
A Sermon

A Christians Conflicts and Conquests Represented in a Discourse upon James 4.7.

Resist the Devil, and he will flee from you.

It hath been an ancient Tradition received by the Gentile Philosophers, That there are *Two main Principles* that spend and spread their influence through the whole Universe: The one they call'd *The Principle of Good*, the other they call'd *The Principle of Evil*: and that these *Two maintain a continual contest* and enmity the one with the other. *The Principle of Goodness*, which is nothing else but *God* himself, who derives himself in clear and lovely stamps and impressions of Beauty and Goodness through the whole Creation, endeavours still to assimilate and unite it to himself. And on the other side *The Principle of Evil*, the Prince of darkness, having once
5 stained the Original beauty and glory of the Divine workmanship, is con-
10

1] The sermon was delivered at All Saints, Huntingdon, as one of a series of sermons instituted by Sir Henry Cromwell following the trials of the witches of Warboys in 1593. The sermons, preached by a member of Queens', continued until 1814. For accounts of the events and their aftermath, see Man and Winnington, *The Most strange and admirable discoverie of the three witches of Warboys, arraigned, conducted and executed at the last Assises at Huntingdon, for the bewitching of the five daughters of Robert Throckmorton Esquire, and divers other persons, with sundry Devellish and grievous torments: And also for the betwitching to death of Lady Crumwell, the like hath not been heard of in this age*. Bede, "The Witches of Warboys and the Huntingdon Sermon against Witchcraft" and Almond, *The Witches of Warboys: An Extraordinary Story of Sorcery, Sadism and Satanic Possession*. For More's awareness of the sermons, see More, *A Collection of Several Philosophical Writings*, p.96.

9 Prince of darkness] A traditional name for the devil, translating *princeps tenebrarum*.

tinually striving to mold and shape it more and more into his own likeness. And as there is such a perpetual and active Enmity between God and the Evil Spirit: so whatsoever is from God is perpetually opposing and warring against that which arises from the Devil. The Divine Goodness hath
 5 put enmity between whatsoever is born of him or flowes forth from it self, and the Seed of the Serpent. As at the beginning he divided between the Night and the Day, between Light and Darkness, so that they can never intermingle or comply one with another, or be reconciled one to the other: so neither can those Beams of Divine light and love which descend from
 10 God upon the Souls of men be ever reconciled to those foul and filthy Mists of Sin and Darkness which ascend out of the bottomless pit of Hell and Death. That Spirit is not from God, who is the Father of lights and in whom there is no darkness, as the Apostle speaks, which endeavours to compound with Hell, and to accommodate between God and the Devil.
 15 God himself hath set the bounds to darkness and the shadow of death. Divine Truth and Goodness cannot contract themselves with any thing is from Hell, or espouse themselves to any Brat of darkness: as it was set forth in the Emblem under the Old Law, where none of the Holy seed might marry with the people of any strange God. Though that Rule, *Touch*
 20 *not, tast not, handle not* be abolished in the Symbolical rites, yet it hath an immutable Mystery in it not subject to the laws of changes of Time.

12–13 God, who is the Father of lights and in whom there is no darkness] James 1, 17: “Euery good gift, and euery perfect gift is from aboue, & commeth downe from the Father of lights, with whom is no variableness, neither shadow of turning.”

19–20 *Touch not, tast not, handle not*] Colossians 2, 21: “Touch not, taste not, handle not.”

4–6 hath put enmity between whatsoever is born of him or flowes forth from it self, and the Seed of the Serpent] recalling Genesis 3, 15: “And I will put enmitie betweene thee and the woman, and betweene thy seed and her seed: it shal bruise thy head, and thou shalt bruise his heele.”

13 the Apostle speaks] James

13–14 to compound with Hell] in the sense of “to come to an Agreement, especially with Creditors for Debt” Blount, *Glossographia*.

14 to accommodate] in the sense of “to compose a Difference” Blount, *Glossographia*.

17 any Brat of darkness] See above page 232.

18–19 the Old Law, where none of the Holy seed might marry with the people of any strange God] recalling Malachi 2, 11: “Iudah hath dealt treacherously, and an abomination is committed in Israel and in Ierusalem: for Iudah hath prophaned the holinesse of the Lord which he loued, and hath married the daughter of a strange God.”

He that will entertain any correspondence with the Devil, or receive upon his Soul his *image* or the *number of his name*, must first divest and strip himself of all that which hath any alliance with God or true Goodness within him: He must transform his Mind into the true likeness and similitude of those foul Fiends of darkness, and abandon all relation to the Highest and Supreme Good. And yet though some men endeavour to doe this, and to smother all those Impressions of Light and Reason which God hath folded up in every mans Being, and destroy all that which is from God within them, that so they may reconcile themselves to Sin and Hell' yet they can never make any just peace with them: *There is no peace to the wicked, but they are like the troubled Sea when it cannot rest, whose waters cast up mire and dirt.* Those Evil spirits are alwaies turbulent and *restless*; and though they maintain continually a War with God and his kingdom, yet are they alwaies making disquietings and disturbances in their own kingdom; and the more they contest with God and are deprived of him, the more full they are of horror and tumultuous commotions within. Nothing can stand firm and sure, nothing have any true and quiet establishment, that hath not the Everlasting arms of true Goodness under it to support it. And as those that deliver over themselves most to the Devil's pleasure, and devote themselves to his service, cannot doe it without a secret inward Antipathy against him or dreadfull thoughts of him: so neither can those impure spirits stand before the Divine glory: but being filled with trembling and horreur continually endeavour to hide themselves from it, and flee away before it as the Darkness flies away before the Light. And according as God hath in any Places in an Ages of the world made any manifestations of himself to men, so have those Evil spirits been vanquished, and forced to quit their former Territories; as is especially very observable in the ceasing of all the *Græcian Oracles* soon after the Gospel was promulgated in those parts, when those des-

2 the *number of his name*] alluding to the phrasing of Revelation 13, 17: "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

10–12 *There is no peace to the wicked, but they are like the troubled Sea when it cannot rest, whose waters cast up mire and dirt*] Isaiah 57, 20-1: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast vp myre and dirt. There is no peace, sayth my God, to the wicked."

565.29–566.2 when those desolate spirits with horrid and dismal groans resigned up

olate spirits with horrid and dismal groans resigned up their habitations, as *Plutarch* hath recorded of them .

Our Saviour hath found by good experience, *how weak a thing the Devil's kingdom is* when he *spoiled* all the *Principalities and Powers* of darkness, and *made a shew of them openly, triumphing over them in* (or, by) *it*, that is, his Cross, as the Apostle speaks: and if we will resolutely follow *the Captain of our Salvation*, and fight under his banner, as good *Souldiers of Jesus Christ*, we have full security given us for the same success; *Resist the Devil, and he will flee from you.*

In these words [*Resist the Devil, and he will flee from you*] we shall take notice First of what is evidently implied, *viz. That the Devil is continually busie with us.* This may be considered under a double notion. 1. *By the Devil* we are to understand that Apostate Spirit which fell from God, and is always designing to hale down others from God also. The old *Dragon* (mentioned in the Revelation) with his tail drew down the third part of the Stars of heaven and cast them to the Earth. As true Goodness is

4–6 when he *spoiled* ... triumphing over them] Colossians 2, 15: “And hauing spoyled principalities and powers, he made a shew of them openly, triumphing ouer them in it.”
7 *the Captain of our Salvation*] Hebrews 2, 10: “For it became him, for whom are all things, and by whom are all things, in bringing many sonnes vnto glory, to make the Captaine of their saluation perfect through sufferings.”

