The Treatise wherein the ground and exercise of Faith is explained, portrait by Loggon, 4to. original binding, 4s London. South entrance of the Royal Exchange, 1630
THE BREAST-PLATE
OF
FAITH AND LOVE.

A Treatise,
Wherein the ground and exercise of Faith and Love,
as they are set upon Christ their Object, and as they are expressed in Good Works, is explained.

Delivered
In 18. Sermons upon three several Texts,
By the late faithful and worthy Minister of Jesus Christ,
JOHN PRESTON,
Dr. in Divinity, Chaplain in ordinary to his Majesty, Master of Emmanuel College in Cambridge, and sometimes Preacher of Lincolnes Inn.

But let us who are of the day be sober, putting on the breastplate of Faith and Love,
1 Thes. 5. 8.

What will it profit, my Brethren, if a man say he have faith, and hath not works?

LONDON,
Printed by W. I. for Nicholas Bourne, and are to be sold at the South Entrance of the Royal Exchange. 1630.
ILLVSTRISSIMO, NOBILISSIMOQVE VIRO, ROBERTO COMITI WARWICENCI,

IOHANNIS Prestoni S. T. D. ET COLLEGIi Immanvelisi Q. MAGISTRI
(CVIVS TVTELAE,
DVM IN VIVIS ESSET, PRIMOGENITVM SVVM,
INDISCIPINAM, ET LITERIS EXPOLIENDVM,
TRADIDIT)
POSTHVMORVM TRACTATVVM PARTEM,
DE NATVRA FIDEI, EIVSQUE EFFICACIA,
DEQVE AMORE, ET OPERIBVS BONIS,
DEVOTISSIMI, TAM AVTHORIS, DVM VIVERET,
QVAM IPSORVM QVI SVPERSVNT, OBSEQUI
TESTIMONIVM
M. D. D. D.

RICHARDVS SIBS.

IOHANNES DAVENTPORT.
To the Christian Reader.

Christian Reader,

Innumerable are the sleights of Satan, to hinder a Christian in his course towards Heaven, by exciting the corruption of his own heart to disturb him, when he is about to do any good; or by discouraging him with inward terrors, when he would solace himself with heavenly comforts; or by disheartening him under the fears of sufferings, when he should be resolute in a good cause. A type whereof were the Israelites, whose servitude was redoubled, when they turned themselves to forsake Egypt: Wherefore we have much neede of Christian fortitude, according to that direction; Watch ye, stand fast, quit your selves like men: especially since Satan, like a Serpentine Crocodile pursued, is by resistance put to flight.

But, as in warres, (which the Philistines knew well in putting their hope in Goliah) the chiefe strength of the Souldiers lyeth in their Captaine, so in spirituall conflicts, all a Christians strength is in Christ, and from him. For, before our conversion, we were...
To the Christian Reader.

were of no strength: since our conversion, we are not sufficient of our selves to think a good thought. And, to worke out from the Saints all selfe-confidence, God, by their falls teacheth them, To rejoice in the Lord Iesus, and to have no confidence in the flesh.

Whatsoever Christ hath for us is made ours by Faith, which is the band of the soule enriching it by receiving Christ, who is the treasure hid in the field, and with him, those unsearchable riches of grace, which are revealed and offered in the Gospel: Yea it is part of our spirituall armour. That which was fabulously spoken of the race of Gyants, is truly said of a Christian, hee is borne with his armour upon him; as soone as hee is regenerate hee is armed. Its called a Breast-plate, because it preserves the heart, a long, large shield, (as the word signifieth) which is usefull to defend the whole man from all sorts of assaults: Which part of spirituall armor, and how it is to be managed, is declared in the former part of the ensuing Treatise, inten Sermons.

Now, as all rivers returne into the sea, whence they came, so the believing soule, having received all from Christ, returneth all to Christ. For thus the believer reasoneth. Wast Gods undeserved, unexpected love such to me, that he spared not his only begotten Sonne,
To the Christian Reader.

Sonne, but gave him to die for mee? Its but equal
that I should live to him, die for him, bring in my
strength, time, gifts, liberty, all that I have, all
that I am, in his service, to his glory. That affec-
tion, whence these resolutions arise, is called Love,
which so inclineth the soule, that it moveth in a di-
rect line towards that object, wherein it expecteth
contentment. The soule is miserably deluded in pur-
suing the winde, and in taking ayme at a flying
fowle, whilst it seekes happinesse in any crea-
ture: which appeares in the restlesnesse of those
irregular agitations, and endless motions of the
mindes of ambitious, voluptuous and covetous
persons, whose frame of spirit is like the lower part
of the elementary region, the seate of windes, tem-
pests and earthquakes, full of unquietnesse; whilst
the beleevers soule, like that part towards heaven,
which is always peaceable and still, enjoyeth true
rest and joy. And indeed the perfection of our spirits
cannot be but in union with the chiefe of spirits,
which communicateth his goodnesse to the creature
according to its capacity. This affection of Love, as it
reflecteth upon Christ, being a fruit and effect of his
love to us apprehended by faith, is the subject of the
second part of the following Treatise in 7. Sermons.

The judicious Author out of a piercing insight
To the Christian Reader.

into the methods of the Tempter, knowing upon what rockes the faith of many suffers shipwrecke; that neither the weak Christian might lose the comfort of his faith, through want of evidences, nor the presumptuous rest upon a fancy in stead of faith, nor the adversaries be emboldened to cast upon us, by reason of this doctrine of Justification by faith one-ly, their wonted nicknames of Soli-fidians, and Nulli-fidians, throughout the whole Treatise, and more especially in the last Sermon, he discourseth of good Workes, as they arise from faith and love. This is the summe of the faithfull and fruitfull labours of this Reverend, learned and godly Minister of the Gospell, who whilst he lived was an example of the life of faith and love, and of good workes, to so many as were acquainted with his equall and even walking in the wayes of God, in the severall turnings and occasions of his life. But it will be too much injury to the godly Reader to be detained longer in the porch. Wee now dismissee thee to the reading of this profitable worke, beseeching God to increase faith, and to perfect love in thy heart, that thou maist be fruitfull in good workes.

Thine in our Lord Iesus Christ,
Richard Sibs,
John Davenport.
A briefe Collection of the principal heads in the ensuing Treatises.

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OF FAITH.

The first Sermon.

Rom. i. 17.

For by it the righteousness of God is revealed from Faith to Faith: As it is written, The just shall live by Faith.

In the words I have read unto you, Paul tells them that he is not ashamed of the Gospel of Christ. For it was a shame to him, partly, because the very substance of the Gospel was then persecution; and partly, because he was plaine in speech; he came not with excellency of words, or mans wisedome; and therefore you may observe what adoe he had to defend himselfe in his [A] Epistles.
Epistles to the Corinthians, a wise people, who partly hated, and partly despised his manner of delivery: but, faith he, I am not ashamed of it, for it is the power of God to salvation: it is that which, being received, will bring men to heaven; being rejected, will shut men up in Hell; and therefore it is of no small moment. He gives a reason in these words, why it is the power of God to salvation: For, faith he, by it the righteousness of God is revealed. That is, the righteousness which is of God, which only God accepts, and by which alone men can be saved, is revealed by the Gospel, and no other way.

But to what purpose is this revealed, if I know not how to come by it? Many things are revealed, but how shall I know that they are mine? Therefore he adds, it is the power of God to salvation, to every one that believes. As it is revealed by the Gospel, so something is to be done on our part; as God manifests it, exposes it, and lays it open, so you must receive it by faith.

I, but I have not so strong a faith, I cannot believe as I would, and as I should. Sayes he, Faith hath degrees, it is revealed from faith to faith. That is, one receives it in one degree, and the same afterward receives it in a greater degree, and so forward. All are alike justified, but there is difference in Faith, some is stronger, some is weaker, which I will afterward shew at large.
Of Faith.

The point to be gathered out of these words is this:

That righteousness by which alone we can be saved now in the time of the Gospel, is revealed and offered to all that will take it.

When you hear this, it may be, at the very reading, you may not have such a conception of the thing as you should have: but it is not a matter of light moment, but an exceeding great thing to see the righteousness of God revealed. It is the great, glorious mystery of the Gospel, which the Angels desire to pry into, which made Paul in his Ministry so glorious, which swallowed up his thoughts, that he could not tell how to express it: that now in this last Age, Christ hath unveiled through vs the unsearchable Riches of his Grace, that is, Riches which I know not how to express. Therefore he prayes that God would open their eyes, that they might comprehend with all the Saints, the height, and length, and breadth of that Redemption, which Christ hath wrought for them. It is past a full comprehension, yet he prayes that they may comprehend it in such a measure as is possible, though there is a height, and breadth, and depth therein, which could not be measured. And this is it that is revealed to the soules of men, the escaping of Hell and death, this free access to the Throne of Grace, which none before
before had; this liberty to be made sons of
God, and heirs of heaven, yea, Kings and
Priests to God, and making good of all pro-
mises, and the entailing of them to our pos-
terity, and making them Yes and Amen. All
this, I say, is now revealed, which before was
not.

2. It is said to be revealed; (mark that)
partly, because this of all other things was ne-
ever written in the hearts of men. The Morall
Law was written therein, but they had not
the least inkling, the least crevice of light to
see this; partly, because it is now opened in a
larger measure than it was heretofore, in the
times of the Prophets: the door was a little
open before, but now it is wide open, and no-
thing is hid from the souls of men, that is ne-
necessary for them to know.

Againe, it is revealed not onely in regard
of the Preachers that make it knowne, but
likewise in regard of them that heare it: for
there is a greater measure of the Spirit of Re-
uelation dispensed under the Gospell. There-
fore, Eph. 1. 18. the Apostle prays that the
eyes of their understanding might be opened, that
they might know what is the hope of their Calling,
and the riches of his glorious inheritance in the
Saints. For what is it to have a light shining,
if their eyes be shut to whom it shines? So
the thing revealed is the Righteousnesse of
God. And lastly, it is that Righteousnesse,
by which alone men can be saved.
Of Faith.

This is the maine point, which that you may understand, I will open, by answering these 6. Questions.

1. How this righteousness of God, or, which is accepted of God, saucs.

2. How it is offered to vs.

3. To whom it is offered.


5. How it is made ours.

And lastly, What is required of vs, when we hace it. These hang one on another, but for memory sake I have thus distinguished them.

First: How doth it saue? I answer: 1. This righteousness saucë after the same manner that the unrighteousnesse of Adam did condemn: let vs set these two together, and the thing will be plain.

First, as Adam was one man, yet the common roote of all mankinde, of whom all that are guilty of death, and shall be damned, must be borne: so Christ, the second Adam, stands as a publike person, and the Root of all that shall be ingrafted into, and borne of him.

Secondly, as Adams first unrighteousnes, the first sinne he committed, is comminicated to men, and made theirs by imputation; and not so onely, but by inherencie also: (for it hath bred in them originall sinne:) After the same manner, and by the same equity, the righteousness that Christ wrought, is made ours by imputation, and this imputative righteousness of Christ worketh a righteousness

[A 3] which
which qualifies the person, and is inherent in vs. Lastly, as after this unrighteousnes comes death, which rules and raignes in vs, bringing every thing into subjection, so that all the comforts men possess are overcome in some degree, while we live here; (all sicknesses, and troubles, and crosses, being as so many skirmishes which Death hath with vs, before the maine Battell comes:) So in Christ life raignes over all, and brings all into subjection to him: that is, it brings all the troubles man sustaineth, all the enemies he hath, yea death and sinne into subjection, by degrees in this life, and after death perfectly. There is a comparison made in Rom. 5.14. which you shall finde more fully to expresse, and more largely to set this out then I have done. The first Adam was a figure of him that was to come, and 1 Cor. 15.45. Christ is called the second Adam; now you doe see the miserable fruit of Adam's fall, you see by lamentable experience, what original sinne is, and how much it hath corrupted vs; why then should you thinke it a strange thing, that the righteousness of Christ should be imputed? Again, Death, you see, raignes over all by one, Why then will not you beleue that life shall reigne over all men, that is, bring every enemy of ours into subjection by the other? For the righteousness of one saues, as the unrighteousnesse of the other condemnes. Another expression I finde in 2 Cor. 5.21.
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As Christ was made sinne for vs, who knew no sinne, so are we made the righteousnesse of God in him. That is, though Christ was a man without sinne in himselfe, yet our sinne was imputed to him, and hee was by God reckoned as a sinner; and then he kills him, putting our curse upon him: so to vs that are free from righteousnesse, Christ is made righteousnesse, so that God lookes on vs as if wee had performed perfect righteousnesse, and when that is done, he saues vs. And so much for the first Question.

But now when we heare that this righteousnesse saues, the Question is, How shall wee come by it? In that it saues, it is good and comfortable, but it may saue some men, and yet I have no share nor part in saluation?

I answer, It is freely giuen to vs, euен as Fathers giue Lands and Inheritances to their children, and as Kings giue Pardons and Titles, and Honours, and Riches, out of their clemencie, because they will, to shew their magnificence, and goodnesse to their Subjects; So doth God giue this righteousnesse. As you shall finde it expressed, Esay 9. 6. To vs a Child is borne, to vs a Sonne is giuen: a place worth your marking and obseruation.

And John 3. 16. GOD so loved the World, that he gave his onely begotten Sonne, &c. And Rom. 5. 17. it is called the Gift of Righteousnesse. That is, a thing which GOD freely, simply, voluntarily, and onely because hee will, bestowes.
Of Faith.

bestowes on men, not looking on any worthinesse in them of the same: (as we say, nothing is so free as gift.) The passage is this: For, if through the offence of one, Death raigned in all, much more they which receive abundance of grace, and the gift of righteousness, shall raigne in life by one Jesus Christ. So that God giues it freely out of his meere love, without any other motiue or end, but to shew his magnificence, and to make manifest in the Ages to come, the unsearchable riches of Christ, the great and exceeding glorious riches that he hath provided for them that love him.

But what is the reason that God will have it communicated to the sonnes of men no other way but by gift? You shall see it, Rom. 4. 5. that it is for these causes:

1. That no man might boast in himselfe, but that he that reioyceth may reioyce in the Lord. If any other bargaine or manner of conveyance had beene made, wee should have had something to boast of, but comming meerely from God as a gift, we have cause to glory in God, and nothing else. Againe, it is a gift, that men may learne to depend upon God for it: God will have no man challenge it as due; for it is a meere Grace. Lastly, it is a gift, that it may be sure to all the seede. If there had been anything required at our hands, This doe, fulfill this Law, and you shall have this righteousness, it had not beene sure, nay none had beene saucd: for by the Law is transgression
and wrath, but being by gift, it is firm and sure to all the seed: for when a thing is freely given, and nothing expected, but taking it, and thanksgiving for it, what is more sure?

But, when you hear this righteousness is given, the next Question will be, To whom is it given? If it be onely given to some, what comfort is this to me?

But (which is the ground of all comfort) it is given to every man, there is not a man excepted; for which we have the sure Word of God, which will not faile. When you haue the Charter of a King well confirmed, you reckon it of great moment. What is it then, when you have the Charter of God himselfe? Which you shall evidently see in these two places, 

Mark. v.15. Go and preach the Gospell to every creature under Heauen: What is that? Go and tell every man without exception, that there is good newes for him, Christ is dead for him, and if he will take him, and accept of his righteousness, he shall have it; restrain it not, but go and tell every man under heauen. The other Text is 

Reu. 22.17. Whosoever will, let him come, and take of the waters of life freely. There is a qui- cunque vult, whosoever will come, (none excepted) may have life, and it shall cost him nothing. Many other places of Scripture there be, to prove the generality of the offer: and having a sure Word for it, consider it.

But if it be objected, It is giuen only to the Elect, and therefore not to every man.
I answer, when we have a sure word that it is given to every man under Heaven, without any restraint at all, why should any except himself? Indeed when Christ was offered, freely to every man, and one received him, another rejected him, then the Mystery of Election and reprobation was revealed; the reason why some received him being, because God gave them a heart, which to the rest he gave not: but, in point of offering of Christ, we must be general without having respect to Election. For otherwise the Elect of Christ should have no ground for their faith, none knowing he is elected until he hath believed and repented.

But Christ's righteousness being offered to men in state of unregeneration, How shall I know it belongs to me? There is no other ground but this Syllogism. This righteousness belongs to every man that believes: but I believe, therefore it belongs to me. Therefore, though it be applied only to the believers, yet it must be offered to every man.

Againe, we are bound to believe that the thing is true, before we can believe our share in it; we do not therefore make it true because we believe; but our believing presupposeth the object of our Faith, which is this, that Christ is given: now the very believing doth not cause Christ to be given; but he is given, and therefore we believe. In all actions the object is in order of nature before the action.
Of Faith.

action it selfe, my belief makes not a thing true, but it is true in it selfe, and therefore I believe it. It being true that Christ is offered to all men, therefore I believe that I am reconciled and adopted, and that my sinnes are forgien.

Againe, if he should not be offered to every man, we could not say to every man, if thou doest believe thou shalt be saved; but this we may say to all, even to Judas, if thou belieuest, Judas, thou shalt be saved.

Againe, if it were not offered to all, then wicked men should bee excluded as much as the Deuils; but Christ tooke their nature on him, therefore it is possible for them, if they beleeue, to be soneed.

