before.

Fifthly, *If thou canst not see Gods face, yet bearken and see if thou canst hear his voice, and follow that.* Doeſt thou come to the Word and there hear his voice? Is not God pleased to speak to thy soul out of his Word? Thou goest perhaps into thy closet and canst not see his face there as thou wert wont to do, yet blesse him that thou canst hear his voice, and follow his voice though it be in the dark. As now, if a child be going with the father and it be lost, yet if the child cries, and the father or mother speaks, that quiets the child very much; so it is with the children of God, when they cannot see Gods face, yet they may hear Gods voice: They cannot have those comforts from God as sometimes they have had; those sweet manifestations of the love of God shed abroad into their hearts; but when they come to the Word, they cannot but say that they hear their fathers voice; perhaps the word is not a comforting word to thee as heretofore, I but is it not a directing word, an instructing word, an enlightening word? Oh this now should support thee for the present.

Sixthly, All that I wil say further is this, *Keep thy self in a waiting frame upon God*: Do not determine that because the Lord is gone he wil ever be gone; Oh no, but keep stil in the waies of God waiting for him, resolve, that though God leaves thee, yet thou wilt not leave the path in which God was heretofore: I am sure that God was once here, Oh then keep the path wherein thou wert wont to meet with God, for thou shalt meet with him again: It's better to keep the path, the ordinary high way of God, for you are more like to meet with God there than if you should goe out of the way: Ple give you a Scripture or two for that and so conclude. The first is in *Psal. 101. 2. I will behave my self wisely in a perfect way, Oh when wilt thou come unto me!* That which I quote this for is this, the resolution of *David* to behave himself wisely in a perfect way, together with his panting after the presence of God, Oh when wilt

wilt thou come unto me! as if he should say, Lord, Thou art absent from me now, but Lord, I wil not go out of the way wherein I was wont to find thee, Oh when wilt thou come! I wil not determine that I shal never see thee in this way as heretofore I have done, no, but I hope I shal afterwards meet thee. And so in the 119. Psalm, 8. verse, *I will keep thy Statutes*; what then? *Oh forsake me not utterly.*

It seem; the Lord for the present to *Dauids* apprehension had forsaken him: but what was *Dauids* resolution? God hath forsaken me and I'll forsake him? Oh no. But I'll keep thy Statutes, and Oh leave me not utterly- So keep on in the waies of God stil, go on in his way and wait for the presence of God-until he come; and conclude this, *Surely he wil come.* Be not like children, that because they see the Sun going down, therefore they conclude that the Sun is gone, and wil never come again. Though God seems to withdraw the light of his face from thee, do not conclude and determine, well, I shal never have those comforts from God, in communion vvith God, in walking with God, as once I was wont to have; do not say so, but go on, and keep in the waies of God, wait upon him and look up towards him, and so thou maiest come to have as much communion, Sweetness, and Joy in God as ever thou hadst in all thy life. And now know, that God calls for the work of faith in such times as these are, now God calls thee to walk by faith and not by sence.

F I N I S

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