15–16 with his tail drew down the third part of the Stars of heaven and cast them to the Earth] Revelation 12, 4: “And his taile drew the third part of the starres of heauen, and did cast them to the earth: ”

their habitations, as *Plutarch* hath recorded of them] in *De Defectu Oraculorum*, 419B-E, *Plutarch* relates how when *Thamus* announced, “The great Pan is dead”, “He had no sooner spoken the word but there was heard a mighty noise, not of one but of many together, who seemed to groane and lament, and withall to make a great wonder.” (Holland’s translation.)

6 the Apostle] St. Paul

7–8 *as good Souldiers of Jesus Christ*] recalling 2 Timothy 2, 3: “Thou therefore indure hardnesse, as a good souldier of Iesus Christ.”

10 [*Resist the Devil, and he will flee from you*] The square brackets indicate *Worthington’s* clarification.

14 hale] “to hale at sea is the same as *to pull a-shore*” *Blount*, *Glossographia*.

14 old *Dragon*] recalling Revelation 12, 9: “And the great dragon was cast out, that old serpent, called the deuill and Satan, which deceiueth the whole world: hee was cast out into the earth, and his angels were cast out with him.”

not content to be happy alone; so neither can Sin and Wickedness be content to be miserable alone. The Evil Spirit told God himself what his employment was, viz, *To go to and fro in the earth, and to walk up and down in it*: he is always walking up and down *through dry places* (where
 5 no Divine influences fall to water it) as our Saviour speaks, *seeking rest*, though always restless. The Philosophy of the Ancients hath observed That every man that comes into this world hath a good and an evil *Genius* attending upon him. It were perhaps a vain curiosity to inquire whether the number of *Evil spirits* exceed the number of *Men*: but this is too too certain,
 10 that we can never want the secret and latent attendance of them. The *Devil* is not onely a word or a name made to affright and scare timorous men with; neither are we then onely in danger of him, when he presents himself to us in some *Corporeal form*: it is nothing else but a superstitious weakness to be afraid of him onely then when he appears *embodied*,
 15 and to neglect that *unseen* and insensible influence which his continual converse with us as an *unbodied* spirit may have upon us. Those Evil spirits are not yet cast out of the world into outer darkness, though it be prepared for them: the bottomless pit hath not yet shut its mouth upon them. They fell from God not so much by a *Local descent*, as by a *Mental*
 20 *apostasie and dissimilitude to God*: and they are now *in libera custodia*,

3–4 *To go to and fro in the earth, and to walk up and down in it*] Job 1,7: “And the Lord said vnto Satan, Whence comest thou? Then Satan answered the Lord, and sayde, From going to and fro in the earth, and from walking vp and downe in it.”

4 *through dry places*] Matthew 12, 43: “When the vnclane spirit is gone out of a man, hee walketh thorow dry places, seeking rest, and findeth none.”

5 *seeking rest*] *ibid.*

20 *in libera custodia*] “in free custody”; i.e. with one’s freedom constrained within relatively generous limits.

6–8 The Philosophy of the Ancients hath observed That every man that comes into this world hath a good and an evil *Genius* attending upon him] Henry More concurred: “The *Pythagoreans* were of opinion that every man has *two Genii*, a *good* one and *bad* one.” More, *A Collection of Several Philosophical Writings*, p.130. For an interesting collection of citations supporting the view that “the ancient allotted to every man two genii, a good and bad one”, see Moyle, *The Gentleman’s Magazine*, p.580f.

17 cast ... into outer darkness] echoing Matthew 25, 30: “And cast yee the vnprofitable seruant into outer darknesse, there shall be weeping and gnashing of teeth.”

18 the bottomless pit] alluding to Revelation 9, 1-12, and 20, 1-3.

18–19 shut its mouth upon them] recalling Psalm 69, 15: “Let not the water flood ouerflow me, neither let the deepe swallow mee vp, and let not the pit shut her mouth vpon me.”

having all this habitable world for their Rendezvous, and are stiled by the Apostle *Spiritual wickednesses in high places*. Wheresoever there are any in a disposition to sin against God, wheresoever there are any capable of a Temptation or Diabolical impression, here and there are they. A man
 5 needs not dig into the chambers of death, or search among the shadows of darkness to find them; he needs not to go down into hell to seek them, use any *Magical charms* to raise them up from thence: No, those wicked and impure spirits are always wandring up and down amongst us, seeking whom they may devour. As there is a *Good Spirit* conversant in the world,
 10 inviting and alluring men to Vertue and Goodness; so there is an *Evil spirit*, perpetually tempting and inticing men to Sin and Vice. Uncloathed and unbodied natures may converse with us by secret illapses, while we are not aware of them. I doubt not but there are many more Divine impressions made upon the Minds of men, both Good and Bad, from the
 15 *Good Spirit* of God, then are ordinarily observed; there are many soft and silent impulses, gentle motions, like our Saviours *putting in his hand by the hole of the door*, as it is in he *Canticles*, solliciting and exciting men to Religion and Holiness; which they many times regard not, and take little notice of.

20 There are such secret messages often brought from Heaven to the Souls of men by an unknown and unseen hand, as the Psalmist speaks;

2 *Spiritual wickednesses in high places*] Ephesians 6, 12: "For wee wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darknes of this world, against spirituall wickednes in high places."

16–17 *putting in his hand by the hole of the door*] Song of Solomon, 5, 4: "My beloued put in his hand by the hole of the dore, and my bowels were moued for him."

1–2 the Apostle] St. Paul

8–9 seeking whom they may devour] recalling 1 Peter 5, 8: "Be sober, be vigilant: because your aduersary the deuill, as a roaring Lion walketh about, seeking whom he may deuoure."

12 illapses] See above page 553.

16–17 *putting in his hand by the hole of the door*] Smith's interpretation of the verse is not unusual; cf. "Christ is said to put in his hand by the hole of the door, when he puts his spirit, which is the power & finger of God, into the hearts of his people, whereby they are enlightened to know him better, and stirre up men honestly to seek after him." Cotton, *A brief exposition of the whole book of Canticles, or Song of Solomon*, p. 148.

17 he *Canticles*] i.e. The Song of Solomon.

Once, yea twice have I heard it, that power belongeth unto God. And as
 there are such *divine irradiations* sliding into the Souls of men from God:
 so there are no question many and frequent *suggestions* to the Fancies
 and Imaginations of men arising from *the Evil Spirit*; and a watchfull ob-
 5 server of his own heart and life shall often heard the voice of *Wisdom* &
 the voice of *Folly* speaking to him: he that hath his eyes opened , may
 see both the visions of God falling upon him, and discern the false and
 foolish fires of Satan that would draw away his mind from God. This is
 our unhappiness, that the Devil is so near us and we see him not; he
 10 is conversant with us, and yet we are not aware of him. Those are the
 most desperate designs and the likeliest to take effect, that are carried on
 by an unseen and unappearing enemy: and if we will provide our selves
 against the Devil, who never misseth any opportunity that lies in his way
 to tempt us, nor is ever failing in any plot, we must then have our *Senses*
 15 *exercised to discern both good and evil*, we must get our Minds awakened
 with clear and evident Principles of Light; we must get our Judgments and
 Consciences well informed with sober and practical Truth, such as tends
 to make us most like to God, and to reconcile our natures more perfectly to
 Divine goodness. Then shall we know and discover that Apostate Spirit in
 20 all his Stratagems, whereby he seeks to bereave us of our happiness: we
 shall know him as well when he cloathes himself like *an Angel of Light*, as
 when he appears in his own nakedness and deformity. It is observed by
 some, That God never suffered the Devil to assume any humane shape,
 but with some Character whereby his Body might be distinguished from
 25 the true Body of a man: and surely the Devil cannot so exactly counterfeit
 an Angel of light, but that by a discerning mind he may be distinguished
 from him; as they say *a Beggar* can never act a *Prince* so cunningly but
 that his behaviour sometime sliding into the course way and principles of

1 *Once, yea twice have I heard it, that power belongeth unto God*] Psalms 62, 11: "God hath spoken once; twice have I heard this, that power belongeth vnto God."