But how differs this from the doctrine of the Aduersaries; for they also say that Christ is offered equally to all:

I answer, In 2 respects: (not to run through all) The first is this, We say, Though Christ be offered, and freely given to all, yet God intends him onely to the Elect. They say, His intention is the same to all, to Judas as to Peter. The other is, They affirm, that as Christ is offered to all men, to all men have sufficient grace to receive him, there is an ability by that as well as a freedome, and universalitie in the offer. This we altogether deny. Though Christ be given to all, yet the gift of faith is a fruit of Election. God giveth faith and repentance, and ability to receive him, where hee pleaseth.

The
The gate is open to all, we shut out none; but none will come in, but those whom God enables. A Pardon may be offered to all, and yet none accept it, but those whose minds God hath inclined. Therefore that he is offered to all it is without question. They that question it, doe it because they doe not understand the Doctrine of our Divine; for we propound it no otherwise in substance then they doe, only we differ in the method: but it will be your wisdome to looke to that which will be of use, and yeeld comfort when you come to dye. As this you may build on. The Gospel is preached to euery creature under heauen, & therefore I have my share in it. If a Pardon be offered to some, whose names alone are inserted therein, you cannot say on any good ground, I am pardoned: but when the Pardon is general, and offered to all, then I can believe the Pardon belongs to me. Were it onely to the Elect, whose names are written in the pardon, we should first enquire whether we be elect or no, but that's not the method. Build you on the sure promise, they that are pardoned, shall take hold of it, they that take not hold of it, shall be excluded.

The next thing a man will desire to know, is this. What qualifications are expected? Doth not God require to finde something in vs, if he giue it vs?

I answer, that it is offered to all, and no qualification at all is required as praecipitent to
Of Faith.

God requires no qualification as concerning our sins; he faith not, you shall be pardoned, so your sins be of such a number, or of such a nature, but though they be never so many, though of never so extraordinary a nature, though they may be aggravated with all the circumstances that can be, yet there is no exception at all of you, the pardon runnes in general terms; *This is the Lamb of God that taketh away the sins of the world.* And seeing it is in general terms, why will you interline and restrain it? You see it runnes in general, and so you may take it.

And as it is propounded generally, so is it generally executed: 1 Cor. 6. 9. you shall finde, the greatest sins that can bee named are there pardoned: *Be not deceived, you know how no fornicator, nor adulterer, nor unclean person, &c. shall enter into the Kingdom of God,* and such were some of you: but now you are justified, now you are sanctified, now you are washed. Though they had committed the greatest sins, you see, it is generally executed, without exception.

But there is another sort of qualification. Is there not something left to be done? I know, that though I have committed all the sins of the world, yet they shall not prejudice my pardon; but I must doe something to qualify mee for it. No; not anything as antecedent and precedent to the pardon; it
it is onely required of thee to come with the hand of faith, and receive it in the middest of all thy unworthinesse, whatsoever it be, lay hold on the pardon, and embrace it, and it shall be thine.

But you will object, then to what end is the Doctrine of humiliation? to what end is the Law preached to be a Schoolmaster, if no qualification be required?

I answer, humiliation is not required as a qualification; for no tears of ours can give satisfaction. And againe, it hath beene found in a Reprobate; For Judas had it. Neither is it any part of sanctification.

But how is it required then?

As that without which we will not come to Christ. As for example, If wee say to a man, The Physician is ready to heale you; before you will be healed, you must have a fence of your your sicknesse: this fence is not required by the Physician: (for the Physician is ready to heale him) but if hee be not sicke, and have a fence of it, he will not come to the Physician. If at a generall Dole it be proclaimed, let all come hither that be hungry, a man is not excluded if hee be not hungry, but else he will not come: therefore we preach, that none receive the Gospell but the poore, those that be humble, and touched with fence of sin and wrath; and we preach so, because indeed no man will come without it.

In the next place, the Question will bee,
How this righteousness of **Christ** is made ours; or, What is to be done of him to whom it belongs.

To this I answer; though no precedent qualification be required, yet this must be taken, a man must not reflect on himself, and consider, Am I worthy of it? but he must take it as a Plaster, which if it be not applied, will not heal; or as meat, which if it be not eaten, doth not nourish. As the Husband woos his Spouse, and says thus, I require nothing at thy hands, no condition at all, I do not examine whether thou art wealthy, or no; whether thou be faire, or no; whether thou be out of debt, or well-conditioned, it is no matter what thou art, I require thee simply to take me for thy Husband. After this manner comes Christ to vs; we must not say, Am I worthy to make a Spouse for Christ? Am I fit to receive so great mercies? Thou art only to take him. When we exclude all conditions, we exclude such a frame and habit of mind, which we think is necessarily required to make vs worthy to take him. As if a Physician come and offer thee a Medicine, by which thou must be heal’d, and say, I require nothing at your hands, onely to drinke it, for else it will doe you no good: So **God** offers the righteousness of **Christ**, which is that that heales the soules of men; **God** lookes for nothing at your hands, it matters not what your person is, onely you must take it. So you
shall finde himselfe expressing it, *Esay. 55. 1.* where he compares this to the offer of Wine and Milke: *Come buy Wine and Milke without money.* Let him that is athirst come, and hee that hath no money. As if he had said, it is freely offered, you are onely to take it.

But, when you heare you must take it, the Question will be, What this taking is.

I answer, This taking is nothing else but that which we call *Faith:* and therefore that we may not erre in the maine, I will declare what Faith is. And it is nothing else but this, when these two things concurre, that God the Father will giue his Sonne, and freely offers righteousnesse, and we receive this righteousnesse, taking *Christ* for our Husband, our King and Lord.

But, you will say, Faith is more: for *Fides est actus intellectus,* It is an act of the understanding, assenting to Truths for the Authority of the Speaker; therefore the mind and will must concurre to make vp this Faith.

For the better vnderstanding of it, marke this word, *the righteousness of God is revealed:* wherein is likewise implied, (though it bee not expressed) that it is offered: for to what purpose, or what comfort is it to see that there is such a righteousness, if it be nothing to vs? but it is so revealed, that it is also offered. Now being both revealed, and offered, you must finde something in men answerable to both these: to the revelation of it the vnderstanding
affenting to it as a Truth, that Christ is come in the flesh, and offered to all men.

Again, to answer to the matter of the offer, there is also an act of the will, whereby it comes in, and takes or embraceth this righteousness. Both these, 1 Tim. i. 15. are put together, This is a faithfull saying, and worthy to be received, that Jesus Christ came into the world to save sinners. It is true, faith the understanding, and therefore belieues it; but it is worthy to be received, faith the will; therefore that comes in, takes and accepts it. As in matter of marriage, If one come and tell a Woman, there is such a man in the world that is willing to bestow himselfe on you, if you will take him, and accept him for your husband: Now (marke what it is that makes vp the marriage on her part:) first she must belieue that there is such a man, and that that man is willing to have her, that this message is true, that it is brought from the man himselfe, and that it is nothing else but a true declaration of the mans minde. This is an act of her minde or understanding: But will you take him, and accept of him for your Husband? now comes the will, and the concurrence of these two makes vp the match. So wee come and tell you, There is such a one, the Messiah, that is willing to bestow himselfe on you; If you beleue that we deliver the message from Christ, and doe consequently embrace and take him, now are you justified, this is the very transla-
Of Faith.

Three things must concur in receiving Christ.

...tion of you from death to life, at this very in-
stant you are delivered from Satan, possessed
of a Kingdom, and salvation is come to your
house.

Now because this taking of Christ is the
main point which makes Christ ours, and the want whereof is the cause that every
man is condemned, (it comming nearest to
life and death) that you may know what it is,
we must tell you that this is required therein:

First, there must not be Error persona, error
of the person.

Secondly, you must understand aright what
this taking is.

Thirdly, there must be a compleat deliberate will, which must concurre to this action
of taking.

These three being declared, we shall not
easily be deceived in it.

First, when you heare of this righteousness
of Christ, and of its being made ours, you
you must know, that first Christ himselfe is
made ours, and then his righteousness, as first
you must have the Husband, and then the be-
nefts that come by him. I say, take heede
that there be not an error of the person, that
you mistake him not. And this excludes all
ignorant men, that take not Christ indeed, but
only in their owne fancie. Therefore when
you come to make this marriage, you must
know that Christ is most holy, that he is
also such a one as will bring persecution, with
him.
him, as Hayes of himself, that he knowes not where to lay his head, such a one as for whose sake you must part with every thing; such a one as is hated in the World, and for whose sake you must be hated: some would have the man, but they know not the man, and so many thousands are deceived, that are willing to take Christ, but they know not what they take, they understand not Christ aright, there is an error of the person, and so a misle of the match, and consequently of Justification: for, so as to make him their Lord, so as to be subject to him, they take him not, they do not consider that he requires such and such things at their hands.

Secondly, If there be no mistake of the person, yet what is this taking? In marriage, there is a certaine forme to be observer, and if that forme be mist of, there is a misle of the match. This taking therefore is nothing but this, So to take him, as to be divorced from all other Louers; so to serve him, as you serve no other Master; so to bee subject to him, that you be subject to nothing in the World besides. This is properly to take Christ; and this excludes the greatest part of men, they being ready to take Christ, but then they will loue the World too: but God tells them, that if they loue the World, the loue of the Father nor the Sonne is not in them. You must have your affections weaned from every kinde of vanity. Goe thorow

[B2] the
the whole Universel, looke on all the things that are, Riches, and Pleasures, and Honour, Wife, and Children, if your heart be not weaned from every of them, you take him not as a Husband.

Againe, others will serve Christ and their riches too, their credit too, their owne praise with men too; but Christ tells them no man can serve both; you must serve him alone, and be obedient to none but him: if you doe so, you take him for your Lord indeede. So many will be subject to him as a King, but they will bee subject to their lusts too; if their lusts command them, they cannot deny them, some they will serve; and, you know, how many this excludes. Therefore you shall find that no man can take Christ and his wealth: you know, the young man was shut out, because he would not let goe his possessions, which he must part with, or else have none of him. So, 10b. 5.44. If you receive the praise of men, how can you beleue? That is, if you be not weaned and divorced from all, you cannot beleue. Though you be the off-couring of men, though you bee mocked and scorned, it matters not; but if you seeke the praise of men, you cannot beleue.

Where, by the way, you may mark something, and add it to that I said before. What is the reason that the seeking praise of men should hinder from beleuing? Certainly,
Of Faith.

it faith were only an act of the understanding, assenting to the truth for the Authority of its Speaker, it would bee no hindrance or impediment to the act of the mind, in believing that such a thing is true; so that it must needs have reference to the will. Therefore, faith Christ, while you seek the praise of men, how can you believe? That is, take me for your God and Lord whom you will serve altogether? So that to take Christ with a justifying faith, is nothing else but to receive him, as it is expressed in many other places of Scripture: J oh. i. 11. Hee came unto his owne, and his owne received him not; but so as many as received him, he gave power to become the sons of God, even to them that believe on his Name. And so it is not (as the Papists say) a mere act of the understanding, but a taking of him for your God, your Saviour, to whom alone you will be subject, and give your selfe.

Last of all; When these two are done and effected, so that there is no error either in the person or in the forme, there is yet one thing more remaines behinde, and that is, to take and accept him with a compleat, a deliberate, and true will. For, even as in other matches, put the case the person bee knowne, and the forme duly observed, yet if there does not concurre a compleat will, it is not properly a match: and therefore those matches are unlawful, which are made before
Of Faith.

Three things required in the will in taking Christ.

1. Fore yeeres of discretion, when a man hath not the use of his will, or when a man is in a phrenzie, because there is then no compleat or deliberate will; so in this spiritual Match, you shall see how many the want of such a will excludes.

First, I say it must be compleat, which excludes all withers and woudlers, that prize Christ a little, that could bee content to have Christ, but it is rather an inclination than a compleat will, that are in an Equilibrium, that would haue Christ, but not yet; that would live a little longer at ease, and haue a little more wealth, but are not come to a resolute peremptory will, that haue onely a weake inclination, which is not enough: for in a match, the will must be compleate, and it's needfull it should be so, it being a thing that must continue all a mans life.

Againe, it must be a deliberate will; and this excludes all those that will take Christ in a good moode, on some sudden flash, when they are affected at a good Sermon, and haue some good motions cast into their mindes, that will (at such a time) be content to take Christ, to serue him and obey him, to forsake their finnes, and giue ouer their former lusts, but the will is not deliberate.

Last of all, as it must be compleat and deliberate, so it must be a true will; that is, it must be free; and that excludes all them that meerely for servile feare, at time of death, in the
the day of sickness and trouble, when Hell and Heauen are presented to them, will take Christ: Indeede you can scarce come to any, but, in such a case, hee will profess that hee is now content to take Christ for his Lord and Saviour; but this is done by constraint, and so the will is not free. So I say, when all these concurre, the match is now made, and you are justified.

But after the match is made, something is required. Therefore there is one Question more: and that is, What is this that is required after the making of the match?

I answer, It is required that you love your Husband, *Jesus Christ*, that you forsake Father and Mother, and become one Spirit with him, as you are one flesh with your Wife: for you are now bone of his bone, and flesh of his flesh.

2. Againe, it is now required that you should repent. And that is the meaning of that place, *Repent, for the Kingsdome of heauen is at hand*. I tell you of a Kingsdome, and a great Kingsdome, but no man can come into that Kingsdome, except hee repent: You must wakke no longer after the flesh, but after the Spirit: You must haue your flesh crucified, with all the affections and lusts of it.

Thirdly, You must part with every thing for his sake, whether you haue riches, or honours, or credit, or whatsoever, it is no matter, you must be ready to let them all goe.
Of Faith.

4. Againe, You must be ready to undergoe any thing for his sake: you must have him for worse as well as for better: you must be content to bee hated of all men for his sake, you must take vp your crosse, and follow him.

5. Againe, You must doe much, aswell as as suffer much for him, he dyed to this end, that he might purchase to him a peculiar people, zealous of good workes: you must respect him as a Wife doth her Husband, not as a servant doth a hard Master; you must not looke on his Commandements as a hard taske, whereof you could willingly be excused, but as one that hath his heart inflamed to walke in them, as a louing Wife, that needes not to be bidden to doe this or that, but if the doing of it may aduantage her Husband, it will be a greater griefe to her to let them lye vndone, then labour to doe them.

But now men say, This is a hard condition, I little thought of it.

It is true, the condition is hard, and that is the reason that so few are willing to come in, when they understand these after-clap conditions, that they must part with all, that they must be persecuted, that their wil must be perfectly subject to the will of Christ, that they must be holy as he is holy, that the same mind must be in them that is in Christ Jesus, that they must be of those peculiar people of God. And therefore have wee told you that none will come.
come in to take Christ for their Husband, till they have beene bitten with the sense of their sinnes, till they be heauy laden, and have felt the weight of Satans yoake, till then they will not come under the yoake of Christ; but those that be humble, that haue their hearts broken, that know what the wrath of God is, that haue their consciences awaked to see sinne, will come in, and be glad they haue Christ, though on these conditions; but the other will not. If you will haue Christ on these condition, you may: But we preach in vaine, all the world refuseth Christ, because they will not leave their covetousnesse, and idlenesse, and swearing, and their feuerall sports and pleasures, their living at liberty, and Company-keeping, they will not doe the things that Christ requires at their hands, and all because they are not humbled, they know not what sinne means; whereas, should God shew it to them in its right colours, should they be but in indes his case, had they tasted of the Terours of the Almighty, were their consciences enlightened, and did it set them on, they would take him with all their heart.

But another Objection comes in, I would come in, but how should I doe it, I want power and ability, I cannot mortifie the deeds of the body, could I doe that, I would not stand on the businesse.
To this I give a speedy answer: If thou canst not come with this resolution to take him, take no care for doing of it; for as soone as thou art his, he will give thee another spirit he will enable thee to all things, Ioh. 1. 16. To as many as received him, to them he gave power to become the sons of God: What is that? Is it an empty Title? No, he made them sons not borne of the flesh, or of the will of man, but of God. It is true, with thy owne heart thou art not able to doe it; but what if God giue thee a new heart and a new spirit? When the match is made, and concluded betwenee him and vs, he sends his Spirit into our hearts, and this Spirit giues vs ability, making vs like Christ, changing vs, and causing vs to delight in the duties of new obedience in the inner man. Therfore take not care for ability, onely labour for an honest heart, armed with this resolution; I am resolued to take Christ from henceforth, and you shall finde another Spirit to enable you exceedingly.

And now, that we may not let all this goe without some application, wee will heereof make two Vses.