14–15 *Senses exercised to discern both good and evil*] Hebrews 5, 14: "But strong meate belongeth to them that are of full age, euen those who by reason of vse haue their senses exercised to discern both good and euil."

21 *an Angel of Light*] 2 Corinthians 11, 14: "And no marueile, for Sathan himselfe is transformed into an Angel of light."

6 he that hath his eyes opened] A resonant phrase, recalling Adam and Eve (Genesis 3, 5: "then your eyes shalbee opened: and yee shall bee as Gods, knowing good and euill"), the blind man in John 9, and the two blind men in Matthew 20.

his Education, will betray the meanness of his pedigree to one of a true noble extraction. A bare *Imitation* will always fall short of *the Copy* from when it is taken; and though *Sin* and *Error* may take up the mantle of *Truth* and cloath themselves with it, yet he that is inwardly acquainted
 5 with *Truth*, and an ingenuous lover and pursuer of it, will be able to find out the Imposture, he will be able to see through the vail into the naked deformity of them.

When we say, *The Devil is continually busie with us*, I mean not onely
 10 some *Apostate spirit* as one particular Being, but that *spirit of Apostasie* which is lodged in all mens natures; and this may seem particularly to be aimed at in this place, if we observe the context: as the Scripture speaks of Christ not onely as a Particular person, but as a Divine Principle in holy Souls.

Indeed the *Devil* is not onely *the name of one particular thing*, but
 15 *a nature*; He is not so much one particular Being designed to torment Wicked men in the world to come, as a hellish and diabolical nature seated in the minds of men. He is not onely one Apostate Spirit fallen down from heaven out of the lap of Blessedness; but also a Spirit of Apostasie, a degenerate and depraved nature. Could the Devil *change* his foul and
 20 impure *nature*, he would neither be a *Devil* nor *miserable*: and so long as any man carries about him a sinfull and corrupt nature, he can neither be in perfect favour with God, nor blessed. Wickedness is the Form and *Entelech* of all the wicked spirits: it is the *difference of a name* rather than any proper difference of *natures* that is between the *Devil* and *Wicked*
 25 *men*. Wheresoever we see *Malice, Revenge, Pride, Envy, Hatred, Self-will and Self-love*, we may say *Here, and There is that Evil spirit*. This is indeed that *Venenum Serpentis*, the poyson and sting too of that Diabolical nature.

23 *Entelech*] "*Entelechia*, (Gr.) an inward Soul or Power, to move or act" Blount, *Glossographia*; Smith alludes to Aristotle's use of the term ἐντελέχεια (*entelecheia*) in *de anima*, II, to mean the actuality or form of a thing, perhaps recalling Plotinus' discussion in *Enneads*, IV.7.8⁵.

27 *Venenum Serpentis*] poison of a serpent; perhaps recalling the Vulgate's translation of Psalms 139,4: "acuerunt linguam suam sicut serpentis venenum aspidum sub labiis eorum diapsalma "

27 *Venenum Serpentis*] cf, KJV Psalms58, 4: "Their poison is like the poyson of a serpent; they are like the deafe adder that stoppeth her eare".

As the *Kingdom of Heaven* is not so much *without* men as *within*, as our Saviour tells us: so the *Tyranny of the Devil and Hell* is not so much in some *External things*, as in the *Qualities and Dispositions of mens Minds*. And as the enjoying of God and conversing with him consists not so much
 5 in a *change of place*, as in the *participation of the Divine nature*, and in our *assimilation unto God*: so our conversing with the Devil is not so much by a mutual local presence, as by an imitation of a wicked and sinfull nature derived upon mens own Souls. Therefore the Jews were wont to style that
 10 Original pravity that is lodged in mens spirits מלאך המות *the Angel of death* and fiend of darkness. Those filthy Lusts and Corruptions which men foment and entertain in their Minds, they are the noisome Vapours that ascend out of the bottomless pit; they are thick mists and fogs of Hellish darkness arising in their Souls, as a Preface and Introduction of Hell and Death within. Where we find *Uncleanness, Intemperance, Covetousness,*
 15 or any such impure or unhallowed behaviour, we may say, *Here Satan's throne is.*

This sinfull and corrupt nature being the true issue of Hell it self, is continually dragging down mens Souls thither. All Sin and Wickedness in man's Spirit hath the *Central* force and Energy of Hell in it, and is perpetually
 20 pressing down towards it as towards its own place. There needs no *Fatal necessity* or *Astral impulses* to tumble wicked men down forcibly into Hell: No, for Sin it self, hastned by the mighty weight of its own nature, carries them down thither with the most swifty and headlong motion. As they say of true Holiness and Christianity, *Christi sarcina pennas habet,*

9 מלאך המות] "the messenger or angel of death"; *malak hammaveth*, the angel of death; i.e. one who had the power of separating the soul from the body, when God decreed that the person should die.

24 *Christi sarcina pennas habet*] "the burden or weight of Christ has wings"; St Augustine, in *psalmum LIX ennaratio*, 8. On St Augustine's use of *sarcina*, see Poque, *Le langage symbolique dans la prédication d'Augustin d'Hippone: Texte*, pp.64-6.

1-2 as our Saviour tells us] recalling Luke 17, 21: "Neither shall they say, Loe here, or loe there: for behold, the kingdome of God is within you."

15-16 *Here Satan's throne is*] recalling, perhaps, Revelation 2, 13: "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those daæys wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth."

19 Energy] Smith's choice of word perhaps reflects Aristotle's use of ἐνέργεια (*energeia*) as a near synonym for ἐντελέχεια in *de anima*, II.

Christ's burden, which is nothing else but true Godliness, is a winged thing, and bravely bears it self upwards upon its own wings soaring aloft towards God: so we may say of all Impiety, *Diaboli sarcina pondus habet*; the Devilish nature is alwaies within the Central attractions of Hell, and its
 5 own weight instigates and accelerates its motion thither. He that allows himself in any sin, or useth an unnatural dalliance with any vice, does nothing else in reality then entertain an *incubus Dæmon*; he prostitutes a wanton Soul, and forceth it to commit lewdness with the Devil himself. Sin is nothing better then a Brat of darkness and deformity; it hath no other
 10 extraction or pedigree then may be derived from those unclean spirit that are nestled in Hell. All men in reality converse either with God or with the Devil, and walk in the Confines either of Heaven or of Hell: They have their fellowship either with the Father and the Son, as S. *John* speaks; or else with the Apostate and evil Angels.

15 I know these Expressions will seem to some very harsh and unwelcome: But I would beseech them to consider what they will call that spirit of *Malice* and *Envy*, that spirit of *Pride*, *Ambition*, *Vain glory*, *Covetousness*, *Injustice*, *Uncleanness*, &c. that commonly reigns so much, and acts so violently in the Minds and Lives of men. Let us speak the truth, and call
 20 things by their own Names; let us not flatter our selves, or paint our filthy

3 *Diaboli sarcina pondus habet*] "the burden of the devil has weight"

7 *incubus Dæmon*] "a demonic incubus"; an *incubus* (with the implication of something that lies on top of one) was a demon which had sexual relations with someone sleeping; cf. St. Augustine, *de civitate dei*, 15, 23. Smith would have found Weyer's chapter *de incubi dæmoniaci illusioni* in Wierus, *De Praestigijs Daemonum et et Incantationibus ac Veneficijs Libri V*, III. 18, p.281.

12–13 They have their fellowship either with the Father and the Son, as S. *John* speaks] 1 John 1, 3: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

7 *incubus Dæmon*] The sexual implication affects all the surrounding language: "dalliance, prostitutes, wanton, lewdness" etc.

9 a Brat of darkness] See above page 232.

17–18 *Malice* and *Envy* ... *Uncleanness*, &c.] Perhaps recalling Colossians 3, 5: "Mortifie therefore your members which are vpon the earth: fornication, vncleannesse, inordinate affection, euill concupiscence, and couetousnesse, which is idolatrie:"

572.20–573.1 paint our filthy sores] in the sense of concealing them with cosmetics.

sores: so much as there is of *Sin* in any man, so much there is of *the old man* so much there is of the *Diabolical* nature. Why do we defie the Devil so much with our Tongues, while we entertain him in our Hearts? But indeed men do but quarrel with him in the *name* and *notion* of him, 5 while yet their Hearts can readily comply with *all that which the Devil is*: that Antipathy which is ordinarily expressed against him, like those natural Antipathies which the Philosophers speak of, being nothing else but Occult qualities, or Natural instincts, which as they arise not from any principle of Reason or Understanding, so neither are they guided or governed by it. As mens *Love to God* is ordinarily nothing else but the meer 10 tendency of their Natures to something that hath *the notion or name of God put upon it*, without any clear or distinct apprehensions of him; so their *Hatred of the Devil* is commonly nothing else but an inward displicency of nature against *something entitled by the Devil's name*. Or else 15 at best, Corrupt minds do nothing else but fashion out a *God* and a *Devil*, a *Heaven* and a *Hell*, to themselves, by the power of their own Fancies: and so they are to them nothing else but *their own Creatures*, sustained and supported by the force of their own *Imaginations* which first raised them. And as they commonly make *a God like to themselves*, such a one 20 as they can best *comply with and love*; so they make *a devil most unlike to themselves*, which may be any thing but what they themselves are, that so they may most freely spend their *Anger* and *Hatred* upon him: just as they say of the *Ethiopians*, who use to paint the Devil *white*, because they themselves are *black*. This is a strange merry kind of Madness, whereby 25 men sportingly bereave themselves of the Supreamest Good, and insure themselves as much as may be to Hell and Misery: They may thus cheat

1–2 *the old man*] Colossians 3, 9: “Lie not one to another, seeing that yee haue put off the old man with his deedes.”

13–14 displicency] aversion or dissatisfaction, from *displicentia*.

25 sportingly] i.e. by way of amusement, without serious reflection

2–3 defie the Devil] Perhaps an unconscious echo of Sir Toby’s “What, man defie the divell: consider, he’s an enemy to mankinde”, in *Twelfth Night*?

6–8 like those natural Antipathies which the Philosophers speak of, being nothing else but Occult qualities, or Natural instincts] note required

12 clear or distinct apprehensions] An echo, perhaps, of Descartes’ “clear and distinct” ideas.

23–24 the *Ethiopians*, who use to paint the Devil *white*, because they themselves are *black*] source required

themselves for a while, but the Eternal foundation of the Divine Being is immutable and unchangeable. God is but *One, and his Name One*, as the Prophet speaks, (howsoever the several Fancies of men may shape him out diversly;) and where we find *Wisdom, Justice, Loveliness, Goodness,*
 5 *Love and Glory*, in their *highest* elevations and most *unbounded* dimensions, That is He: and where we find any true participations of these, there is a true Communication of God; and a defection from these is the Essence of Sin and the Foundation of Hell.

Now if this be rightly considered, I hope there will an Argument strong
 10 enough appear from *the Thing is self* to enforce S. James his Exhortation, *Resist the Devil*: endeavour to mortifie and crucifie the Old man with all the corrupt lusts and affections of the Flesh.

We never so truly *hate Sin*, as when we *hate it* for its own *Ugliness and deformity*: as we never *love* God so truly, as when we *love* him for his
 15 own *beauty and excellency*. If we calculate aright, as we shall find *nothing Better then God* himself, for which we should *love* him; so neither shall we find any thing *Worse then Sin* it self, for which we should *hate* it. Our *assimilation* to God and *conformity* to him, instates us in a form possession of true *Happiness*, which is nothing else but God himself, who is all Be-
 20 ing and Blessedness; and our *dissimilitude* to God and *Apostastie* from him, involves us in our own *Misery*, and sets us at the greatest enmity to what our unsatiable desires most of all crave for, which is the enjoyment of True and Satisfying Good. Sins are those fiery Snakes which will eternally lash and torment all damned Spirits. Every mans Hell arises
 25 from the bottom of his own Soul; as those stinking Mists and tempestuous Exhalations that infest the Earth, have their first original from the Earth it self. Those streams of fire and brimstone ordained for the tor-

2-3 *One, and his Name One*, as the Prophet speaks] Zechariah 14, 9: "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."

11 mortifie] perhaps suggested by Colossians 3, 5.

11-12 crucifie the Old man with all the corrupt lusts and affections of the Flesh] recalling Galatians 5, 24: "And they that are Christs, haue crucified the flesh with the affections and lustes."

23 fiery Snakes] Perhaps recalling the נָעֻרָיִם or "fiery serpents" of Deuteronomy 8, 15 and Isaiah 14, 29, fiery snakes are part of the traditional landscape of hell.

ment of all damned spirits, are rather the exsudations of their own filthy and corrupt nature then any external thing. Hell is not so much *induced*, as *educed* out of mens filthy Lusts and Passions. I will not here dispute what external Appendixes there may be of *Heaven* or *Hell*; but methinks
 5 I no where find a more *Graphical description* of the true Properties and Operations of them, though under other names, then in those Characters of the *Flesh* and *Spirit* in *Galat.* 5. ver. 19, 20, 21, 22, 23. *Eternal death* is begotten and brought forth out of the womb of *lust*, and is little else but Sin consummated and in its full growth, as S. *James* intimates chap.1.

10 Would wicked men dwell a little more at home, and descend into the bottom of their own Hearts, they should soon find *Hell* opening her mouth wide upon them, and those secret fires of inward fury and displeasure breaking out upon them, which might fully inform them of the estate of true *Misery*, as being a short anticipation of it. But in this life wicked men
 15 for most part *elude* their own Misery for a time, and seek to avoid the dreadful sentence of their own Consciences, by a tergiversation and flying from themselves into a converse with other things, *Ut nemo in sese*

6–7 those Characters of the *Flesh* and *Spirit* in *Galat.* 5. ver. 19, 20, 21, 22, 23.] Galatians 5, 19-23: “ Nowe the workes of the flesh are manifest, which are these, adulterie, fornication, vncleannesse, lasciuiousnesse, 20 Idolatrie, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Enuyings, murthers, drunkennesse, reuellings, and such like: of the which I tell you before, as I haue also tolde you in time past, that they which do such things shall not inherite the kingdome of God. 22 But the fruit of the spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith, 23 Meekenesse, temperance: against such there is no law.”

9 S. *James* intimates chap.1.] James 1, 15: “Then when lust hath conceiued, it bringeth forth sinne: and sinne, when it is finished, bringeth forth death.”

575.17–576.1 *Ut nemo in sese tentat descendere*] “so that no man tries to descend into himself”; Persius, *Satires* IV, 23. See above page 164.

2–3 *induced*, as *educed*] The opposition rests upon the root meanings of *induco* and *educuo*, to bring in and to bring out.

9 consummated] In the sense of “to Fulfil, Finish or make Perfect” Blount, *Glossographia*.