First, this great Vse is to be made of it, To learne hence to see how great the finne of men is, and how iust is their condemnation for the same, that when this righteousnesse of God is revealed from heauen by this Gospell, which we now preach, they refist it, casting it at their heeles, not regarding it, but despising these
these glad tidings of salvation, which is so glorious a mysterie. This very thing that we preach to you, is it that was so many thousand yeeres agoe fore-told, and as long expected, being the greatest worke that ever God did. This is it which Paul magnified so much, and stood so amazed at. Therefore, if you reject it, know that your sinne is exceeding great: we that preach the Gospell, are Messengers sent from the Father, to invite every one of you to come to the Marriage of his Sonne: If you will not come, (as some of you are young, and minde other things; others of you have gone long in an old tract, and will not turne; some have married a Wife, others have other businesse, and therefore you will not come; or if you doe come, it is without your Wedding Garment, you come not with a conjugal affection) I say, if you refuse, the Lord will deale with you, as with them in the Gospell, hee will haue you brought and slaine before his face. And we come not from the Father onely, but we are also sent from the Sonne, hee is a Suitor to you, and hath dispatched vs as Ambassadors to wooe you, and to beleeue you to be reconciled; if you will come, he hath made knowne his mind to you, you may haue him; if you will not come, you will make him angry; and you had neede to kisse the Sonne lest he be angry: though hee be so mercifull, as not to quench the smoking Flax, nor to breake the bruised Reed, yet not-
with standing, that Sonne hath feete like burning brasfe, hee hath a two-edged Sword in his hand, and his eyes are like flames of fire: So you shall find him to be, if you refuse him. As he is a corner stone for some to build on, so he is a corner stone to grinde them to powder that refuse him. When the better is the suitor, and is rejected, what wrath, what indignation breedes it among men? And so take all the finnes you have committed, there is none like this, none shall be so much laid to your charge at the Day of Judgement, as your rejecting of the Sonne, and of his righteousnesse revealed, and freely offered to you. What Christ said, (It shal be easie for Sodome and Gomorrah then for such a City) I may apply to every one that's come to heare me this time; If you will not give eare to my invictation, it shal be easier for Jews and Turkes, for the Salvages at the East-Indies, then for you. It had beene better for you that Christ had never come in the flesh, that his righteousnesse had never been offered to you. Therefore is that added, Mar. 16. He that belieues not, is damned. Of such consequence is the Gospell. When Moses was on Mount Ebal, he set before them a blessing and a curse, life and death: so doe I now; If you will not accept of Christ, you are cursed. Therefore, when you heare this offer, Let every man examine himselfe how he stands affected vnto it. For all hearers are divided into these 2 forts, some are worthy, and some vnworthy.
As when Christ sent away his Disciples, if any were worthy, their peace was to rest upon them, if they were not worthy, they were to shake off the dust of their feet against that City. I say, consider if you be worthy of this righteousness: for if you finde your hearts to long after it, if you find you prize it much, so that you can reckon all as dross and dung in comparison of it, and will sell all to buy this Pearle, then are you worthy: But if, when you hear of it, you neglect it, and attend unto it coldly, you are unworthy, and against such we are to shake off the dust of our feet: that is, God shall shake you off as dust, when you come for salvation to him at the day of Judgement.

If on examination you finde your selves unworthy, that this worke hath not bin wrought in you, (wherein it is your best way to deale plainly with your selves) then giue no rest to your selves, but enter into a serious consideration of your sinnes, attend on God's Ordinances, make use of all that hath beene deliver'd concerning humiliation, and giue not ouer until you haue attained this eager desire after Christ. Indeed this is wrought by God himselfe, but giue not you ouer. This is it S. John's drawing: none can come to me, except the Father draw him: and that is done when God giues another will; when, on the propounding of Christ, he giues omni voluntatem, the nature of a Lambe, changing the heart, and working such an inclination to Christ, as is in the Iron
Iron to follow the Load-stone, which neuer restes vntill it be attained.

Thus it was with the Woman of Canaan, she would haue no denyall; and Cant. 3. with the Spouse, that would not be at quiet vntill she had found her Beloued, seeking him day and night; finding him not within shee enquires of the Watchmen, and neuer giues ouer till she hath found him whom her soule loued. As God puts an instinct in the creature, such a violent, strong, impetuous disposition and instigation is in them that shall be saved, and belong to Christ, God puts into them such a disposition as was in Sampson, when he was athirst, giue me water or else I dye; so are they athirst after Christ, giue me Christ or else I dye. And this you must haue; for God will put you to it, he will try whether you be worthy commers or no. Commonly, at the beginning, he is as a man that is in bed with his children, and loath to rife, but you must knocke and knocke againe; and as it was with the vnjust Judge, importunity must doe it; though your desire be strong, yet, for a time, in his ordinary course, he withholds, and turns a deafe eare, to try if thou hast an eager desire: for if it ceases quickly, he should have lost his labour in bestowing Christ on thee. But if nothing will make thee giue ouer, if thou wilt beseech him, and giue him no rest, I'll assure thee, God cannot deny thee, and the longer he holdeth thee off, the better
Of Faith.

better answer thou shalt have at the end. And when thou hast Christ, thou hast that that cannot be expressed; for, with him, thou hast all things. When you have him, you may goe to him for Justification, and say, Lord, give me remission of sinnes, I have Christ, and thou hast promised that all that are in Christ shall have pardon, that they shall have thy Spirit, and be made new creatures; now, Lord, fulfill these promises. If say, It is a condition beyond expression, next to that we shall have in heauen, and farre aboue that which any Prince or Potentate in the World hath, farre beyond that which any man that swims in pleasures, and abundance of wealth hath; which, if it were knowne, would by all the World be sought after. Therefore, when you heare of such a condition offered, take heede of refusing it: for if you doe, your sinne is haynous, and your condemnation will be iust.

The second Vse I will onely name: Consider what it is to refuse, yea what it is to deferre your acceptance of it. God may take your deferring for a denyall; you that thinke, Well, I will take it, but not yet, take heede lest you never have such an opportunity again. I say, be exhorted, be moved, be besought to take it. This I speake to you, that be humble, to so many among you as have broken hearts; others may take him if they will; but they will not, they mind not this Doctrine,
Doctrine, they regard not things of this nature, they will when they lye a dying, but now they have something else to doe. But you that mourn in Sion, you that have broken hearts, that know the bitterness of sinne, to such as you is this Word of Saluation sent: The others have nothing to doe with it; and let them not thinke much to be excluded; for Christ excludes them: come to me all ye that are heavy laden, and ye shall finde rest: Not but the others shall have him, if they will come, but they will not take him on the consequent conditions, named before. It may be, they would have redemption, and freedome, and saluation by him, but they will not take him for their King. They that bee humble, that have their hearts wounded with the sense of sinne, are willing to take him on his owne termes, to keepe his Commandements, and not thinke them grievous; to beare his burden, and thinke it light; to take his yoke, and count it easie; to giue all they have for him, and to thinke all too little; to suffer persecution for his sake, and to rejoyce in it; to bee content to be scoffed at, and hated of men; to doe, to suffer any thing for his sake; and when all this is done, to regard it as nothing, to re-ckon themselves unprofitable servants, to account of all as not worthy of him. Therefore be not thou shye in taking of him: for you have free liberty.

But, before I dismisst you, let me speake a word
word to you that be not yet humble, let me beseech you to consider 3. things to move you. First, the great danger that is in not taking of him. If you could be well without him, you might be as you are; but you shall dye for want of him. If a Wife can live without a Husband, she may stay unmarried: But when a man's case is this, I see without Christ I must perish, I must lose my life, that is the penalty, such is the danger if I refuse him, me thinkes this should move him.

Secondly, as the danger of refusing him, so consider the benefit of taking him: if you will have him, you shall with him have a Kingdom, you shall change for the better; for whatsoever you part with all, you shall have an hundred fold in this life: if you forgoe any pleasure or lust, you shall have for it the joy of the Holy Ghost, farre exceeding them: If you part with riches, you shall be truly rich in another world; yea, you shall there have a Treasure: If you lose friends, you shall have God for your friend, and shall be a Favourite in the Court of Heaven. In a word, you shall have an hundred fold.

3. You shall bee sure to have it, you shall not be deceived: for God hath put out his word, he hath declared that to be his will, and it stands now with his Justice as well as with his mercy, to give Christ: his Word is a corner stone, and you may build on it: Nay by 2. immutable things he hath confirm'd it, his Word [C] and
and his Oath, and Heauen and Earth may passe, but they shall not passe, you may build on them, to have Christ and Salvation by him. When Paul had delivered God's minde, if an Angell from Heauen should tell them the foundation is sandy, nay if he himselfe should preach another doctrine, they were not to believe him. Therefore if you will take him and have him, trust perfectly in the grace that is revealed by Jesus Christ, doe it not by halues; it may be I shall befaued, it may be nor, thou maist build on it, thou maist venture thy life on it. All these things considered, the greatness of the danger in refusing, of the benefit in acceptinge, and if it be thus sure if wee will take him, then put it to venture, why doe you stand off? What can wee say more to perswade you? If you will take him and this righteousness, you may have it. God hath committed this to vs, what we lose on Earth, shall be loosed in Heauen. He hath giuen vs the Keys of Heauen and Hell, and if we open the Gates of Heauen to any, they shall stand open, but now in the preaching of the Word, the Gates of Heauen stand open to every one of you. Therefore come in while it is called to day, before the Sunne set on you, as you know not how soone it may. Indeed, if wee had not made the offer, the danger had beene ours, and wee should have perished for your sakes: but seeing we have made manifest the whole Counsell of God, wee are now free from
Of Faith.

from the blood of every one of you; for we have made knowne the will of God to the full; you know what is offered to you; and if you take him not, your blood shall be on your owne heads. Therefore consider whether you will take him or refuse him; that is the question. Will you take him, or not take him? You that now refuse and slight this offer, the day may come, when you would be glad to have it. You that are now in the height and flower of your youth, and you that are more ancient, living in health and wealth, and hating your fill of pleasures, it may be, for the present, you have other things to take up your mindes, but the time will come when the Bridegroome shall enter in, and the doores shall bee shut, when your Houre-glass shall be out, and your time spent, and then this relation of righteousness, and remission of sinnes, now offered, would be reckoned glad tydings: but take heed that it be not too late, beware lest you cry, and God refuses to heare: Not but that God will heare every man, if his cry comes from unfeigned faith and loue; but, it may be, God will not giue thee that unfeigned faith and loue when you be come to that extremity; seeing you would not come when he called, it may be he will not come when you call; it may be, he will not breathe the breath of life, nor giue such a spirit and disposition as he will accept of. Christ dyed to purchase to himselfe a peculiar people, zealous of good workes,
workes, and not onely to save men. He dyed
for this end, that men might doe him service;
and if you will not come in now in time of
strength and youth, when you are able to doe
him service; I say, in his ordinary course, he
will reject you now in your extremity, you
may not then expect meere at his hands.
Therefore do not say, I will follow my coueu-
tousnesse and idlenesse, my pleasures and bu-
lineffe, my lufts and humours, and here-
after come in; for you are not to chuse
your own time. If he call you, and
you refuse to come, take heed
le3t in his wrath he sweare
that you shall not en-
ter into his
rest.

FINIS.
OF FAITH.

The second Sermon.

Rom. i. 17.

For by faith the righteousness of God is revealed from faith to faith: As it is written, The just shall live by faith.

He next point that these words afforded us, is this; that,

Faith is that whereby the righteousness of God is made ours to salvation.

The righteousness of God (faith the Apostle) is revealed from faith to faith. That is, it is so revealed and offered by God, that it is made ours by faith, we are made partakers of it by faith: you see it ariseth clearly from the words.
Now for the opening of this point to you, you must understand that there are two ways or Covenants, whereby God offereth salvation to men. One is the Covenant of works, and that was that righteousness by which Adam had beene fauèd if he had stood in his innocencie; for it was that way that God appointed for him, Do this, and live: But Adam performed not the condition of that Covenant, and therefore now there is another Covenant, that is, the Covenant of Grace, a Board given vs against Ship-wracke. Now this Covenant of Grace is double:

- Either absolute and peculiar;
- Or conditionall.

**Absolute, and peculiar onely to the Elect**

So it is expressed, 1er. 31. I will put my Lawe into your inward parts, and write it in your hearts, and I will be your God, and you shall be my people. So likewise, in Ezek. 36. I will give you a new heart, and put a new spirit within you, and I will take your stonic hearts out of your bodies. Here the Covenant is expressed absolutely, and this is proper onely to the Elect.

**Conditionall.**

But now beside this, there is a conditionall Covenant of Grace, which is common to all; and that is expressed in these termes, Christ hath provided a righteousness and salvation, that is his worke that hee hath done already; Now if you will beleue, and take him vpon those termes that he is offered, you shall bee fauèd: This, I say, belongs to all men, This...
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you haue thus expressed in the Gospell in many places, if you beleeue, you shall be saue, as it is, Mark. 16. Goe and preach the Gospell to every creature under Heauen; hee that will beleeue shall be saue, he that will not beleeue shall be damned. It is the same with that Rom. 4.5. To him which worketh not, but beleeueth in him which justifieth the vngodly, his faith is accounted righteousness, Marke it: To him that beleeueth on him that justifieth the vngodly, that is, there is a certaine justice or righteousness that Christ hath prepared or purchased for men, though they be vngodly, he requires nothing of them before-hand, though they be wicked and vngodly, yet this righteousness is prepared for them; that which is required of them, is onely that they take it. Now hee that will beleeue God that he hath prepared this for him, and will receive it, it is enough to make him a righteous man in God's acceptation; so that this is the onely way now by which men shall be saue. The worke is already done on Christ's part, there is a righteousness that God hath prepared, which is therefore called the righteousness of God; and there is nothing procedently required or looked for on our part, but taking and applying of it.

But, you will say, Is there nothing else required of vs? Must God doe all, and must we doe nothing but onely take that righteousness that is prepared for vs?

Mar. 16.
Rom. 4.5.

QUEST.
I answer, it is true indeed, we must lead a holy life, a religious, sober, and righteous life; for, for this end hath the grace of God appeared, faith the Apostle: yet you must know withall, that we cannot worke in our selues this holinesse, this religious and sober conversation, that must be God's worke altogether, we are onely to take this righteousness, and the other is but a consequent that followeth upon it. To illustrate this unto you by a similitude; A Wheele or a Bowle runneth, not that it may be made round, that is the businesse of the workeman, who makes it round, that it may runne: So it is in this case, God doth not looke that we should bring holiness and piety with vs, for we haue it not to bring: we are at the first onely to believe and accept this righteousness that is offered vs; when that is done, it is God's part to frame vs, and to fit and fashion vs for a holy life: such a kinde of speech you haue it expressed in,

Eph. 2. 10. We are God's workmanship, fashioned in Christ Jesus to walke in good workes, which he hath ordained, &c. Marke it: it is not an action of our owne, but God is the workeman, we are the materials, as the clay, and the wood, that he takes into his hands; when we haue but taken this righteousness that is offered, it is God's worke to cast vs into a new Mould, to giue vs a new heart, and to frame a new spirit within vs, that so we may walke in good workes before him: this is the great mystery of
of godliness: for we have much ado to persuade men to believe that the righteousness prepared by Christ should be offered to them, and nothing be required but receiving of it: this will not sink into the hearts of men by nature, they think they must doe something precedently, or else this righteousness is not offered them. But, my beloved, we must learn to believe this, and know that it is the work of God to sanctifie vs after he hath justified vs. I confess, it is not so in other things, there is still some action of our owne required to gain this or that habit or ability, as you see in natural things, there are some kinde of habits that we get by some precedent actions of our owne, as the learning of Arts and Sciences, to learne to write well, &c. here there is some action of our owne required to fit vs for it, and then we get the ability to doe it.

But besides these, there are other habits, that are planted by nature in vs, as, an ability to heare, to see, to taste, &c. Now for these, we neede not any action of our owne for the attaining of them, because they are planted in vs by nature: So it is in these things that belong to saluation: It is true indeede, we may get habits of morall Vertues by labour and paines of our owne, there are actions of our owne required to them; and in that the Philosopher said right, that we learne to be temperate, and sober, and chaste, &c. But now for the
Graces of the Spirit there it is not so, those habits that nature hath planted in vs, we exercise them naturally, without doing any action of our owne to attaine them; as we doe not by seeing oft learn to see, but it is a faculty naturally planted in vs: so it is in all the workes that we must doe, which are the way to saluation, God workes them in vs, he infueth those habits into vs. Therefore this conclusion is good, that it is faith alone, by which this righteousness is made ours to saluation.

This is evident by the Apostle, Gal. 2. v. Saith he, it is not by the Law, if righteousness had beene by the workes of the Law, then Christ had dyed without a cause. As if he should have said, saluation must needes be by one of these two.

Either by something that we doe our selues, some actions that we our selues haue wrought, or else it must be meerely by faith. Now if it had beene attainable by any worke of our owne, Christ dyed without a cause: as if he should say, Christ could haue giuen you ability to doe those workes without his dying; but for this very cause Christ came into the World, and dyed, that he might worke righteousness, and make satisfaction to God: so that you haue nothing to doe for the first attaining of it, but to receive it by faith.

And if you would know the reason, why God, that might haue found out many other ways to leade men to saluation, yet hath chos-
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Of this way above all others to save men, only by faith, receiving the righteousness of Christ, which he hath wrought for you; you shall finde these four reasons for it in the Scriptures. Two of them are set downe, Rom. 4. 16. Therefore it is by faith, that it might come by grace. Marke it: This is one reason why God will have it by faith, that it might be of grace: For if any thing had beene wrought by us, (as hee faith in the beginning of the Chapter) it must have beene given as wages, and so it had beene received by debt, and not by favour; but this was God's end in it to make knowne the exceeding length and breadth of his love, and how unsearchable the riches of Christ are: his end was to have his Grace magnified. Now if there had beene any action of ours required, but meerely the receiving of it by faith, it had not bin meerely of grace; for faith empties a man, it takes a man quite off his owne bottome; faith commeth as an empty hand, and receiueth all from God, and gives all to God. Now that it might be acknowledged to be free, and to be altogether of grace; for this cause God would have salvation propounded to men, to be receiued by faith onely.

Secondly, as it is by faith, that it might come by grace, so also that it might be sure, that the promise might be sure; if it had been any other way, it had never beene sure. Put the case that God had put vs upon the condition
tion of obedience, and had given us grace and ability, as he did to Adam, yet the Law is strict, and the least台账ing would have bred feares and doubts, and would have caused death. But now, when the righteousness that saueth us is wrought already by God, and offered to us by him, and offered freely, and that the ground of this offer is the sure Word of God, and it is not a conjecturall thing, now we may build infallibly upon it: for vnlesse faith have footing on the Word, wee cannot say it is sure, all things else are mutable, and subject to change: therefore when God hath once said it, we may firmly rest in it, and it is sure. And this is the second reason why it is onely by faith.

Thirdly, it is by faith, that it might bee to all the seede, not onely to those that are of the Law, but also to them which were strangers to the Law. If it had beene by the Law, then salvation had beene shut vp within the compass of the Iewes; for the Gentiles were strangers to the Law of God, they were vn-cleane men, shut out from the Commonwealth of Israel; but when it is now freely pronounced in the Gospell, and nothing is required but onely faith to lay hold upon it, when there is no more looked for but believing, and receiuing; hence it comes to be to all the seede: for Abraham himselfe, before he was circumcised, he was as a common man, the vaile was not then set vp; yet, euen then, his
his faith was imputed to him for righteousness.

The last reason why it is of faith, is that no man might boast, that no flesh might rejoice in itself; for if it had beene by any other means, by any thing done in our selves, we had had cause to rejoice in our selves, but, for this cause, faith the Apostle, 1 Cor. 1. 30. Christ is made to vs wisdome, righteousness, sanctification, and redemption, that he that rejoiceth might rejoice in the Lord. As if he had said, if God had given vs a wisdome of our owne, wee had had cause to have rejoiced in our selves; but we are darkness, Eph. 4. there is nothing but foolishness and weakness in vs, to the end that no flesh might rejoice in his presence.

Againe, if we had had grace put into our selves, (though it had beene but little) for which God might have accepted vs, the flesh would have boasted; therefore his righteousness is made ours.

But, when this is done, yet, if after justification, it had beene in our power and ability to have performed the workes of sanctification by any power or strength of our own, we should yet have beene ready to boast thereof, Christ is made sanctification too, so that we are not able to thinke a good thought, we are not able to doe the least good thing without him: It is I (faith the Lord) that doth sanctifie you: It is I. that doth act every Grace; it is I
that doe put your hearts into a good frame: Christ is made sanctification to us; so that take a holy man, after he is justifed, it is Christ that sanctifieth him, and that carries him through his life in a holy and righteous conversation, and all this is done that no flesh should rejoice in it selfe.

And yet one thing more is added by the Apostle; for if a man could rid himselfe out of misery, if a man could help himselfe when he is under any crosse or trouble, hee would then be ready to boast in himselfe: therefore, faith he Christ is made to us redemption also: so that take any euill, though it be but a small euill, a small disease, a little trouble, no man is able to helpe himselfe; in this case, it is Christ that redeemes vs from the least euils, as well as from hell it selfe: For you must know, that all the miseries that befall us in the World, they are but so many degrees, so many descents and steps towards hell; now all the redemption that we haue, it is from Christ; so that let vs looke into our lives, and see what euils we haue escaped, and see what troubles we haue gone thorow, see what afflictions we haue beene deliuered from, it is all through Christ, who is made redemption for vs.

It is true indeede, there are some generall workes of Gods prouidence, that all men taste of; but there is no euill that the Saints are freed from, but it is purchased by the Blood of Christ; and all this God hath done, that
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that no flesh might rejoice in itself: and for this cause, salvation is propounded to be received only by faith, there is no more required at our hands, but the taking of Christ by faith; and when we have taken him, then he is all this to us.

So that now you see the point cleared, and the reasons why it is by faith only, that the righteousness of Christ is made ours to salvation.

Now, in the next place, If to this that wee haue said, wee adde but one thing more to cleere the point, we shall then haue done enough to satisfie you in this point, and that is this, to shew you what this faith is: for, when wee speake so much of faith (as wee doe,) every man will be inquisitive to know what this faith is: therefore wee will endeavour to doe that at this time.

First, Faith, if we should take it in the generall, it is nothing else but this:

An act of the understanding, assenting to something.

But now this assent is of three sortes.

First, there is such an assent to a truth, as that a man is in a great feare left the contrary should be true; and this we call opinion, when we so assent to any proposition, as that that which is contrary, may be true, for ought we know.

There is a second kind of assent, which is sure, but it is grounded upon reasons and arguments;
arguments; and that we call science or knowledge: that is, when we are sure of the thing we assent to, we make no doubt of it; but we are led unto it by the force of reason.

Againe, there is a third kinde of assent, which is a sure assent too, but we are led to it by the authority of him that affirmeth it: and this is that which is properly called Faith: So that a generall definition of Faith is this:

It is (nothing else but) a firme assent given to the things contained in the holy Scriptures, for the authority of God that spake them.

This is properly Faith, or beleeuing, if wee take the word in the generall.

But if we speake of justifying Faith, we shall finde that that is not commonly expressed in the word beleeuing only, but beleeuing in Christ, which is another thing; and therefore you shall finde that it differeth in two things from this common and generall faith.

First, in regard of the object, and indeede that is the maine difference: for whereas the other faith lookes vpon the whole Booke of God, and beleeues all that God hath revealed, because God hath revealed it; This justifying Faith pitcheth vpon Christ, and takes him, with his benefits and priviledges: so that the difference lyeth not in the habit of Faith, but in the object; for with the same faith that we beleeue other things, we beleeue this; as with the same hand that a man takes other Writings with, he takes a Pardon; with the
the same eyes that the israelites see other things, they looked upon the brazen Serpent, the difference was not in the faculty, but in the object upon which they looked, by which they were healed; so it is in this, betweene this faith and the other, they differ not in the habit, but in the object.

There is a second difference, which is a maine difference too; the other faith doth no more but beleue the truth that is revealed, it beleueueth that all is true that is contained in the Scriptures, and the Deuils may have this faith, and wicked men may have it; but justifying faith goeth further, it takes Christ, and receiues him, so that there is an act of the Will added to that faith, as it is expressed, Heb. ii. 13. They saw the promises afarre off, and embraced them thankfully. Others (it may be) see the promises, and beleue them, but they take them not, they doe not embrace them. So that if I should define justifying Faith vnto you, it may bee thus described:

It is a Grace or a habit infused into the soule by the Holy Ghost, whereby we are enabled to beleue, not onely that the Messias is offered to vs, but also to take and receive him as a Lord and Saviour.

That is, both to be saued by him, and to obey him: (Marke it) I put them together, to take him as a Lord, and as a Saviour: for you shall find that in the ordinary phrase of Scripture these two are put together, Jesus Christ.
our Lord and Saviour. Therefore we must take heed of disjoyning those that God hath joined together, we must take Christ as well for a Lord as a Saviour, let a man doe this, and he may be assured that his faith is a justifying faith. Therefore mark it diligently, if a man will take Christ as a Saviour onely, that will not serve the turne, Christ giueth not himselfe to any vpon that condition, only to save him, but we must take him as a Lord too, to be subject to him, to obey him, and to square our actions according to his will in euery thing. For he is not onely a Saviour, but also a Lord, and he will be a Saviour to none but those to whom he is a Master. His servants you are to whom you obey, faith the Apostle. If you will obey him, and be subject vnto him in all things, if you make him your Lord, that he may haue the command over you, and that you will be subject to him in every thing, if you take him vpon these conditions, you shall haue him as a Saviour also: For, as hee is a Priest, so you must know that he is a King that sits vpon the Throne of David, and rules those that are to be saued by him: Therefore, I say, you must not onely take him as a Priest, to intercede for you, to petition for you, but to be your King also; you must suffer him to rule you in all things, you must be content to obey all his Commandements. It is not enough to take Christ as a head, onely to receive influence and comfort from him, but you must take
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take him also as a head to be ruled by him, as the members are ruled by the head; you must not take one benefit alone of the members, to receive influence from the head, but you must be content also to be guided by him in all things, else you take him in vain.

Again, this must be marked, that I say, you must take or receive him: you must not only believe that he is the Messiah, and that he is offered, but there is a taking and receiving that is necessary to make you partakers of that that is offered: those words John 3: make it plain; God so loved the World, that he G a V E his only begotten Sonne, &c. Giving is but a Relative, it implies that there is a receiving or taking required: For when Christ is given, vnlesse he be taken by vs, he doth vs no good, he is not made ours. If a man be willing to give another any thing, vnlesse he take it, it is not his. It is true indeed, there is a sufficiency in Christ to save all men, and hee is that great Physician that heales the soules of men, there is righteousness enough in him to justifie all the World: But, my beloved, vnlesse we take him, and apply him to our selves, we can have no part in that righteousness: this is plainly expressed in Matth. 22. where it is said, the King sent forth his servants to bid men to the Marriage of his Sonne: And so in Eph. 5, the same similitude and comparison is vied by the Apostle, where he setteth forth the union that is between
Four things touching faith.

I. The object of it.

Christ and the Church, by that union there is betwixt the Husband and the Wife: put the case that a Husband should offer himselfe to a woman to marry her, and she should beleevne it, yet vnlesse there be a taking of him on her part, the match is not made; and so it is here, and in this thing the essence of faith consists, when Christ offereth himselfe unto you, you must beleevne that there is such a thing, and that God intendeth it really, but it is the taking that consummutes the marriage; and when the Wife hath taken the Husband, then all that is his is hers, she hath an interest in all his goods; so also it is here, there must be a beleevning that Christ is offered, that she is the Messiah, and that there is a righteousness in him to save us; but that is not enough, we must also take him, and when that is done, wee are justified, then we are at peace with God.

But that you may more fully understand what this faith is, I will adde these 4. things more.

First, I will shew you the object of this faith.

Secondly, the subject or place where it is.

Thirdly, the manner how it justifieth vs.

Fourthly, the actions of it.

I say, that you may more fully understand what this faith is, consider first the object of it, and that is Christ, (as I told you before) and herein this is to be marked, that a man must first take Christ himselfe, and after, the priviledges...
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priviledges that come by him. And this point I could wish were more prest by our Divines, and that our hearers would more intend it. I say, first remember that you must first take Christ himselfe, and then other things that we haue by him, as the Apostle faith, Rom 8. If God have given vs him, that is Christ, he will with him give vs all things else: but first haue Christ himselfe, and then all things with him. And so, 2 Cor. 1. All the promisses IN HIM are Yes and Amen. That is, first we must haue Christ, and then looke to the promisses; this must be still remembred, that we must first take his person, we must haue our eyes fixed vpon that: And so that place before-named, Joh. 3. God so loved the World, that he gave his only begotten Sonne: hee giues his Sonne, as a Father giues his Sonne in marriage; the Father giues the Sonne, and the Sonne himselfe must bee taken: So that we must first take Christ, wee must fixe our eyes vpon him: For faith doth not leap over Christ, and pitch vpon the promisses of Justification, and Adoption, but it first takes Christ. The distinct and cleere understanding of this will helpe vs much in apprehending and understanding aright what justifying faith is: wee must remem-ber to take Christ himselfe; for it is an adulterous affection for a Wife not to thinke of the person of her Husband, but to thinke onely what commodity she shall haue 

[D 3]
by him, what honours, what riches, what conueniences, as if that made the match, to be content onely to take those; will this, thinke you, make a match amongst men? Surely no, there must be a fixing of the eyes vpon the person, that must doe it: Doe you love him? are you content to forfake all, that you may enjoy him? It is true indeed, you shall haue all this into the bargaine, but first you must haue the person of your Husband: therefore remember to fixe your eyes vpon Chrif, take him for your Husband, consider his beauty and his excellencies, (which indeede are motiues to vs) as a Woman that takes a Husband, is encouraged by the benefits that shee shall haue by him: but still remember that he himfelfe must bee taken. As it is in other things, if you would haue light, you must first haue the Sunne; if you would haue strength, you must first take meate and drinke, before you can haue that benefit by it: so you must first haue Chrif himfelfe, before you can partake of those benefits by him: and that I take to be the meaning of that in Mar. 16. Go preach the Goffell to euery creature under heaven; he that beleueth and is baptized, shall be saved: that is, he that will beleueth that Ieffus Chrif is come in the fleth, and that hee is offered to mankind for a Saviour, and will be baptized, that will giue vp himfelfe to him, that will take his marke vpon him: for in that place, by baptizing, is meant nothing else but the giuing vp of
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of a man's selfe to Christ, and making a publike testimony of it, although there bee something more meant generally by baptizing; but here it is meant, a justification to all the world, that we have taken Christ. Now every one that will beleue and be baptized, that is, every one that will doe this, shall bee saved: so that a man must first take Christ himselfe, and then he may doe as the Wise, after she hath her Husband, she may thinke of all the benefits she hath by him, and may take them, and vs them as her owne. This is the first thing.

The second thing that I promised, was to shew you the subject of faith, and that is the whole heart of man; that is to say, (to name it distinctly) both the minde, and the will: Now to shew you that both these are the subject of faith, you must know that these two things are required:

First, on the part of the vnderstanding, it is required that it beleue; that is, that it conceiue and apprehend what God hath revealed in the Scriptures; and here an act of God must come in, putting a light into the vnderstanding: for, my beloved, Faith is but an addition of a new light to reason, that whereas reason is purblinde, faith comes, and giues a new light, and makes vs see the things revealed by God, which reason cannot doe; by faith we apprehend these great and glorious Mysteries, which otherwise wee could not apprehend;
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 Romans 5:17. For if by the offence of one, death reigned by one, much more they which receive abundance of grace, and the gift of righteousness, shall reign in life by one, Jesus Christ. Marke it, you may see what faith is in those words; Those that receive the gift of righteousness: righteousness is gitten and offered by God; and those that receive that gift of righteousness, shall reign in life: so that

What required of the will, 1 Cor. 4. The god of this World hath blinded their eyes, that the light should not shine into their hearts, by which they should beleue this glorious Gospel. So then there must be a light put into the minde, that a man may be able by that to elevate and raise his reason to beleue this: that is, to conceive and to apprehend the things that are offered and tendered in the Gospel. But this is not all, there is an act also of the will required, which is to take and receive Christ: for this taking is an act of the will; therefore there must be a consent as well as an assent. Now it is the act of the understanding to assent to the truth, which is contained in the promises wherein Christ is offered: but that is not all, there is also an act of will requisite to consent unto them, that is, to embrace them, to take them, and to lay hold upon them, and to apply them to a mans selfe. This I will the rather cleare, because it is a thing controverted. I say, there is a double act, an act of the mind, and an act of the will: to this purpose consider that in Romans 5:17. For if by the offence of one, death reigned by one, much more they which receive abundance of grace, and the gift of righteousness, shall reign in life by one, Jesus Christ. Marke it, you may see what faith is in those words; Those that receive the gift of righteousness: righteousness is given and offered by God; and those that receive that gift of righteousness, shall reign in life: so that taking.
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Taking and receiving being an act of the will, it must needs be that the will must come into this worke as well as the understanding. Like unto this is that \( \text{Joh. 12} \). To as many as received him, &c. That is, to as many as beleued in his Name: for so the words afterwards express: that is, when we are willing to take Christ, which is nothing else but the consent of the will, when the will is resolved to take him, being so apprehended as he hath been described, as a Lord, and as a Saviour, this is faith; this, I say, is an act of the will, because it is an act of receiving. \( \text{Joh. 3. 4} \). it is evident, how can ye believe which receive honour one of another &c? If beleuing in Christ were only an act of the mind, as the Papists affirme, and some others besides; if beleuing were nothing else but an assenting to the truth of God, which is an act of the understanding, how could the praise of men be opposite to beleuing? But the meaning is, How can you beleue, & take me for your Husband, and yet seek praise of men too? for that will come in competition with me, and then you will forfake me. I say, this makes it evident, that instilling faith is not only an act of the mind, but an act of the will also; because otherwise the seeking praise with men, could be no impediment to the act of beleuing.

Now this also, as well as the former, must be wrought by God and God puts a new light into the understanding, he raiseth it vp to see and beleue this act of the will wrought by God.
beleeue these truths; so there is another act which God also workes on the will, and vnlesse he worke it, it is not done: for come to any man that is in the state of nature, and aske him, Will you be content to take Christ? that is to say, to receiue him in that manner as he hath beene described? His answer would bee, No. Beloued, the liues of men expressse it, though they speake it not in so many words: Therefore till God come and drawe a man, and change his will the worke is not done. If you take a Bough, and offer it to a Swine or a Wolfe, they will refuse it, and trample it under their feete; but offer it to a Sheepe, and the Sheepe receiues it, and followes it: so when Christ is offered to men vpon these conditions that we have named, men refuse him, they reject him, and flight him: but when God takes away these woluih and swi-nish hearts of ours, and turne our wils another way, (which is the drawing the Scripture speakes of) then we are willing to take Christ. If you take other metall then Iron, the Loadstone will not stirre it; but turne the metall into Iron, and it will follow the Load-stone: So, let the hearts of men continue in that condition wherein they are by nature, and they will neuer take Christ, they will neuer accept him; but when God puts into them such a strong and impetuous infigation and disposition as that of the Spouze in the Canticles, that had no rest till she had found her Belo-ued,
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...then they will take Christ upon his owne conditions. So the we see this Faith is an action both of the minde and the will, wrought by God, enlightning the mind, and changing the will; which is that which our Saviour Christ calls drawing; none comes to me unless the Father draw him: that is, except his will be set on work, unless God change him, and put such a disposition and instigation into him, that he can finde no rest till hee come to Christ.