11–12 *Hell* opening her mouth wide upon them] Perhaps recalling Isaiah 5, 14: “Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.” (“Her mouth” because *sheol* or *שְׁאוֹל* is feminine in Hebrew.)

16 tergiversation] *Tergiversation*, (Lat.) *i.e.* turning the Back; a bogging, shuffling, or flinching; a fetch or shift Blount, *Glossographia*.

tentat descendere; else they would soon find their own home too hot for them. But while mens Minds are perpetually rambling all the world over in a pursuit of worldly designs, they are unacquainted with the affairs of their own Souls; and know not how deeply a Self-converse and reflection upon
 5 their own prodigious deformities would pierce their Souls with anguish: how vastly they would swell with *Fury, Rage, Horrour, Consternation* and whatsoever is contrary to that ineffable *Light and Love and Peace* which is in Heaven, in natures fully reconciled and united to true Goodness? As
 10 *true Goodness* cannot borrow *Beauty* from any external thing to recommend it self to the Minds and Affections of Good men, seeing it self is the very *Idea* and true life of all Beauty and Perfection, the source of Bliss and Peace to all that partake of her: so neither can *Sin* and Wickedness to an enlightned Soul appear more *Ugly*, loathsom and hatefull, in any other shape then its own.

15 From these words, *Resist the Devil*, we may take notice of *the Warfare of a Christian life*, of that Active life and valour which Good men express in this world. A true Christian spirit is masculine and generous: it is no such poor, sluggish, pusillanimous thing as some men fansie it to be, but *active and noble*. *We fight not*, saith the Apostle, *against flesh and*
 20 *bloud, but against principalities and powers, and spiritual wickedness in high places*. True Religion does not consist in a *meer Passive capacity*, in a *sluggish* kind of doing nothing, that so God himself might doe all; but it consists in *life* and *power* within: therefore it is called by the Apostle, *The spirit of power, of love, and of a sound mind*; it's called *the law of*

19–21 *We fight not*, saith the Apostle, *against flesh and bloud, but against principalities and powers, and spiritual wickedness in high places*] Ephesians 6, 12: “For wee wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darknes of this world, against spirituall wickednes in high places.”

24 *The spirit of power, of love, and of a sound mind*] 2 Timothy 1, 7: “For God hath not giuen vs the spirit of feare, but of power, of loue, and of a sound minde.”

576.24–577.2 *the law of the spirit of life*, strongly enabling Good men against *the law of Sin and Death*] Romans 8, 2: “For the law of the spirit of life, in Christ Iesus, hath made me free from the law of sinne and death.”

12–14 so neither can *Sin* ... other shape then its own] cf. sin “which is malignity and deformity, and in itself loathsome and abominable”; “That which we call *moral evil* is a thing of the greatest ugliness and deformity in the world. The filthiness of *sin* is express’d in scripture under the names of those things that are of the greatest loathsomeness [sic] and deformity.” Whichcote, *Works*, IV, pp. 115, 156-7.

the spirit of life, strongly enabling Good men against *the law of Sin and Death True Wisdom* as the Wise man hath well stiled it, is *the unspotted mirrour of the power of God, and a pure influence flowing from the glory of the Almighty; neither can any defiled thing enter into it*: it goes in
 5 and out in the strength of God himself: and *as is the heavenly, such are they also that are heavenly*. Every thing as it partakes more of God, and comes nearer to him, so it becomes more *active and lively*, as making the nearer approaches to the Fountain of life and virtue. A Good man doth not only then move when there is some powerfull *impression and impulse*
 10 *upon him*; but he hath a Spring of perpetual motion within. When God restores men to a new and divine life, he doth not make them like so many *dead Instruments*, stringing and fitting them, which yet are able to yield no sound of themselves; but he puts a *living Harmony within them*. That is but a *Mechanical religion* which moves no longer then some *External*
 15 *weights and Impulses* are upon it, whether those be (I think I may safely say) from some Worldly thing or from God himself, while he acts upon men from *without* them and not from *within* them. It is not a *Melancholy*

2–3 *the unspotted mirrour of the power of God*] Wisdom of Solomon 7, 26: “For shee is the brightnesse of the euerlasting light: the vnspotted mirrour of the power of God, and the Image of his goodnesse.”

3–4 *and a pure influence flowing from the glory of the Almighty; neither can any defiled thing enter into it*] Wisdom of Solomon 7, 25: “For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no vndefiled thing fall into her.”

5–6 *as is the heavenly, such are they also that are heavenly*] 1 Corinthians 15, 48: “As is the earthy, such are they that are earthy, and as is the heauenly, such are they also that are heauenly.”

2 the Wise man hath well stiled it] Smith seems not to accept the traditional ascription of this apocryphal work (which probably dates from the end of the first century) to Solomon.
 8 the Fountain of life] cf. Proverbs 13, 14: “The lawe of the wise is a fountaine of life, to depart from the snares of death.”

10 he hath a Spring of perpetual motion within] cf. Whichcote’s declaration that “God hath planted in man a spring of constant motion” Whichcote, *Works*, IV, p.303. Although perhaps suggested by the previous fountain imagery, this “spring” seems rather to suggest an awareness of a world of mechanics, where movement implies some “impression and impulse” from without.

13–14 That is but a *Mechanical religion*] See above page 473 and page 501.

577.17–578.2 It is not a *Melancholy* kind of *sitting still*, and sloathfull waiting, that speaks men enlivened by the Spirit and Power of God] “They are ignorant persons ... that do represent the ways of religion and conscience, as melancholy, because men are kept

kind of *sitting still*, and sloathfull waiting, that speaks men enlivened by the Spirit and Power of God. It is not Religion to stifle and smother those Active powers and principles which are within us, or to dry up the Fountain of inward life and virtue. How say some amongst us, That there is no resurrection from the dead? no spirit or life within; but all our motions in Religion are meerly from some assisting Form without? Good men do not walk up and down the world meerly like *Ghosts and Shadows*, or like dead Bodies assumed by some Spirit, which are taken up and laid down again by him at his pleasure: But they are indeed *living men*, by a real participation from him who is indeed a quickning Spirit. Were our Religion so much *a Thing without us* as some men would seem to fansie it, were we so dead and liveless as that we could never move but from an External *impetus*; as *our Religion* could never indeed be called *Ours*, so neither could we ever have *the inward sense* of that Bliss and Peace which goes along with it; but must be like so many heavy loggs or dull pieces of Earth in Heaven and Happiness. That is a very earthly and flat Spirit in Religion which sinks like the lees to the bottom; or rather it is like that *Terra damnata* which the Chymists speak of, having no vigour, life or activity left in it, is truly dead to God, and is reprobate to any thing of Heaven. We know the Pedigree of those Exhalations that arise no higher then a meer external force from the Sun's heart weigheth them up, to be but base and earthly; and therefore having no natural warmth or energy within themselves imparted to them, they sink down again to the Earth from whence they came. The Spirit which is from Heaven is alwaies, out of an inbred Nobleness which bears it up, carried upwards again towards Heaven from whence it came, powerfully resisting all things that would deprive it of God or hinder it from returning to its Original: it is alwaies moving upwards in an even and steady way towards God from whence it came, leaving the dark Regions of Hell and Death under it: it resists *Hell and Darkness* by

17-18 *Terra damnata*] "condemned earth"; "*Damnata Terra*, is the same with the *Caput Mortuum* of the Chymists, being only the Earth or Mass which remains in the Retort, after the other Principles are forced out by the Fire" Blount, *Glossographia*.

20 Exhalations] "*Exhalation*, is whatever is raised up from the Surface of the Earth or Water, by means of the Heat of the Sun, Subterranean Fire, &c." Blount, *Glossographia*.

with the compass of reason and sobriety", says Whichcote Whichcote, *Works*, III, p.231
 18 the Chymists] More properly, "alchemists"; cf. Ben Jonson, *The Alchemist*, II, 5, 9.

assimilating and conforming it self to God; it resists *Darkness* in the *armour of light*; it resists Death and destruction by the power of *Divine love*. It must be something of *Heaven* in the Minds of men, which must resist the Devil and Hell.

5 We do not alwaies *resist the Devil* then when we *bid defiance* to him, or
when we *declame most zealously* against him; neither does our *Resisting*
and *Opposing of Sin* and *Wickedness* consist in the *violence* of some Fem-
inine passions which may sometimes be raised by the power of *Fancy* in
the Minds of men against it: But it consists rather in *a mature and sedate*
10 *resolution* against it in our own Souls, arising from a clear judgement of
the foul and hatefull nature of *Sin* it self, and him who is the Patron of
it; in a constant and serious endeavour of settling the government of our
own Souls, and establishing the principality of *Grace* and *Peace* within
our selves. There is *a pompous and popular kind of tumult* in the world,
15 which sometimes goes for *Zeal to God* and his kingdome against the Devil;
whenas mens own *Pride* and *Passions* disguise themselves under the no-
tions of *a Religious fervencie*. Some men think themselves the greatest
Champions for God and his Cause, when they take the greatest liberty
to quarrel with every thing abroad, and without themselves, which is not
20 shaped according to the mould of their own Opinions, their own Self-will,
Humour and Interest: Whereas indeed this *Spiritual warfare* is not so
much maintained against a *forrein* enemy, as against those *domestick*
rebellions that are within: neither is it then carried on most successfully,

17 *fervencie*] "*Fervency*, (Lat.) Heat, Vehemency, Zeal." Blount, *Glossographia*.

1-2 the *armour of light*] recalling Romans 13, 12: "The night is farre spent, the day is at hand: let vs therefore cast off the workes of darknesse, and let vs put on the armour of light."

13 the principality of *Grace* and *Peace*] alluding to Christ as the "Prince of peace" in Isaiah 9,6.

21 *Spiritual warfare*] The phrase is commonplace, usually developed with reference to Ephesians 6, 10-7. cf. "*What is the spirituall warfare?* The daily exercise of our spirituall strength and armour against our adversary, with assured confidence of victory; for the state of the faithfull in this life is such, that they are sure in Christ, and yet fight against sin, there being joyned with repentance a continuall fighting and strugling against the assaults of a mans owne flesh, against the motions of the Devill, and enticements of the world." Ussher, *A body of divinitie: or the summe ... of christian religion*, p.333. Usher then cites Ephesians 6.

when men make the greatest noise and most of all raise the dust. That impetuous violence and tempestuousness with which men are acted in pretensions of Religion arises ordinarily, I doubt, from unquiet and disturbed Minds within: whereas it is indeed the outward conflicts and commotions, 5 sin and vice, and not a holy zeal for God, which discompose the Minds of men. Sin, where it is entertained, will indeed breed disturbance, and break the peace of a mans own spirit; but a true *resisting and opposing* of it is the restoring of the Soul to its just *Consistency, Freedom and Serenity again*. As God's kingdom is set up, so the Devil's kingdom may be pulled 10 down, without the noise of axes and hammers. We may then attain to the greatest achievements against the gates of Hell and Death, when we most of all possess our own Souls in patience, and collect our Minds into the most *peacefull, composed and united temper*. The motions of true Practical Religion are most like that of the Heavens, which though most 15 *swift*, is yet most *silent*. As Grace and true Religion is no lazy or sluggish thing, but in perpetual motion; so all the *motions* of it are *soft and gentle*: While it acts most *powerfully* within, it also acts most *peacefully*. The kingdom of heaven *comes not with observation*, that men may say, *Lo here* or *Lo there*; it is not with the *devouring fire* coming after it, or *whirl-* 20 *wind* going before it The fight and contest with Sin and Satan is not to be known by the ratling of the Chariots, or the sound of an alarm: it is indeed

18 The kingdom of heaven *comes not with observation*] Luke 17, 20: "And when hee was demanded of the Pharises, when the kingdome of God should come, hee answered them, and said, The kingdome of God commeth not with obseruation."

18–19 that men may say, *Lo here* or *Lo there*] Luke 17, 21: "Neither shall they say, Loe here, or loe there: for behold, the kingdome of God is within you."

19 *devouring fire*] recalling, perhaps, verses such as Isaiah 29, 6: "Thou shalt bee visited of the Lord of hostes with thunder, and with earthquake, and great noise, with storme and tempest, and the flame of deuouring fire." cf. Exodus 24, 17; Isaiah 30, 27 and 30; Isaiah 33, 14 etc.

19–20 *whirlwind* going before it] Another frequent image from the Old Testament, as in Isaiah 66, 15: "For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."

21 the ratling of the Chariots] recalling, perhaps, Joel 2, 5: "Like the noise of charets on the tops of mountaines shall they leape, like the noise of a flame of fire that deuoureth the stubble, as a strong people, set in battell aray."

21 the sound of an alarm] perhaps suggested by Joel 2, 1: "Blow yee the trumpet in Zion, & sound an alarme in my holy mountaine: let all the inhabitants of the land tremble: for the day of the Lord cōmeth, for it is nie at hand;"

alone transacted upon the inner stage of mens souls and spirits; and is rather a pacifying and quieting of all those riots and tumults raised by Sin and Satan; it is rather a reconciling the minds of men to Truth, Justice and Holiness; it is a captivating and subjecting all our Powers and Faculties
 5 to God and true Goodness, through the effectual working of a divine *Love* and *Humility*: and this *Resistance* is alwaies attended with *Victory* and *Triumph* waits upon this *Fight*; which is the Third and last Observation we shall make upon these Words.

The Certainty of Success to all those that resist the Devil; Resist the
 10 *Devil, and he will flee from you.* He cannot stand, when opposed in the strength of God, he will fall down as swift as lightning; he cannot bear the glory of God shining in the Souls of men. Here it is no more but *Stand, and Conquer; Resist, and Vanquish.*

For First of all, *The Devil and Sin in themselves considered are but weak*
 15 *and impotent*; they cannot prevail over that Soul which *yields* not to them: the Evil spirit then onely prevails over us, when we our selves *consent* to his suggestions; all his strength lies in our treachery and falseness to our own Souls. Though those wicked spirits be perpetually so near us, yet they cannot bow or bend our Wills: there is a place of defence in the Souls
 20 of men into which they cannot enter: they may stand at a distance, allure and entice them; but they cannot prevail over them, except they willfully and shamefully deliver over their strength into the Enemies hand. It is indeed nothing else but Hell it self in the Souls of men that gives the Devil such free entertainment there: the Wills of men stamped with a Diabolicall

12 no more but] i.e. "only"

9 *The Certainty of Success to all those that resist the Devil;*] Perhaps an editorial intrusion from Worthington's synopsis.

11 he will fall down as swift as lightning] recalling Luke 10, 18: "And he said vnto them, I beheld Satan as lightning fall from heauen."