Thirdly, the thing wee are to speake of, is, How this Faith justifieth.

Now for this, know that this faith is considered two wayes:

1. As it workes,
2. Or, as it receiues:

Either as a quality, or as an instrument.

As a quality it workes; and in this sense it hath nothing to doe with Justification.

It justifieth vs as it is an instrument, and that not by altering the nature of sinne; that is, by making sinne to be no sinne, but by taking away the efficacy of sinne. As, for example, when a man hath committed sinnes, Faith doth not make his sinnes to be no sinnes; indeede, it scattereth them as a Cloud: You may consider it after this manner: First, it cannot be that that sinne that is once committed, should be made to be no sinne; for what is once done, it cannot be undone, God himselfe...
Of Faith.

Felice cannot do that, because it is a thing that cannot be; for when the sinnes are committed, they doe remaine so: and therefore, I say, it cannot be that that which is sinne should be made to be no sinne; we cannot make Adultery to be no adultery, for the nature and essence of the thing must remaine. Well now what doth faith? It doth this, though the sin be the same that it was, yet it takes away the sting and the guilt of sinne, by which it puts vs into the state of condemnation, and by which it bindes vs over to punishment. As the Lions to which Daniel was cast, they were the same as they were before, they had the same propenseness, and disposition to devour as they had before, they had the ordinary nature of Lions; but at that time, God tooke away from them that fierceness that was in them, so that they did not devour him, though they were there still: so it is with sinne, the nature of sinne is to condemn vs; but now when God shall take away this efficacie from it, it doth not condemn: and this is that that faith doth.

Euen as the Viper that was vpon Pauls hand, though the nature of it was to kill presently, yet when God had charmed it, you see it hurt him not: so it is with sinne, though it be in vs, and though it hang vpon vs, yet the venome of it is taken away, it hurts vs not, it condemnes vs not: thus faith, by taking away the efficacie and power of sinne, it justi-
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fies us, as an instrument, as a hand that takes the Pardon.

The King, when he pardoneth a Traytor, he doth not make his Treason to be no Treason, for the act of the Treason remaines still; but the taking of the Pardon makes the Traytor not to be under condemnation: So, my beloved, faith is that act that takes the Pardon from God, so that though the sinne remaine the same, and of its owne nature is of power to binde vs over to death, yet by this faith taking the Pardon from God, it comes to passe that it hurts vs not, wee are not condemned for it.

You know, debts in a mans booke, the writing remaines still, the lines are not blotted out, yet when they are once crossed, the creditor cannot come and aske his debt any more, because it is crossed: So it is in this, our sinnes are the same after we are justified, as they were before; but faith is that that crosses the booke; faith, I say, by apprehending the Pardon, and taking the acquittance at God's hands that he offers.

If a man have an acquittance, although the debt remaine the same in the Booke, yet there can no more be required at the hands of him that hath taken the acquittance.

Thus, I say, faith justifies vs as an instrument, by accepting, receiving, and taking the acquittance that God hath given to vs through Christ.
Let mee add one word more of the next thing: which is, What are the acts of this faith?

They are these three:

1. First, To reconcile, or to justify.
2. Secondly, To pacifie the heart.
3. Thirdly, To purifie, or sanctifie.

The first thing that Faith doth, is to reconcile: That is, (as I said before) by faith wee are pitched upon Christ, wee take him first, and then wee take the priviledges, they all follow upon it, forgiveness, and adoption; this is the first act of Faith, to reconcile vs to Christ himselfe; and upon this wee have boldnesse to goe to Christ for forgiveness, to goe to Christ to make vs heyres of all things: For after this manner doth it; All things are yours, whether Paul or Apollo, &c. And why? Because you are Christ's. (Marke it,) you must first bee Christ's: that is, even as the Wife is the Husband's, so you must be knit and united to Christ, and then all things are yours: so that Faith first makes vs Christ's, it reconciles vs to him, and makes vs one with him, and in him, one with God the Father; and then all things are given unto vs, and made ours.

The second act of faith is to quiet and pacifie the heart; to comfort vs, in assuring vs that
that our sinnes and transgressions are forgiuen; and this is different from the former:
There are two acts of faith:
The one is the direct act by which we apprehend and take Christ, and the righteousness that is offered through him, by which we take forgiveness.
And the second is the reflect act by which we know that we have taken Christ, and have taken out our pardon; and this act is very different from the former, we may have the former without this.

Wee commonly think that wee are not justified by Christ, unless we have assurance of it; and when we looke for that, and finde it not presently, all our hopes are gone, but it should not be so; It is one act of Faith to take Christ, and another act of faith to comfort and pacifie the heart; and that these are two distinct things, consider but this in a word.

The first act is constant, when a man hath once taken and accepted of Christ, hee is alwaies his; after wee once have Christ, there is no diuorse: But the other act of assurance, whereby we know that wee haue taken him, that is a thing that may faile and deceiue a man.

Againe, the first act admits of no degrees; for when a man is once in Christ, hee is alwaies Christ's, when he is once married to him: Marriage, you know, admits of no degrees;
degrees; for Justification is equal to every man, it admits of no degrees, it is always the same; we are not now less justified, and then more, but we are always alike justified, being once justified; but the other act of faith, whereby I am assured that I have taken Christ, that admits of degrees, a man may have sometimes more comfort, sometimes less; and therefore righteousness is said here to be revealed from faith to faith.

Lastly, the first act of faith, whereby we take Christ, and those privileges by him, as the Wife takes the Husband, that is founded upon the sure Word of God, God hath rendered it to us upon his Word and promise, and he must perform it, it cannot be altered nor changed; he that builds upon it, builds upon the corner-stone, that will not fail him: But now the second act, whereby I come to know that I have done this, that is grounded upon experience: Indeed, we are helped by the Holy Ghost to know it, but it is chiefly grounded upon our own experience: for it is no more but the act of a man's own heart, reflecting upon what he hath done, when he considers, Have I taken Christ, or no? as a Lord, and as a Saviour; as a Priest, to save me; as a King, to live by his Lawes; this is a looking upon an act of mine own; therefore the understanding and knowing of it must come from experience.

The
The last act of faith is to purifie, and to sanctifie. I cannot stand vpon it at this time, nor make Vse, and apply this as I desired: therefore I will breake off heere. So much for this time.

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FINIS.
OF FAITH.

The third Sermon.

Rom. i. 17.

For by faith the righteousness of God is revealed from faith to faith: As it is written, The just shall live by faith.

He last point that wee delivered out of these words, was this, that

Faith is that whereby we are made partakers of the righteousness of Christ.

Wee come now to the

And first of all, if it be by faith onely by which we are made partakers of that righteousness that saueth vs, the first consequent that we will draw from hence is this, That

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we
We should learn to come to Christ with an empty hand, and not to be discouraged for any want that we find in our selves, nor for the greatness of our sins; we should not be discouraged for the want of a perfect degree of repentance and godly sorrow, or for the want of whatsoever good work ye think is requisite to salvation, for, my beloved, you must know that this is the nature of faith, that it doth its work by itself alone; and faith is so far from requiring anything in the part that shall have Christ, that necessarily he must let go all things else, otherwise he cannot believe: and this is a point necessarily to be considered: for every man is apt to conceive and think that it is impossible that God should accept him, unless there be something in him why God should regard him: If he find himself to be exceeding ungodly, he thinketh that Christ will never look after him.

And again, if he have nothing at all to give, if he have nothing to bring with him in his hand, he thinketh that he shall have no pardon: But you see that faith requires nothing in the first apprehension of Christ; if a man bee never so ungodly, it is all one, the promise notwithstanding is made unto him.

Again, Why should you looke for righteousness in your selves? The work of faith (and it hath nothing else to doe) is to take that
that righteousness of Christ, that is none of your own: so that there is nothing else at all required; for all that faith hath to do, is only to take from Christ that righteousness that we want our selves: so that I say there is no reason why any man should be discouraged in his first coming, for any want that he findes in himselfe, or for any condition that he is in, because faith only is that that makes vs partakers of a righteousness, to justify vs, because we our selves have it not. I say, faith is so farre from requiring any thing to be added to it, to help it in the act of justifying, that of necessity it excludes all things else: for faith hath this double quality, not only to lay hold of Christ offered, but to empty a man of all things else whatsoeuer. As for example, Faith is not only the beleewing of a truth which is delivered, from the authority of him that doth deliver it; but it is a resting vpon Christ, a casting of our selves vpon him. Now when a man leans vpon any other thing, hee stands not vpon his owne legges, hee stands not vpon his owne bottome; for if hee did, hee could not properly be said to lean. If a man trust and depend vpon another, he provides not for himselfe, but he that do lookes to himselfe, that he provide so as to make himselfe safe if another should faile him, so farre he trusts himselfe; so that, beloved, if you trust Christ, it is of necessity required that you must bee vnbottomed of your selves, you

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must altogether leane vpon him, you must cast your selues wholly vpon him: For faith hath such an attracting vertue in it, that it fills the heart with Christ. Now it cannot fill the heart with Christ, vnlesse the heart be emptyed first. Therefore I say, faith hath a double quality, not onely to take, but to empty; and they are reciprocall, the one cannot be without the other.

Hence it is that we say, faith ingrafts a man, a man cannot be ingraft into a new stocke vnlesse hee bee quite cut off from the former roote; therefore faith drives a man out of himselfe, and makes him nothing in himselfe, so that when he comes to lay hold on the promise of God, he lookes at no quality or excellencie of his owne, he lookes at no fitness nor worthiness in himselfe, but he comes with a hand and a heart altogether empty: So that when a man comes to beseech God to receive him to mercie, and to grant him a Pardon of his sinnes, when he comes to take hold of the righteousness of Christ for his justification, if he thinke that there is any little worthiness in him, or that there be no fault in him at all; and from thence shall thinke that God will receive him, this man is not fit to come to Christ, he must be wholly emptied of himselfe, and then God will speake peace unto him.

But you will aske, What is that that faith doth empty a man of?
Of Faith.

Faith emptieth a man of two things:

First, of all opinion of righteousness in himselfe.

Secondly, of all opinion of strength and ability to helpe himselfe: for if either of these remaine in the heart, a man cannot receive Christ.

First, I say, a man must be emptied of all opinion of worthinesse in himselfe, of all conceit that he hath the least righteousness in himselfe; therefore when the young man came to Christ, and Christ told him that he must keepe the Law, and he said hee had done all those things from his youth, Christ knew that he was not yet fit, therefore, faith he, Go and sell all that thou hast: Christ's end was nothing else but to discover to him his owne vnworthinesse. If thou wilt be perfect, (faith Christ) take this tryall, Canst thou be content to let thy wealth goe, to follow me? Canst thou be content to suffer persecution? This shewed that hee was not perfect, but that hee was still a sinfull man; this was the way to prepare him for Christ, this course we see Christ alwaies tooke: we see it expressed in the Parable of the Publican and of the Pharisee, the Publican went away unjustified, because he was wholly emptied of all conceit and opinion of worth in himselfe.

But the Pharise was not justified, (not because he was not a better man then the Publican,
can, for he was in outward performances better then he; but) because he had an opinion of his owne righteousness, he was conceited of a worthinesse in himselfe, therefore he went home not justified.

What was it that excluded the Iewes? was it not an opinion of something they had of their owne?

The Laodiceans, they thought they were rich and increased, and wanted nothing, therefore they never came to buy of Christ. That which a man thinkes he hath already of his owne, hee will never bee at the cost to buy; therefore that is the first thing that a man must doe, hee must thinke himselfe of no worth at all, he must be empty of all opinion and conceit of his owne excellency.

But this is not all, although a man be persuaded of this, that he hath no worthinesse in himselfe, yet if he think hee is able to helpe himselfe, and can stand alone without God, he will not come to take Christ; and therefore this further is required, that a man see that he hath no ability to helpe himselfe, that all his redemption must come from Christ: for if you ask many men whether they have any opinion of worth in themselves, they will be ready to answer, No. What then is the reason that they come not to Christ? It is because they are in health and prosperity, and they can doe it soone enough hereafter, they can yet for the present sublifie without Christ; but
but when God shall shew a man's heart to himselfe, when God shewes a man his danger, and shewes it him as a present, and how vnable he is to helpe himselfe out of danger, then a man will have no rest till he have Christ. Therefore you shall see both these required, 1 Cor. i. 30. C H R I S T must be to vs wisdome, righteousness, sanctification, and redemption too.

First, if a man thinke that there is any thing in him, either wisdome, righteousness, or sanctification, that excludes him; for he will rejoyce in himselfe: and that concerns the first condition required, to be empty of all opinion of worth.

But yet if a man thinke that hee is able to stand safe and secure for a time, that hee is able to be a Buckler to himselfe, that hee hath somewhat wherevnto he may leane, and doth not see that C H R I S T must be his redemption also, he will not come at C H R I S T.

That which kept the Prodigall sonne away, it was not an opinion of any worth in himselfe, but because he thought hee could live without his father, hee had his portion in his owne hands, and at his owne disposing; and he would not come home to his Father, till he could live of himselfe no longer: so that, though wee have an opinion of no worth in our selves, yet if wee conceiue or thinke that wee can live without C H R I S T, wee will not care for him.

This was the fault of those that were invited
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...ted to the marriage, they refused to come, not because they thought that themselves were of worth, but they were persuaded that they needed not those things to which they were invited. Therefore, I say, these two things must be done, a man must be emptied of all opinion of worth in himself.

And secondly, of all ability in himself to help himself, and when faith hath done both these, then it brings a man to Christ, when a man seeth that there is nothing in him why God should regard him, and that he cannot stand longer, nor be in safety longer then Christ helps him, and speaks peace to him, now a man is fit to take hold upon Christ: and therefore we must learn to come to Christ with an empty heart.

Many men complain that they would believe, but they want that sorrow that they should have, they want that repentance that they would have, they think they are not yet fit, therefore they dare not apply the promises.

To these we say now, that there is a double kinde of complaint.

One is, when a man looks upon these things, as upon things that make him fit, which if he have, he thinks God will respect him; and if he have not, he thinkes that God will not looke after him. If thy complaint be thus, it is sinfull; for in this thou seekest something in thy selfe.

But
But if a man's complaint be this, that he is not yet awaked enough, that he is not yet sensible enough of his sins, the doctrine of the remission of his sins, and free justification doth not affect him as it should. Indeed, here is just cause of complaint; for these things are necessary before you can come to take Christ. Therefore that place in Mat. 10.11. will explain this, and answer an objection that may be made against it, when the Apostles were sent out to preach the Gospel, when they came to any house, they were bidden to Enquire who were worthy; if any man be worthy (faith Christ) your peace shall come upon him: but if he be not worthy, shake off the dust, &c. A man would thinke by this that there were some worthinesse required in the partie that comes to Christ, and that before hee can apply the first promise of justification.

To this we answer, the worthinesse that is required here is nothing else but an ability to prize Christ, to set him at a high rate, to long after him, to hunger and thirst after his righteousness, your peace shall come upon such a man. That is, if there bee a broken-hearted man that lookes after Christ, whose heart yeannes after him, that he is able to prize him aright, he shall be accepted: but if they bee such men as will not receive you, such as will not set meat before you, such as will give you no respect, shake off the dust of your feete, &c. So that I say, such a complaint we may make,
If we finde a want of desire after Christ; for that is required; but if we looke vpon any thing as a qualification in our selues, such a worthinesse is not required, we must be driven out of all conceit of it, or else we cannot take Christ. So much for that vs, that seeing it is onely faith whereby wee lay hold of Christ's righteousnesse, that then we have no reason to be discouraged, in respect of any want; nay, we must finde a want of all things, before wee can be made partakers of this righteousnesse.

Againe, secondly, if it bee by faith onely, by which we are made partakers of this righteousnesse, and by which we are saued, then we should learne hence to rejoyce onely in God, and not to rejoyce in our selues; for this is the very end why God hath appointed this way of saluation: Eph. 1. 6. For he hath chosen vs to the praise of the glory of his grace, in his Beloved. That is, that he might haue the praise of the glory of his grace, as it is in Ephes. 2. Therefore it is of faith, and not by workes, that no man should boast of himselfe: 1 Cor. 1. 30. Therefore Christ is made to vs wisdome, righteousnesse, sanctification, and redemption, that no flesh should rejoyce in it selfe. Now if that be God's end, if that be his aime, why he will haue vs saued by faith, let not vs disappoint him of his aime, let vs not take from him the glory of his grace; but let vs glory in the Lord.

This point we shoule specially looke to,
not to reioyce in our felues, but in God: For, my beloved, wee are all naturally exceeding apt to reioyce in our felues, wee would faine finde some excellencie in our felues, every man is apt to reflect upon himselfe, and hee would faine see some worth there that hee might reioyce in; and if he be no body at all there, it is contrary to his nature to thinke that he shall be accepted: there is nothing in the world that we are so backward to as this. It was Adams fault in Paradise, whereas hee should have trusted God, and have beene wholly dependant vpon him for all, he would needes know good and euill, he would have something of his owne; and this was it that lost him all, and brought the curse vpon him, because hee would not bee dependant.