16 *consent*] Consent is a critical factor for Whichcote, too: "Withhold the mind's consent from evil, and evil will be strangled in its own birth"; "virtue and vice are constituted by the consent of the mind"; "to consent to sin, iniquity and folly ... is unnatural, and contrary to our interest"; "Carefully with-hold your consent from known iniquity"; Whichcote, *Works*, IV, pp. 79, 200, 306, 341. cf. Proverbs 1, 10: "My sonne, if sinners entise thee, consent thou not." For Whichcote's citation, see Whichcote, *Works*, IV, p. 331.

form, and bearing the Devil's image and inscription upon them, declare his right over them. Men are therefore so much captivated by him because they take his yoke upon them. Could we, or would we, resist *Sin* and *Satan*, they could not hurt us. Every thing is weak and impotent according
 5 to the distance it stands from God who is the onely Fountain of life and power: and therefore it was well resolved by the Philosopher, πᾶσα κακία διὰ ἀδυναμίας συμβαίνει, Sin in it self is a weak and impotent thing, and proceeds from weakness; it consists not properly in any native power and strength which it hath within it self, but in an impotency, and privation of all
 10 true Being and Perfection; and therefore wheresoever any thing of God appears, it will destroy it. He that is born of God, shall overcome the World, the Devil and Sin; for *the seed of God remaineth in him* .

Let us endeavour to get our Minds enlightned with Divine Truth, clear and Practical Truth, let us earnestly endeavour after a true participation
 15 of the divine nature, and then shall we find Hell and Death to flee away before us. Let us not impute the fruit of our own *sluggishness* to the *power* of the Evil spirit without, or to God's neglecting of us: Say not, Who shall stand against those mighty Giants? No; *arm thy self with the mind of Christ*, a fixt resolution to serve the will and pleasure of the Almighty; and
 20 then fear not what *Sin* and *Hell* can do against thee. Open thy windows,

6–7 πᾶσα κακία διὰ ἀδυναμίας συμβαίνει] “all vice comes about through incapacity or lack of strength”; slightly adapted from Simplicius, *Commentary on Epictetus*, 1.1.; H. Wolf, *Simplicii Commentarius In Enchiridion Epicteti: Ex Libris veteribus emendatus* p.28; cf. “For every sort of badness comes about through lack of power” Brittain and Brennan, *Simplicius: On Epictetus Handbook 1-26*, p.52. See Smith's allusion to the same passage above, page 508.

12 *the seed of God remaineth in him*] 1 John 3, 9: “Whosoever is borne of God, doth not commit sinne: for his seede remaineth in him, and he cannot sinne, because he is borne of God.”

18–19 *the mind of Christ*] 1 Corinthians 2, 16: “For who hath knowen the mind of the Lord that he may instruct him? But we haue the mind of Christ.”

1 bearing the Devil's image and inscription] Perhaps recalling the “image and superscription” on Caesar's penny in Matthew 22, 20, Mark, 12:16 and Luke 20, 24. The image of the king was removed from English coinage in April 1649.

11–12 the World, the Devil and Sin] The triplet perhaps echoes that of the litany in the Book of Common Prayer, “the world, the flesh and the devil.”

thou Sluggard, and let in the beams of Divine light that are there waiting upon thee till thou awake out of thy Slothfulness; then shalt thou find the shadows of the night dispell'd and scattered, and the warm beams of Light and Love enfolding of thee, which the higher they arise upon the Horizon of thy Soul, the more fully they will display their native strength and beauty, transforming thee more and more from darkness to light, from the similitude of Satan into a participation of the Divine image. The Devil is not to be kept off from us by setting any *Spell* about us, or driven away from us by any *Magical charms*. We need not to go and beat the air to drive away those Evil spirits from us, as *Herodotus* reports the *Caunians* once to have beaten out the strange Gods from amongst them: but let us turn within our selves, and beat down that Pride and Passion, those Holds of Satan there, which are therefore *strong*, because we oppose them *weakly*. Sin is nothing else but a degeneration from true Goodness, conceived by a dark and cloudy Understanding, and brought forth by a corrupt Will; it hath no consistency in it self, or foundation of its own to support it. What the Jews have observed of *Errour* is true of all Sin, שקר אין לו רגלים, *Mendacium hon habet pedes*, it hath no feet, no *Basis* of its own to subsist and rest it self upon. Let us withdraw our Will and Affections from it, and it will soon fall into nothing. It was the fond Errour of the *Manichees*, That there was some solid *Principium mali*, which having an

10–11 as *Herodotus* reports the *Caunians* once to have beaten out the strange Gods from amongst them] for Smith's other citation of *Herodotus* I, 172, see above page 136.

17–18 שקר אין לו רגלים] "untruth has no legs"; a proverbial Hebrew saying, probably originating in *Midrash Osios DeRabbi Akiva*; cf. *Tikunei haZohar*, 475

18 *Mendacium hon habet pedes*] "falsehood has no feet"; probably from Buxtorf's entry for רגלן (leg or foot) in his *Lexicon hebraicum et chaldaicum*: "Apud Rabinnos השקר אק רגלם *Mendacium non habet pedes*, id est, inconstans & evanidum est." ("Amongst the Rabbis, 'untruth has no legs', falsehood does not have feet, that is, is uncertain and vanishing.") J. Buxtorf, *Johannis Buxtorfii P. Lexicon chaldaicum, talmudicum et rabbinicum ...* col 2203.

21 *Principium mali*] "principle or initiator of evil"

1 thou Sluggard] Surely recalling Proverbs 6, 9: "How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?"

3 the shadows of the night dispell'd and scattered] echoing the Song of Solomon 2, 17 and 4, 6 again; see above page 432.

6 transforming] The choice of word depends for its effect on 2 Corinthians 2, 14: "And no marueile, for Sathan himselfe is transformed into an Angel of light."

20–21 the *Manichees*] Manicheism was a gnostic religion of Middle Eastern origin founded in the third century, which taught a dualistic struggle between good and evil.

Eternal existence of its own, had also a mighty and uncontrollable power from within it self, whereby it could forcibly enter and penetrate into the Souls of men; and seating it self there, by some hidden influences irresistably incline and inforce them to evil: which *Errour* I wish were as well
 5 confuted by the *lives and practices* of men, as it hath been by the *Writings* both of Fathers and Philosophers. But it's too apparent that men maintain that Lie by a compliance with the Diabolical powers: We our selves hold up that kingdom of darkness, which else would tumble down and slide into that nothing from whence it came to be. All Truth and Goodness are
 10 of an *Eternal* nature, they are One, and Unchangeable, subsisting upon the strength of Omnipotency: But all *Sin and Vice* is our own creature; we onely give *life* to them which indeed are our death, and would soon wither and fade away did we substract our concurrence from them.

Secondly, We have a further Ground for our expectation of *Victory*
 15 in all contests with *Sin and Satan*, from the powerfull assistance of God *himself*, who is never wanting to those that seek after him, and never fails those that engage in his quarrels. While we strive against Sin, we may safely expect that the Divinity it self will strive with us, and derive that strength and power into us that shall at last make us *more then Con-*
 20 *querors*. God hath not forsaken the earth: but as his Almighty essence runs through all things, sustaining and upholding the frame of the whole Universe; so more especially does it bear up in its Almighty arms those things that are more nearly related to himself, always cherishing them with his own Goodness. Wheresoever God beholds any breathings after
 25 himself, he gives life to them, as those which are his breath in them. As he who projects wickedness, shall be sure to find Satan standing at his right hand ready to assist him in it; so he that pursues after God and Holiness, shall find God nearer to him then he is to himself, in the free and

13 substract] "withdraw"

19–20 *more then Conquerors*] Romans 8, 37: "Nay in all these things wee are more then conquerours, through him that loued vs."