Now in the Gospell, God comes by a second meanes of sauing men, and in this the LORD would have the creature to have nothing in himselfe to glory in, but man is hardly brought to this, but exalts and lifts vp himselfe, and would faine have some worth and excellencie of his owne; but as long as wee doe thus, wee cannot bee saued: that is the argument that is vfed Rom. 6. 4. why Abraham was iustified by faith; if there had beene any other way, Abraham had had wherein to reioyce in himselfe: but faith excludes this reioycing, and onely faith, wee should, I say, learne to do this in good earnest.
to see that there is no worth in our selues, to haue Christ to be vs all in all: *Col. 3. 11.*
is an excellent place to this purpose, faith the Apostle there, (in the matter of salvation)
*There is neither Jew nor Gentile, bond nor free, but Christ is all in all.* That is, when we come to
be justified before God, when we come to the matter of salvation, God lookes at nothing
in a man, he lookes at no difference betweene man and man; one man is vertuous, another
man is wicked; one man is a Jew, and hath all those priviledges; another man is a Gentile, an alien from the Common-wealth of Israel; one man is circumcised, another man is
uncircumcised; but all this is nothing: Why? For Christ is all in all. Mark it: First, he is all; that is, there is nothing else required
to justify: Indeede, if wee were something, and he were not all, we might then looke at
something besides; but he is all.

Againe, he is all in all: that is, goe thorow all things that you may thinke will helpe you
to salvation, in all those things Christ is onely to be respected, and nothing but Christ, whatsoever is done without Christ, God regards it not; If you will doe any worke of your owne to helpe your selues in salvation, if you will rest vpon any priviledges, Christ is not all in all; but Christ must be all in all in every thing: and if onely Christ be all, then we must come onely with faith; for it is faith onely that layes hold vpon Christ.

Now
Now a naturall man, hee will not haue Christ to bee all, but himselfe will bee something; or if Christ bee all in some things, he will not haue Christ to bee all in every thing, to haue Christ to be his wisdome, his righteousnesse, his sanctification; to doe nothing but by Christ; to haue Christ to be his redemption, not to be able to helpe himselfe without Christ, but that Christ must helpe him out of every trouble, and bestowe vpon him every comfort, this, I say, is contrary to the nature of man: therefore we must bee thorowly emptied of our selues in this matter of reioycing, aswell as in the matter of taking: for in what measure any man sets any price vpon himselfe, so farre as he hath any opinion of himselfe that he is something, iust so farre he detraets from Christ: but when a man boasts not of himselfe at all, such a man reioyceth in God altogether, such a man will stand amazed at the height, and breadth, and length, and depth of the loue of God; such a man will be able to see that there are unsearchable riches in Christ; such a man will be able to say with Paul, that he cares for nothing, he reckons all things dung, Phil. 3. I haue all the priuiledges that other men haue, I am a Jew, I am a Pharife; but I reckon all these things as dung; that is, I care for none of them, if I had an hundred more: It is true, I haue beene as strict as any man; yea, I went beyond others: for I was zealous in
that course wherein I was, yet I have beene taught thus much, that all these things are nothing, for God regards them not, he regards nothing but Christ and his righteousness, therefore I looke not after these things, but that I may be found in him, not having mine own righteousness, but that righteousness that God accepteth, which is through faith in him. Therefore, my brethren, learn thus to reioyce in Christ, and in God, and not in your selues; this is the most excellent worke that we can performe, it is the worke of the Saints and Angels in Heauen, wee should learne to come as neere them now as we can: In Rev. 7.11. they cried with a loud voyce, saying, Salvation commeth by our God, that sitteth upon the Throne, and by the Lambe; and therefore, praise, and wisdome, and glory be given to God for euermore; because saluation is from the Lord, and from the Lambe, and not from our selues at all: hence it is that they fell downe, and worshipped him; and for this cause they all cry, wisdome, and glory, and praisse be to our God for euermore.

If saluation had beene from our selues, if wee had done any thing to helpe our selues therein, there had not beene ground of giuing all praisse and glory to God; and if this bee the worke of the Saints & Angels, we should labour to performe it as abundantly as we can now: and let vs doe it in good earnest: for if men could be brought to this, to reioyce in
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God alone, their mouthes would bee filled with praise exceedingly, they would regard nothing else, and in the course of their lives they would make it evident to the world, that they were such as made no account of the World, so they might have Christ, they would be content with any condition: for Christ is all in all to them.

Thirdly, if it be by faith onely by which we are made partakers of the righteousness by which we are saued, then it should teach vs to let other things goe, and principally to minde this matter, to labour to get faith, whatsoever become of other things; for it is that by which we haue salvation.

The Papists, they teach that workes are the maine, and many things they prescribe that men must doe: our Doctrine is, you see, that faith onely is required: Indeede, many things follow vpon faith, but faith is that you must onely labour for, and then the rest will follow vpon it.

This Doctrine of ours, you shall finde that it is deliuered cleerey in Gal. 5. 5, 6. We waite, through the Spirit, for the hope of righteousness, which is through faith. That is, we looke for nothing from the Law, we regard no workes at all in the matter of justification, that which we looke for, is onely that righteousness which is taken by faith: and why doe wee so? For, faith he, in Christ Jesus, neither circumcision is any thing, nor uncircumcision, but faith, &c. As

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If he should say, there is good reason why we should expect salvation only by faith, because nothing else will help us in that work. Circumcision is nothing, nor uncircumcision is nothing: by those two he means all other things, that is, the having of all the privileges in the world, the doing of all the workes that can be done, faith is all in all; but it must be such a faith as workes by love; though it be by faith only, yet it is not an idle faith: therefore you are especially to labour for faith.

There are many other excellencies that we are capable of, many morall vertues, such as Aristotle and Socrates haue described; but without faith, God regards none of these: take one that is a wicked man, and take another, let him be nouer so vertuous, as Socrates, and Seneca, that were the strictest in morallity of all the Heathen; nay, take any man that liues in the Church, that liues the most strict and exact life, and yet is not justified by faith, God makes no difference betwene these men, the one is as neere to heauen as the other. God lookes upon them both with the same eye; for he regards nothing without faith. He that is the most profane and vngodly, if he come with faith, he shall obtaine Christ; the other that hath all other morall Vertues in the most exact manner, without faith, they shall doe him no good: therefore we are to secke for nothing in the matter of justification, but how we

Without faith
God regards not morall
vertues.
Of Faith.

we may be enabled to believe, we are principally to study this matter of faith.

Take such a one as Socrates, and such a one as Saint Paul, it may be Socrates might be outwardly as temperate, and as patient, and be indued with as many excellencies, hee might appeare in his carriage as strict as Saint Paul; but here is the great difference, The one doth what hee doth of himselfe, and through himselfe, and for himselfe; the other doth what hee doth of Christ, and through Christ, and for Christ: therefore faith mainly is requisite.

If we had all other excellencies, yet we shall finde this in them, that they doe alway giue something to the creature.

Againe, if you goe neuer so farre in them, yet you shall finde that there is some imperfection in them.

But faith it emptieth the creature of all things, it leaueth nothing in a man, it makes him leane and rest only vpon Christ, and vpon his righteoufnesse for salvation.

Againe, faith worketh in vs a loue to God: for, we hauing nothing in our selves, but all that we hauing being from him, we cannot but loue him againe.

Againe, faith presenteth to God a perfect righteoufnesse, and therefore God only accepts it: for God must be iust, and nothing can satisfye the Justice of God, but a righteoufnesse that is perfect, nothing can attaine a righteoufnesse

[F 2] that
that is perfect, but onely faith, labour therefore to beleue this, and to turne all your study and care how to get faith. My beloved, this is a thing that we are bound to preach to you; this is the summe of that Doctrine that Christ so often preached when he was upon the Earth, Beleeue, for the Kingsdome of God is at hand: this is the summe of all the Doctrine of the Apostles, it was all they had to doe, to perswade men to beleue: What was the summe of all Pauls Doctrine? We goe vp and downe, faith he, from place to place, witnesing both to Leues and Gentiles, &c. So it is our part, when we come to preach to you, when we come to dispense to you that which is for the nourishment of your soules, we must doe as those Stewards that set bread and salt vpon the Table, whatsoeuer other dish there is; so we should alway preach Christ, and perswade you to beleue in him, and stir you vp to turne the streame of your endeavours after the obtaining of that faith that taketh this righteousness; the principall thing we are to look vnto, is, to see from what Fountaine that that we have comes; if a man haue neuer so many vertues in him, if they arise not from this fountaine, if they spring not from this roote, they are nothing, God lookes vpon them without acceptance or delight.

Againe, this is that that you are to doe in hearing; that which you are chiefly to looke after, is, how to get faith; and therefore if men will
will employ their strength and their endeours, and busie themselves to attaine such and such vertues, it is but as the watering of the branches, and to let the roote alone; faith is the roote; that is, it is that that makes all acceptable to God: for what is the difference betweene Christianity and Morality, and without this, what is our preaching? Wee may gather wellneere as good instructions to refill vice, out of Plutarch, and out of Seneca, as out of Paul's Epistles, but this difference th it, that we preach Christ, and from Christ wee deriue ability and strength to doe all things else, and that makes all else to be acceptable; so that this is it that you must looke after, to haue Christ, to receive all from him, to doe all for him; for these are reciprocall, unless you thinke you haue all from Christ, you will neuer doe all for him; when wee thinke Christ is all sufficient, we will be perfect with him againe.

But, by the way, in this you see not onely the difference betweene morall vertues, and those in a true Christian, which is godlinesse, that they come from different fountaines, and looke to different ends; but you see also the difference betweene those shewes of strictnesse that are among the Papists, and that sincerity of life that wee preach vnto you, which is an effect of this faith: for, if you marke it, you shall find that all that they doe, either is without Christ, or addes to Christ; they

Difference betweene faith and shewes of holinesse.
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they think they shall be saved for doing such and such things, which prepare and fit them for salvation, they look mainely to the workes of humbling the body, and doing many actions of mortification, but still Christ only is not sought after in all this. But now looke to the Doctrine that we haue delivered, it is Christ that we preach, it is faith that we preach vnto you. It is true, wee preach those things too, we lay the same necessity vp- on you of doing good workes, we stirre you vp to holinesse of life, and mortification; but here is the difference, wee derive it all from Christ by faith, we say that faith doth all.

Indeed when you haue faith, if that faith be right, it will worke by loue: here then you see the difference, we doe the same things, but we derive all from a justifying faith, laying hold vpon Christ; and so loue to him, and all other graces doe arise from this.

Againe, a fourth Use of this point is this, If salvation be onely by faith, then we should learne hence to goe with boldnesse to God, to take the promises, and to reckon them sure to vs. If something else had beene required on our part, wee should then have gone with a great deale of doubting to God; but now, seeing there is nothing required, but only to goe and take it, this should make us to goe with boldnesse to the Throne of Grace, to come with assurance that we shall speed.

And therefore in the businesse of seeking to God
God for the remission of our sinnes, (which indeed is the greatest business that wee have to doe) what greater comfort can there bee, then to have this assurance, that if wee come to God for it, we shall not faile nor be deceived of it?

For the present occasion of receiuing the Sacrament: What is the end of the Sacrament, but to preach faith? The Sacrament preacheth that to your outward senses, that we doe to your understandings; it presenteth to the eye, that which wee now preach to the eare: for what is the Covenant of God in the Gospell, but onely this? God offers Christ vnto you freely, as the Bread and Wine is giuen vnto you. To vs a Sonne is giuen, &c.

Againe, we take him, and binde our selues to obey him, and to loue him, to be to him alone, to marry him, to make him our Lord and our Husband. Now in the Sacrament both these are done: when the Bread and Wine are offered, they are but a resemblance of the offer of Christ. Indeed there is a blessing in it: for it is Gods Ordinance, it increaseth this grace of faith. And againe, there is a bond on our part, wherein wee tye our selues to obey Christ.

Now if any of you will offer to come, and yet haue not giuen vp your selues to God in good earnest, you receive your own condemnation, you are diuorsed from Christ, and married to the World; and this is to receive
the Sacrament unworthily. The maine end of the Sacrament, is to increase faith, and salvation is ours by faith; therefore we should come with boldnesse, and lay hold upon the promises of it.

We should doe in this case as Job did, lay hold upon the horns of the Altar; that is, take hold upon Christ, and remember that sure word of promise, To vs a Sonne is given, to vs a Child is borne. And, Let whosoener will, come and take of the waters of life freely. Goe thorow the whole Booke of God, all the promises therein are as so many grounds for faith to build upon; it is impossible that God should slay you, if you come and lay hold of the horns of the Altar. If you will take Christ, and receive these promises, and rest on them, it is impossible but that God should perform them, he hath bound himselfe to perform what he hath said, in 1 Joh. 1. 9. If we acknowledge our sinnes, he is faithfull and just to forgive them: As if he were unfaithfull and unfaithfull if he should not doe it. His Oath is passed, hee hath added an Oath to his promise, that by immutable witnesses it should stand firme.

We should doe in this case as Jacob did, after he had once a promise from God, when he meetes his brother Esau, Lord, (faith hee) Thou hast promised to doe me good, therefore deliver me from the hand of my brother. So, when we have a promise, and God hath said, Hee that will take Christ shall be saued, and


**Of Faith.**

**Chri**st is freely giuen, and the pardon is generall, therefore what should hinder vs? 
Ver**e God vpon his promise, wrastle with God, as **Iac**ob did, and let him not goe without a blessing; wrastling implies resisting, it is a signe God resisted him for a time: so, it may be, God will deny thee a great while, yet continue thou to seek him, let him not goe, he cannot deny thee in the end, thou shalt have the blessing at the last: we should learne thus to importune God; tell him, Lord, I have a sure promise, and thou hast made the pardon generall, and I am sure I come within the number of that Commission: **Go**e and preach the Gospell to euery creature, goe and tell euery man vnder heaven, that Christ is offered to him, he is freely giuen to him by God the Father, and there is nothing required of you, but that you marry him, nothing but to accept of him, here is a word sure enough, if there were nothing else but this. Therfore learne to doe in this as the Woman of Canaan did, though Christ denied her, yet she would not giue over: for she had this ground to build vpon, that he was Iesu, he was the Sonne of David, he was mercifull, and shee had exceeding great neede of him, and therefore she would not giue over; so, I say, having this ground for your faith, goe to God with boldnesse, and never giue over; it is impossible (if you seek him in good earnest, with all your heart) but that he should receive you.
It is true indeed, he gives to some sooner than he doth to others; with some he deals as he did with the Woman of Canaan; to some he gives an answer quickly, some again he defers longer, and he will put vs to the tryall. Christ dealeth differently with his children, he doth with vs sometimes as the vniust Judge, he turns the deafe care to vs, or like the man that was in bed with his children, and was unwilling to rise; but what faith the Text? Luk. 11. 6. though he would not doe it for him as a friend, yet his importunity makes him rise and lend him: so thou thinkest (it may be) God is not thy friend, yet by thy importunity he will rise at the last; therefore, though thou finde God to be as an enemy, though he be neuer so backward to rise, yet giue not ouer, I can assure thee, as certainly as there is any truth in the Booke of God, thou shalt be heard in the end, Heaven and Earth shall passe away before this sure Word shall perish. It is Gods manner to put men to the tryall, and it is his wisdome so to doe, otherwise, he would haue many that would be forward at the first, that would fall off in the end.

It was Naomies wisdome to bid her Daughter Ruth goe backe to her kindred, but shee would not, shee stood it out: I will goe (faith she) where thou goest, and nothing but death shall part betweene me and thee. When Naomi saw that she was stedfastly minded, she tooke her along
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along with her. So, if God should receive men at the first, many men would come in, and take hold upon Christ, and make a profession of his Name, but they would not hold out to the end with him: But when Christ shall tell them, I have not so much as a place to lay my head in, if thou wilt have me, thou must deny thy selfe, and take vp thy Cross, and thou shalt finde a great deale of trouble, and suffer persecution; If a man now, notwithstanding this, will not be beaten off from Christ, but, though Christ turne the deafe care to him for the present, and present to him all manner of difficulties, yet if he will, notwithstanding all this, be constant still in importuning God to have Christ, when God shall see that his mind is thus set, he will take him along with him, hee will be thine, and thou shalt be his, his people shall be thy people: this is it that knits the knot betwene you: My Beloved is mine, and I am his; his Word is passd for it, he hath promised his consent, now if we will giue ours, the match is made. If it were doubtfull whether wee should have his consent, it were another case; but wee have a sure Word for it, wee should learne therefore to importune him.

Now when wee have done this, when wee are come with this boldnesse, and have laid hold vpon Christ, then let vs looke to the priuiledges, then let vs take the pardon of our sinnes, adoption, and reconciliation, and all things
things else, only remember that condition of after-obedience, that though we may come freely, and come with this boldness, and though nothing be required, but that we take this Son of God that is offered, yet, I say, there is a condition of after-obedience, we must resolve to serve him, and to love him with all our heart, we must resolve to doe that that Ruth promiseth to Naomi, to live with him, and to be with him, and that his people shall be our people, &c.

But you will say, I am willing to doe this, to part from my lusts, and to be to Christ alone, but I am not able, my lusts are strong and prevalent.