5–6 the *Writings* both of Fathers and Philosophers] There were a number of patristic works refuting Manichean beliefs, most notably by St Augustine (himself a former adherent). Smith may also have had in mind Simplicius' arguments against Manicheanism in his *Commentary on the Encheiridion of Epictetus*, 71ff., on which see also Oort and Berg, *In Search of Truth. Augustine, Manichaeism and Other Gnosticism: Studies for Johannes Van Oort at Sixty*.

liberal communications of himself to him. He that goes out in God's bat-
tels, fighting under our Saviour's banner, may look upwards, and opening
his eyes may see the mountains full of horses and chariots of fire round
about him. God hath not so much delight in the death and destruction of
5 men, as to see them struggling and contending for life, and himself stand
by as a looker on. No, but with the most tender and fatherly compas-
sion his bowels yern over them, and his Almighty arm is stretched forth
for them; and in his strength they shall prevail; they shall be born up, as
upon Eagles wings; they shall walk in the might of his strength who is
10 able to save, and not faint. Where there is any serious and sober *Resol-*
ution against Sin, any reall motion towards God, there is the blessing of
Heaven in it; he that planted it, will also water it, and make it to bud and
blossome and bring forth fruit .

Wherefore to shut up this Discourse by way of Application, Let us
15 make use of this as a further Argument to enforce the Apostles Exhorta-
tion upon our selves, Be Strong in the Lord and in the power of his might;
and, as the Psalmist speaks of his Enemies, so let us say of our spiritual
Enemies, *They compass me about, they compass me in on every side; but*
in the name of the Lord I will destroy them Let us set our selves with all our

2–4 opening his eyes may see the mountains full of horses and chariots of fire round
about him.] 2 Kings 6, 17: “ And Elisha prayed, and sayde, Lord, I pray thee, open his
eyes that he may see. And the Lord opened the eyes of the young man, and hee saw:
and behold, the mountaine was full of horses, and charets of fire round about Elisha.”

16 Be Strong in the Lord and in the power of his might] Ephesians 6, 10: “Finally, my
brethren, be strong in the Lord, & in the power of his might.”

18–19 *They compass me about, they compass me in on every side; but in the name of*
the Lord I will destroy them] Conflating Psalm 118, 11 (“They compassed mee about,
yea they compassed mee about: but in the Name of the Lord, I will destroy them.”) with

6–7 with the most tender and fatherly compassion his bowels yern over them] perhaps
recalling the imagery of Joseph's brotherly feeling in Genesis 43, 30: “And Ioseph made
haste: for his bowels did yerne vpon his brother: and he sought where to weepe, and
hee entred into his chamber, & wept there.”

8–10 they shall be born up, as upon Eagles wings; they shall walk in the might of his
strength who is able to save, and not faint] Perhaps recalling both Exodus 19, 4 (“Ye
haue seene what I did vnto the Egyptians, and how I bare you on Eagles wings, and
brought you vnto my selfe.”) and Isaiah 40, 31: “But they that waite vpon the Lord, shall
renew their strength: they shall mount vp with wings as Eagles, they shal runne and not
be weary, and they shall walke, and not faint.”

10–11 *Resolution*] A word characteristic of Whichcote's writings.

might to mortifie the old man & to crucifie all the affections of the Flesh: .
*Let us lay aside every weight, and the sin which so easily besets us, and run
 with patience the race that is set before us; Looking unto Jesus the author
 and finisher of our faith, who is set down at the right hand of the throne*
 5 *of God, as a great and mighty Conqueror, who will declare the perfection
 of his own power in our weakness, if we lay hold of his strength. Though
 we are not able to change our own natures, or to rise above the source of
 our Animal and Selfish Beings, by our own power; yet let us endeavour to
 subdue all those External vices of Luxury and Wantonness, of Injustice,*
 10 *Revenge and the like; let us withdraw the fewel of Pride, Malice, Vain-
 glory and whatsoever holds us in captivity to Hell, and with confidence
 apply our selves to him who is an Almighty Saviour; and when he joyns
 his Almighty strength with us, we need not fear any thing: He shall tread
 down Satan under our feet, and we shall one day tread upon the Lion*
 15 *and Adder, the young Lion and the Dragon shall we trample under our
 feet: we shall break the Serpent's head, though he may bruise our heel.
 Though God may suffer him so far to serve his own rage and the hellish
 malice of such as are in league with him, as to pull down with violence*

Luke 19, 43: "(For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on euery side").

2–5 *Let us lay aside ... right hand of the throne of God*] Hebrews 12, 1-2: "Wherefore, seeing wee also are compassed about with so great a cloude of witnesses, let vs lay aside euery weight, & the sinne which doth so easily beset vs, and let vs runne with patience vnto the race that is set before vs, Looking vnto Iesus the Authour and finisher of our faith, who for the ioy that was set before him, endured the crosse, despising the shame, and is set down at the right hand of the throne of God."

13–14 *tread down Satan under our feet*] Romans 16, 20: "And the God of peace shal bruise Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you. Amen." marginal note, "Or, tread" (reflecting Tyndale's translation.

14–16 *tread upon the Lion and Adder, the young Lion and the Dragon shall we trample under our feet*] Psalm 91, 13: "Thou shalt tread vpon the Lion, and adder: the yong Lion and the dragon shalt thou trample vnder feete."

1 to mortifie the old man & to crucifie all the affections of the Flesh:] cf. above, page 574.

16 we shall break the Serpent's head, though he may bruise our heel] recalling Genesis 3, 15: "And I will put enmitie betweene thee and the woman, and betweene thy seed and her seed: it shal bruise thy head, and thou shalt bruise his heele." The use of "break thy head" goes back to Wycliff's translation. Whichcote repeated the idea that, "Our Saviour he is said to come to *undo the design of the devil*, which is the explication of the words, to *break the serpent's head*, i.e. frustrating and evacuating the design of the devil, that he contrived against man" Whichcote, *Works* IV, p. 102; cf. also pp. 294, 297, 331, 345.

our earthly Tabernacles; yet while we so suffer by him, we are conquerors over him.

I should now conclude all, and leave you with this General application, but that the present Occasion hath drawn it down for me to a particular
 5 case. Did we not live in a world of professed wickedness, wherein so many mens Sins go in open view before them to judgement, it might be thought needless to perswade men *to resist the Devil* when he appears in his own colours to make merchandise of them, and comes in a formal way to bargain with them for their Souls; that which human nature (how-
 10 ever enthrall'd to Sin and Satan in a more mysterious way) abhors, and none admit but those who are quite degenerated from humane kind. That which I shall further add, shall be by way of Caution onely to suggest two things which are the forerunners to such Diabolical contracts, and put temptations into the hands of the Tempter.

15 1. Those Hellish passions of *Malice, Envy* and *Revenge*, which are the black Form and Image of the Devil himself; these when they are once ripened, fit men for the most *Formal* converse with the Devil that may be: That nature cannot easily abhor him, which is so perfectly conformed to him.

20 2^{ly}. The use of *Arts, Rites* or *Ceremonies not understood*, of which we can give no Rational or Divine account; this indeed is nothing else but a kind of *Magick* which the Devil himself owns, and gives life to, though he may not be corporeally present, or require presently any further Covenant from the users of them. The Devil no question is present to all his
 25 own Rites and Ceremonies, though men discern him not; and may upon the use of them secretly produces those *Effects* which may gain credit to them. Among these *Rites* we may reckon *Insignificant forms of words*, with their several modes and manner of pronunciation, *Astrological arts*, and whatsoever else pretends to any *strange Effects* which we cannot with
 30 good reason either ascribe to God or Nature. As God will onely be con-

1 our earthly Tabernacles] recalling 2 Corinthians 5, 1: "For we know, that if our earthly house of this Tabernacle were dissolved, wee haue a building of God, an house not made with hand, eternall in the heauens."

1-2 we are conquerors over him] recalling Romans 8, 37: "Nay in all these things wee are more then conquerours, through him that loued vs."

vers'd withall in a way of Light and Understanding; so the Devil loves to be convers'd with in a way of Darkness and Obscurity.