To this I answer, If thou be but willing, Christ desires no more: I would but ask thee this, Suppose that thou were able to overcome those lusts; take a man that is strongly given to good-fellowship, (as they call it) to company-keeping, that is given to fornication, to swearing, or whatsoever the sinne bee, take any prevalent lust that is in any man that now heareth me, I would ask him this Question; Put the case thou were able to get the victory over thy lust, wouldst thou be content to part with it, and to take Christ? If thou sayest, No, I had rather enjoy the sweetnesse of my lusts still, Art thou not now worthy to be condemned? But if thou answer, I would, upon condition I were able to overcome my lusts; I assure thee, God will make thee able.
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God requires no more but a willingness to come, and take Christ, the other is God's work.

I, but I have tried, and have not found it so.

I answer, it cannot be, thou hast not yet resolved to part with thy lusts, thou hast not yet set down this peremptory conclusion in thy selfe, that thou wilt for sake every thing that you may have Christ: If any man say he is willing to take Christ, and to part with the sweetness, and the pleasantness, and the profitableness that his lust brings to him, if he could get the victory, if he were freed from the solicitations of them: Let me tell thee, thou must first resolve to take Christ upon his owne conditions, and for the other, God hath promised to doe that himselfe: 1 Cor. 8. 9. God will confirm you, and keepe you blamelesse; for he is faithfull that hath called you to the fellowship of his Sonne. As if hee should have said, Doe you thinke that God will call men to Christ, that he will beseech men to take his Sonne, will he call you to the fellowship of his Sonne, and will hee not keepe you blameles? he hath promised it, and sworn it, if he should not doe it, hee should be unfaithfull; when God calleth you to come unto Christ, he promiseth that the vertue of Christ's death shall kill sinne in you, and that the vertue of Christ's Resurrection shall raise you vp to newnesse of life; God hath promised that
that he will giue the Holy Ghost: for he never giues his Sonne to any, but he giues them the Spirit of his Sonne too. Now, Hee that hath called you is faithfull, and he will doe it. So that I say, if thou wilt come in, (that is) if thou wilt accept of Christ upon his conditions, it is certaine God will receive thee; and if thou find thy selfe troubled with the violence of any lust, or of any temptation, pressse vpon God, verge him with his Word and promise, that he would assist thee by his own strengthe, that he would enable thee to overcome, that he would giue thee the Spirit of his Sonne, and resolue as Job, Though he kill me, yet will I trust in him: for I haue a sure promise, Heaven and Earth shall passe, but not one tittle of his sure Word shall passe till it be fulfilled.

Now because this is a point of much moment, this laying hold vpon the promisses, and because it is a thing that is not easily done, therefore I will shew you these two things.

The first is this, that the understanding must be rightly informed, what ground a man hath to doe it; when a man comes to beleue the forgivenesse of his sinnes, let him not thinke, I haue a perswasion that my sinnes are forgiven, therefore they are forgiven, but a man must labour to see the ground of it: for, a thing is not true because wee are perswaded it is so; but the thing is first true, and then we beleue it: God hath first offered forgivenesse of sinnes to you, and then you looke up-
Of Faith.

on his Word, and so believe it; But, I say, when a man is persuaded in a confused manner, without any just ground, without a clear knowledge of the progress of faith, how it goeth along, this is not right; this keepeth many from assurance, because they are not clearly instructed in it: For, to the end that faith may take hold of the promise, that it may be sure to us, we must conceive of the right method, and that stands in these four things.

First, we must see our own condition, we must be sick before we can seek to the Physician, we must see our selves to be condemned men, that there is nothing in us to help our selves; we must be broken in heart in some measure, we must see our selves to be children of wrath, and then we will come and seek for a remedy; and that is,

By looking into the Booke of God, (and that is the second thing) and there I finde all the promises, Christ is there clearly offered, onely with this condition required, that I must obey him, and serve him, and love him; so that that is the second thing, Christ is offered in the Scriptures to every one, and if you have him, you shall have a pardon of your sinnes with him; onely he is offered with condition of obedience: Well, when you see this clearly, now you come to consider it, you begin to ponder this Word, whether it be so or no, a man begins to thinke, Is this a sure promise? and then he sees, that looke what certainty

4. Things in the understanding.

I.
certainity there is of the Scriptures in general, there is the same certainty in these particular promises: so that with the same faith that a man is to believe the Word of God, with the same faith he is to believe this offer of Christ.

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\text{I, but is it sure to me?}
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Then a man lookes to the generality of the promise, that it is offered to all, none excepted, and therefore, faith hee, it is offered to me.

But will Christ doe to me as hee hath promised, is he powerfull and willing to doe it? Then a man lookes into the Word, and finds that he is Almighty, that he is able to make him the Sonne of God, that whatsoever Christ hath by nature, he shall have it by matching with him: Indeede Christ hath it immediately as he is the Sonne of God, but wee have itmediately, as the Wife hath the riches of her Husband. If a Woman marry the Kings Sonne, she hath the same priviledges, and the same inheritance that he hath: so, whatsoever Christ hath becomes ours: Paul, and Apollos, and all are Christ's, the World is Christ's, and all things present and to come are Christ's, and they are all made ours. Now when this is well pondered, and we finde that wee have a sure Word to confirme this,

Then, in the third place, we come and take him, and this no man will doe indeed, till he have
haue well considered, as the saying is of marriage, that it is a bestowing of ones selfe vpon such a one, so it is in this; every one therefore should consider before-hand, what it is to bestow himselfe vpon CRIST, and when this is done, that we haue made the match, and bestowed our selues vpon CRIST, then,

In the next place, we come to see what we shall haue by him, and then we come to make use of all that CRIST brings with him, reconciliation, and pardon of sinne, and all things else that he hath, I haue with him, I am the sonne of God, and I shall be sanctified; (for together with him I haue his Spirit,) all my prayers shall be heard, all the promises in the Booke of God are mine; for in him they are all, Amen: as all the World is his, so it is all the wealth of a Christian after he hath taken CRIST. Now when this is distinctly propounded to vs, and wee conceive it aright, it makes the way much more easie to vs; but when we goe on in a confused manner, because the Gospell is not cleerely understood by vs, hence it is that wee labour much, and yet the thing is not done: therefore, my beloved, if you haue a perswasion of the forguenessse of your sinnes, if it bee but a meere perswasion, it will alter exceedingly; it will goe and come in the time of temptation; but when you haue a sure Word, when you haue built your selues vpon the Scriptures, it is not dependant vpon your perswasion, but it
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is the Word that you rest upon: For fancy, and opinion, and persuasion, it will grow sometimes longer, and sometimes shorter, as the shadow doth, whereas the body of the thing is the same; but when your eye is upon the Word, when you rest upon that, then your persuasion will continue the same as the Word continues. Indeed, your comfort may be sometimes more, sometimes less; but when it is pitched upon the sure Word, that is it that will bring you comfort in the working of it, to observe the method and degrees of it. Indeed, my beloved, it is a point of another nature to believe then the world thinks of; therefore examine, and recall, and understand this Doctrine that we have now taught you distinctly, it will be worth all your labour; for the present you shall have a good conscience, and the assurance of God's favour, and when death comes, the right understanding of it will be worth all the world besides.

It is said of the second ground, that they fell away, because they had no root in themselves: they had some root, but their faith was pitched upon a general Doctrine, upon a general persuasion, that hath a kinde of root, but it hath no root in it selfe: so many Christians goe farre, and they doe much, but they have no root in themselves, that is, they doe not understand distinctly, and throughly, the grounds upon which their faith is built, they see not a sure ground for it in the Word of God.
God, they know not how faith is built upon the sure corner stone; for Christ is that sure corner stone, he that is built upon him shall never be ashamed; we should learn therefore not to give over till we be rooted and grounded. If a man should ask many people, What is the reason that you are persuaded that your sinnes are forgien? (for you ought to build that upon an infallible ground) If it be no more but because you are persuaded, it is nothing; but if you can say, My sinnes are forgien, because I haue Christ, and he that hath the Sonne hath life, I haue the sure Word of God for it, God cannot lye, he is Truth it selfe that hath said it, and he hath offered Christ to every creature vnder Heauen; then is the ground good, thou maist take him boldly, being within that number.

So much for this time.

FINIS.
OF FAITH.

The fourth Sermon.

Rom. 1. 17.
For by is the righteousness of God is revealed from Faith to Faith: As it is written, The just shall live by Faith.

He next thing to bee done is this, to draw the will to take the promises; for, though the understanding rightly apprehend all that is delivered in the Word, yet except the will bee bowed, except we incline, and be willing to embrace these offers, and willingly take Christ upon these conditions, the thing is not done; for, I say, justifying faith is as well in the will as in the understanding: for that which I de-

[G 3] liuer
liuer now, is built upon that which I delivered before; and I speak chiefly to those that understand the premises, or else you will not fully understand that we are now about.

But seeing that the will hath a part in faith as well as the understanding, the second thing is to draw the will: But how is that done? This is the worke of God, hee onely hath the soueraignty over the will and affections of a man, it is the great prerogatiue of God, when a businesse is to be done with the will and affections, God must perswade it, as in Noah's speech, *God persuadeth Iapheth to dwell in the Tents of Sem*: As if he should say, I may perswade in vaine, except God put to his hand to the worke: So it is the property of the Spirit to convince; as *Job. 16*. *The Spirit shall convince the World of sinne and righteousness*. That is, he shall shew men their sinnes, and their neede, and withall converse them, and perswade them to take Christ's righteousnesses. Thus I say, it is God that draweth the will, it is he that puts a strong instinct into the heart of man, it is he that must worke on the heart, as in *Job. 6. 44*. *None can come to me except the Father draw him*. How shall that be done? If God doth once draw a man, hee will have no rest till he have Christ, hee will not bee at quiet till he have gotten him: compare that place, *None come to me except the Father draw him*, with that *Cant. 2. 3*. *Draw vs, and we will runne after thee*, it is not such drawing as when
a man is drawne by force, but it is a drawing which is done by changing the will and affections, when God alters the bent of the mind, when God justifies a man, hee will affect a mans heart so, that hee shall bee so affected with Christ, as that he shall have no rest till he have him; when he doth see his neede of him, he shall not give over, till he be assured that he is reconciled to him: Draw us, and we will runne after thee: It is such a drawing as is called the teaching of God: 106.6.45. Ye shall be taught of God: that is, when God comes to teach a thing, he boweth the will and affections to doe it. Wee heretofore exemplified this by the similitude of the Ant, and the Bee, and other creatures, they are said to be taught of God, when God puts a strong instinct into them to doe such and such a thing, he teacheth them to doe this and this: So God teacheth men to come to Christ, that is, he puts a strong inclination into their hearts, and when that is there once, they can have no rest; as the Iron cannot rest till it come to the Loadstone, and as the stone cannot rest till it come to the center, so the heart of man, when God draweth it, when hee hath changed the will, then hee findes such a disposition in him as was in the Spouse, Cant 2. She sought him whom her soule loved, she sought him by night, and by day, she sought him in the street, and among the Watchmen, and never rested untill shee had found him: So when God hath drawne [G 4] a mans
The will drawne by 3. means.

The will drawne by 3. means.

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The will drawne by 3. means.

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The will drawne by 3. means.

a mans heart, when hee hath inclined a mans will to embrace Chri$t, hee is neuer satisfied vntill he haue found him.

But, you will say, God doth this by means, he vseth Arguments to draw the will.

It is true, The Question therefore is, How God doth this: we will propound 3. means by which God doth vsually doe it.

First, the will is drawne, by being perswaded what the miserable condition of a man is that is not yet come to Chri$t, that hath not yet taken him, that hath not gotten the pardon and forgiueningesse of his finnes, that hath not got assurance that Chri$t hath receiued him to mercy.

The second thing is, the good that he shall get by it.

The third thing is, that he shall not lose his labour if he doe attempt it.

The first thing, I say, that drawes vs to Chri$t, is to consider how miserable wee are without him, if men were perswaded of this, they would more seeke him. It is true, if a man could live alone he would not come to him: take Rebels, & Pyrates, if they were able to maintaine themselves abroad, if they could be as happy in rebellion as in receiuing mercie, they would never come in: So it is in this case, If we be brought to this exigent, that we see wee cannot hold out any longer, we are not stronger then he, as the Apostle faith, 1 Cor. 10. Are we stronger then he? when
a man is persuaded of that, when a man seeth this necessity is laid upon him, or else he perisheth, then he will come in: So take a servant or a sonne, if he be able to live from his Father, or Masters house, perhaps he will run at ryot still; but when he seeth he cannot have so much as huskes, hee can have nothing to sustaine him, that is it that will bring him home: So take a Wife, a Spouse, if one come to wooe her, if she be able to live without him, it may be he will refuse him, but if the case be so that she cannot subsist, but the Creditors will come upon her, she must needs have a Husband to protect her, to be a barre and a couering unto her, now she seeth a necessity of it: Therefore we say the Law doth men vnto Christ, and the Law doth it by shewing a man his sinne, and the curse due to it, by shewing a man his vilenesse, and if this will not doe it, then it shewes him the curse; when a man sees the misery that the Law brings vpon him, and pronounceth against him, that he is condemned, that persuades him: Therefore the Law drawes a man, and the fence of his misery, shewing him that he is out of Christ, this drawes him to consider that God is his enemy, that all the creatures are his enemies: for if God bee thine enemy, then needes must all the creatures be so, because they turne with him to and fro, as an Armie turns at the becke of the Generall.

Now to have God and the creatures to be a mans
Of Faith.

man's enemy, to have every thing to worke together for a man's hurt; prosperity slaines him, and adversity is not a Piafter or Medicine, but a poyson to him, every thing ioynes for his hurt; the Word, which is the favour of life to others, is the favour of death to him; the Sacraments, which are a meanes to conuey grace and assurance to others, it is a meanes to conuey Satan to his heart, it increaseth his condemnation and his judgement, when the wrath of God abides vpon a man; that is, it shall be vpon him for eternity hereafter: for he that hath not the Sonne, hath not life, 10b. 3.vii. when a man seriuously considers all this, when he feeth what case he is in, that he cannot live without Christ, this will be one thing that boweth and inclineth the will to come in and take Christ: but this is not all.

But in the second place, a man will know what good he shall have by such a Husband; and indeed, if this were all, hee could never marry out of loue, and if he doe not, it can be no match: Therefore we must finde some good, some excellencie in Christ; and this is the second thing that drawes the will, If we take him, we shall have all his wealth, and all his honour, all the ioy and pleasure he can afford, we shall have all his wealth; that is, goe to the whole Universle, and see what there is profitable or comfortable to the sons of men, and all that is ours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death,
death, or things present, or things to come, all is yours, you are Christ's, and Christ is God's, all this is yours. As for the things of the world, if we take him once, we have all these: would not a man desire all these? Is not this a strong argument to move a man to take Christ, that all the Angels in Heaven, all the excellent Ministers on the Earth, (that are next to Angels) they are all his servants; God hath bestowed these gifts for his sake, they are set a-worke for the furthering of his salvation: and the Angels, you know, are ministering Spirits, sent forth for the good of the Elect; for the World, as the Apostle faith, that is, whatsoever is in the World, all the good and all the evil in the World, even that evil doth him service, the afflictions, and persecutions, and storms, drive him to his heaven, as well as faire gales; every thing scoures him, doth him some good or other, all in the World is his, both life and death; that is, whatsoever belongs to this life or another, all is for his service; & not that only, but when death comes, that a man thinks is the greatest enemy, that there is no good in death, yet that doth him good, it heales our sins, it is a meanes of happines; in a word, when the Apostle could say no more, things present, or things to come, for a man should looke to both: as heaven will not content him without the things of this life, so the things of this life will not content him without Heaven; but when there is both, the minde is satisfied.

Now
Now when a man considers what wealth he hath by Christ, and againe, that he shall have all his honour; now looke what honour Christ hath, the same he hath by matching with him; hauing him wee haue all things: If a man could enter into a serious consideration of this, to thinke that he is a King, that he is an heyre of all things, that all the promises doe belong to him; doe but thinke with your felues, if any of you should be raied from a meane ordinary condition, to bee made an earthly Prince, how would you bee affected with it? would it not put other thoughts into you? Why should you not beleue spirituall priuiledges to be as reall? Why should you not reioyce more in them? they are more durable, they are more excellent, they haue all in them the other haue: Indeede they are things that are not seene with the eye, they are spirituall, they are things that are enjoyed and reuered for afterward, but yet there is much for the present: Learne to consider this, and it would draw and move you; but because these things are looked on with a generall eye, as matters of fancy and speculation,they are looked on as things that are rather talked of, we see no such thing, we have no feeling of them, therefore wee doe not affect them: but we should labour to beleue this: The Scripture often mentions and repeates this, Yee are a Royall Priesthood, Heyres with Christ. Labour to come to this disjuncti-
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On, if these things be not so, why do you believe them at all? if they be so, why do you not rejoice in them, proportionable to these privileges? And so for Joy, at his right hand there are Joyes and pleasures for evermore. And as it is so for eternity, so the neerer we draw to him in this life, the more pleasure we have; for he is the God of all comfort, the neerer we are to him, the more comfort, all the ways of wisdom are ways of pleasure, because they leade neerer to God who is the cause of all comfort. So that is the second thing to consider, the good you shall haue by Christ when once you see how miserable you are without him, and that you shall gaine so much by him.

Now in the third place, there is one thing remaining. How shall I haue him? I may attempt it, and goe without him, I may secke, and be denied: and therefore, in the third place, you shall be sure to obtaine; that is a great meanes to encourage vs to come vnto him, when you see you shall not faile, there is nothing can hinder on your part, as you haue heard in the precedent condition; there is required but an earnest hunger and thirst after him, he justifies the ungodly, and therefore nothing can hinder on your parts: and therefore if any thing hinder it, it must be on Gods part. Now what is there on Gods part that hinders? He hath promised, and bound him selfe, and he will not goe from his Word,
Arguments to persuade vs of Christ's willingnesse to receive sinners.

1. By expressions in Scripture.

Word, he will not deny himselfe: and therefore when there is no hinderance on neither part, then why doe you not beleue? If you will consider Christ, and see how he describes himselfe in the Word, if you looke vnto all those arguments that are propounded vnto vs therein, to persuade vs, you will make no question, but if you are willing to come, you are sure to receive him, you shall have remission of all your sinnes: If you consider, first those speeches in Ezekiel, I desire not the death of a sinner: and Why will ye dye, O ye house of Israel? Such expostulations are very frequent; Oh that my people would returne: and How often would I have gathered you, as the Henne gathereth her Chickens: I say, these are the speeches of God, and God speakes as he meanes; you shall finde by the manner, and the fashion, and the figure of the speeches, that God desires it earnestly: Why will ye dye, O ye house of Israel? by way of interrogations: and, Oh that my people would doe thus and thus: Euen this God desires, that a sinner would returne. There is no aotion that God doth, but he doth it willingly, that he forgives sinners, that hee receives those men that will come home vnto him. You see in the Father of the Prodigall, that doth expresse the disposition of God, hee runnes to meete his Sonne, hee was the forwarde of the two, hee fals vpon him, and kisseth him, hee could not expresse his joy for his comming home: such is the disposition.
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on of God: I take no delight, as I live, faith the Lord, in the death of a sinner: but rather that he should live. And therefore when God faith it, we have a surer Word, you should better think of it, undoubtedly he will receive you to mercie.

Againe, consider how Christ did in the daies of his flesh, how he behaued himself then, was he not exceeding gentle to all that came vnto him, exceeding compassionate and pittifull, ready to heale every one, ready to doe any thing that was requested of him, that he denied not any that was importunate with him: do you thinke that he hath put off that disposition; is he not the same still? as it is in the Hebrewes, Is he not a mercifull High Priest still? and that the bowels of compassion in him melt over a straying sinner, and is ready to receive him, his bowels yearne within him, and therefore doubt not but the Lord will receive you.

Againe, of necessity hee must receive you, or else the blood of Christ were in vaine, his Crosse and death were of none effect: What now can make the death of Christ to be of none effect, but when it is not regarded, when his blood is trampled vnder feete and despisef of men, when it doth no good, when it is not imroued for the purpose it was shed for? Doe you thinke that God sent his onely Sonne from Heauen, to dye a cursed death, and would hee have his blood shed in vaine? Now except hee should receive

By Christ's practice when he was on Earth.

Elfe Christ's blood were shed in vaine.
receive poor sinners when they come, the death of Christ should be of none effect: And therefore it cannot be but God must be ready to receive them. So that there is no difficulty in him, all the difficulty is in our selves, we are not willing to come.

Againe, if we consider what he hath done for others, how many he hath received to mercy, when one sees such Rebels received to mercy, and considers with himselfe, and thinkes how he gaue pardon to Manasses of his sinnes, which were crying sinnes, and of an extraordinary nature, sinnes that were of long continuance; he forgave Mary Magdalens sinnes, he forgave these greater sinners, and why should he not forgive me? If one should come to a Physician, of whom he hath heard a great fame, and if he should meet with hundreds by the way of his Patients, and all of them should tell him he hath cured them, and healed them, it would encourage a man to go on with confidence. Or if one should come to a Well of which he hath heard much, and should meete with hundreds of people by the way, and all of them should tell him, we have beene at the Well, and it hath cured vs, and made vs whole, this would encourage a man to goe with confidence, because of the multitude that have tried the experience of it: so we should runne to Christ; when so many thousands have beene forgien, why should not these persuade vs that he is ready to for-
giue vs, as Paul faith, he hath shewed mercy to me, that others might beleue in God, therefore when we see he hath forgiven others so many and so great sins, why should we doubt?

Again, if Christ should not be ready to receive vs, no flesh should be sauced, nor there is no man that would feare him, or heare him; Psal. 130. 3. there the same argument is vsed; If thou, Lord, shouldst marke iniquity, who should stand? but there is mercy with thee that show maift be feared. That is, if God should not be pitifull to mankinde, and ready to receive them, notwithstanding their manifold failings, and infirmities, and rebellions they are subject vnto, no flesh should be sauced, but all the world should perish.

Again, not so onely, but God himselfe should not be worshipped, men would not regard him, men would not serue him: Therefore, I say, of necessity God must haue mercy vpon men, that they may feare him, and serue him, and that men may be willing to serue him.

Take a hard Master, a cruell King, a man that shuts out men, and excludes them that haue no hope, there is none that will serue such a man, there is no man that will come in to him; but there is mercy with the Lord that he may be feared and worshipped, and men may come in and worship him: and therefore doubt not but Christ is willing to receive you.

If all this will not perswade you, yet in Esa 55. there
there is one thing more, if it will not enter into your thoughts; If you thinke your condition be such, if you thinke your sinnes so circumstantiated, as I may say, that they are committed in such a manner, that you thinke, though others haue beene forgien, yet you cannot, it passeth your thoughts, you know not how to imagine it; yet know, his mercie is above all: a man must hold that conclusion still.

And if this alone will not perswade me, yet when all this is put together, when I see the misery of a man without Christ, when I see I shalbe happy with him, when I see it is of necessity, and if I come I shalbe certainely receiued, he cannot refuse me, all this will helpe to perswade a man; this you should learne to presse vpon your own hearts, wee that are the Ministers of Christ are bound to doe it: and therefore he hath sent vs out to compell men to come in, that his House may be full: therefore he commands them to goe vnto the high-way, and vnto the hedges, and compell men to come in. (And what is that?) That is, be so importunate with them, promise them, threaten them, command them in the Name of Christ to consent and come in, God would faine have his House filled, he hath killed his fatlings, hee would not haue his Table ready, and haue no guests; he would haue his House filled, that his Table might not be prepared in vaine, and that
that it may not be in vaine, we are to inuite you to this marriage, we are to inuite you to these fatlings, to this Wine and Milke; it is a banquet, and a banquet you know what it is; In a banquet there is as much as will cheere the body, a concourse of all pleasant things; Such things are in Christ, there is spiritual comfort, a concourse, a heape of all spiritual joy and comfort, of all precious things you can finde; and if you will come and taste, you shall have all his Jewels, all his Graces, to beautifie and to adorne you withall: let this perswade you to come in.

But some may object, If I come in, I must lose my right eye, or my right hand, I must part with my lusts, which are as deare to me as these members.

I will be briefe for tis point, because I will finishe the Text at this time, and will answer it even as, Christ doth, Math. 5. It is true, we must doe so, but then remember we shall have heauen for our labour: if Heauen be not worthy losing of a right eye, or a right hand, keepe thine eye still, if thou wilt needs keepe it, but thou shalt be sure to goe to hell: There needs no other answer, doe but seriously consider of this; If I will, I may keepe this lust, this fleshly desire, but certainly that will leade me to hell. Let that answer serve for this.

But it may bee further objected, If I doe thus, I must deny my selfe, and this is
By denying our felues, we enjoy our felues better.

### Of Faith.

A difficult thing for a man to offer violence to himselfe, to cross his selfe in all his desires, a man is able to doe much, he may be willing to take great paines, and to suffer much, but to cross his selfe still of his most inward desires that he hath, those that are most rooted in the soule, that stick neere and close vnto him, this is difficult.

I answer, Christ is worthy of all these, thou shalt provide better for thy selfe by doing this, there is another life in the regenerate part, and it perfects that, though you destroy the flesh, and offer violence vnto that, yet there is the inward man that is growing vp daily, though the outward man faile: It is true, violence must be offered to the flesh, you must be content to part with pleasures, and the outward man in that sense must suffer somewhat, but remember what you gaine, there is the inward man that so much the more provides for it selfe, and if you will not then deny your selfe, you deny not your disease that will slay you. If a man have a disease that cries hard to him to have such and such things given it, it is wisdome for him to deny it, because he nourisheth that that would destroy him: so herein himselfe is his disease, and to giue to that, is his destruction: so that that which you call your selfe is your disease, and when you feed your selfe, you feed your disease: and therefore every one is to be ruled by the Physicians advice, who teacheth to
Of Faith.

de otherwise, Christ teacheth us another way, which is for our health and safety: I cannot stand to press that.

But I shall endure persecution, and losse of friends; nay, perhaps losse of life.

I, but thou shalt receive an hundred fold, thou shalt have no losse by that bargaine, thou shalt finde Christ worth all that thou gifest him. More I should addde, but I come to the last point.

The righteousness of Christ is revealed from faith to faith.

The first point yee haue heard; that, Righteousness is revealed and offered in the Gospel to as many as will take it. As also,

The second, That it is by faith by which we are made to partake of this righteousness, it is revealed from faith to faith; that is, it is so revealed as that it is taken by faith.

The third point, that we are now to handle, is this, that,

Faith admits degrees, and wee ought every Christian to grow from degree to degree.

In this proposition faith admits of degrees, and that we ought to grow from one degree to another, I finde two parts:

First, that there are degrees of faith.

Secondly, that we ought to grow from degree to degree.

For the first, that I may run through them as briefly as I can. There are degrees in faith in these foure respects: as there are

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I. In persuasion.

two acts of faith, one whereby we take Christ, and that we call a direct act, by which we truly lay hold on him, \\
& receive him as our Lord and Saviour. The second is that act of faith by which we know we have received him, the reflect act which is assurance, both these receive degrees: The first receives degrees in three respects: the last receives degrees, I will name but one, and so make up the fourth.

The first act by which we receive and take Christ the Messiah offered unto us, it admits this first degree, there is a great degree of persuasion that Christ is offered, and that he is ours, that he is given by God the Father; and though I find this proposed in the Word, that Christ is given to us, yet there are degrees of the persuasion of the truth of this; and this we need not wonder at; for though it be faith, and though the persuasion be true, and good, and firm, yet notwithstanding it may admit of degrees, else any man might obieet.

If a man be fully persuaded, what needes he more? If he be not fully persuaded, it is not faith; if he be fully persuaded, that makes it faith, and how can that admit degrees?

I answer, it may, because there are degrees in the very persuasion, though the persuasion be good and true, yet there are degrees in it: As for example, there is such a proposition of Truth, which I am persuaded to believe by arguments that overcome me, I must needs yeeld to it, and yet there are more arguments.
guments and reasons that may bee brought, that may worke a greater perfwation, as wee say, that may be more immediate to perwade vs of that conclusion: as, a man may see a thing by a little glimmering light of a candle, he may see it certainly and firmly, but when there come more Candles or a Torch in, he may see more cleerely, although he saw it certainly before: So the promisles of God, we may behold them, and apply them to our selves to be sure and firme, and yet this may admit more degrees, when there is more light, and more arguments, when the Spirit of Adoption speakes more cleerely and fully to vs, there may be a greater degree of perfwation: and therefore that objection, that either it is not faith if there be doubting, or if it be firme in a man, he needes no more; I say, it is not so, for faith admits degrees, there is a full perfwation, Col. 2. which intimates there is a leffer faith then that: As, you know, a Ship may be carried with a gentle gale of wind as well as with a stronger gale, though it goe not so fast, but it may be moued, it may be put on with a gentle wind as well as with a strong gale.

So a Tree may be rooted, and rooted strongly and firme, and yet may be more rooted afterward; The phrase of Scripture carries it so: Ob ye of little faith: there is a little faith, and therefore it implyes there is a strong faith, yet the least is accounted faith. So, Lord, I be-
leue, helpe my unbeliefe: it was unbeliefe, and yet it was reckoned for beliefe.

So our Saniour said to Peter, Why doest thou doubt? Certainly Peter beleeued, or else hee could not cast himselfe vpoun the water; and yet there was doubting indeede mingled with it: And indeede, if faith were not mixt with doubting, who should haue faith? Did not David trust God much? and yet his faith was mixed with doubting: faith he, I shall perish one day by the hand of Saul, and yet he had faith: Therefore, I say, there may be faith, though we haue not so full a persuafion.

But, you will say, how differs it from opinion?

Opinion is an assent to a truth, with a feare left the contrary may be true: it differs from opinion in the object: the object of opinion is something in its owne nature vncertaine, but Faith pitcheth vpoun the Word of God, which is in its owne nature infallible, and cannot deceive.

Againe, opinion is a matter of speculation and no more: faith is a matter of practice, but that is not all.

Opinion goeth no further, but stayes in a doubt, but faith proceedes to full assurance: And therfore it hath the denomination of full assent. As wee say of a Wall that is a little white, it is white, because it tends to full whitenesse: and as we say water is hot, that
is a little hot: so faith that is but in a little
degree, yet it may be true, firme and substan-
tiall.

But what is the least degree of faith, the
least assent, the least believe of the promi-
ses, without which it cannot bee said to bee
faith?

I answer, the least degree of faith is that
which brings vs to Christ, which makes
vs willing to take him. Marke this point, for
it will be of much vse to you, when the pro-
mises of God are preached to you, and made
knowne vnto you, when the arguments that
move you to come to Christ are decla-
red and made manifesto: Now if a man stands
and knowes not whether he were best to take
him or no, this is not faith, such a man acteth
nothing, hee is such a one as is spoken of in
Iam. i. for that I take to be the meaning of
that place; a man that knowes not whether
he should come to Christ or no, that
stands in a doubt, and sometimes hee will
goe, and sometimes he will not; hee is off
and on, to and fro, such a man hath not faith,
such a one Christ rejects: but now when
there is so much weight as will cast the Bal-
lance the right way, though there be some-
thing left in the other end of the Balance;
that is, though there be some doubting, some
feare, yet if I so farre beleue the promises,
and the Word of God, as that I am willing
to take Christ for my Husband, I am wil-
ing
Of Faith.

ling to rest on him, to pitch on him, to be
tow my selfe vpon him; this is faith, though
it come not to the full degree.

As for example, if one be a spokesman for a
Suitor, he comes and tells the Spoufe to whom
he is a Suitor, that such a man is of such pa-
rentage, hath such honour, and such wealth,
and is thus qualified; now, if he be but so
farre perswaded as that she is willing to take
him for her husband, that is enough to bring
her to make the match, that perswasion
will bring her to doe it; afterward shee
may come to know the thing more fully, and
to be better perswaded, but that addes to the
degrees: So, if there be but so much assent,
so much firmenesse of perswasion to bring vs
to C H R I S T, to make vs willing to come to
take him for our Saviour and for our L o r d,
that is the least degree of faith, and though
there be doubting left, and though there bee
some feares, yet, if there be but so much as
will produce that, it is faith. Let mee exem-
plifie it in some other thing: Take Heriter,
when she was to come to the King, she knew
not what successe she should haue, shee was
fearefull, as we may fee by the manner of go-
ing about the businesse, yet, seeing there was
so much as drew her to the act ion, she comes
and sayes, If I perish, I perish; as if she had
doubted she might have perished, yet she re-
solved to doe it; this may be said to be an act
of faith, that put her on the worke. Take a

Martyr
Martyr that comes to suffer, hee hath many doubts and feares, and yet if there be but so much persuasion as will produce the act in him, as that hee is moved to doe the thing, hee may properly bee said to doe it out of faith.

And so of all other actions. The three Children, God can deliver vs, if hee will, (say they) if hee doe not, wee will not worship that Image that thou hast set vp. There might be some doubting in them, and yet, because there was so much trust in God, as to bring them to doe the thing, here was faith enough to make them acceptable in the sight of God. So, I say, if there be so much faith as will bring vs to God and to Christ, that is the least degree, other degrees there are that may be added afterwards, but this is thy comfort, if thou have but so much as will produce such an effect, thou maist be sure that thou hast faith.

Secondly, Faith admits degrees in regard of the difficulty and hardnesse of the things that are to be beleuued.

As for example, Martha and Mary both beleuued in Christ when hee feasted with them, but when Lazarus was dead, and had beeue in the grave foure dayes, that put them to a stand: Now if they had beeue able to beleuue this, there had beeue a greater degree of faith. And that was it that magnified Abrahaums faith so, that when there was so
Of Faith.

great difficulty that he must goe and offer his sonne, the sonne in whom God had promised that his seed should be blessed, who was called the sonne of the promise: Now here was a great degree of faith, because there was great difficulty.

Moses, we see, when he came to beleue the promise of God, in Numbers ii., that so many, even fixe hundred thousand should be fed with flesh, and that they should be so fed a whole moneth together, it set Moses at a stand, he knew not what to say: Not one day, (faith he) not tenne dayes, not twenty dayes, but a whole moneth together, and fixe hundred thousand people! If all the Flockes and Heards should be killed, and all the Fishes in the Sea should be gathered together, how should this be done? This was a great thing to beleue: and therefore God pittyed Moses, God seeth when things are hard to be beleueed, and pitties man; God beares with Moses in that case, because the thing was difficult and high; there are some things which are aboue hope, and in such cases God is willing that his people should aske him a signe, he knowes their strength, they had neede of something to confirme them. And therefore in such a case, when GOD comes in such manner, if they aske him a signe, God is willing to giue them a signe. Indeede, when men will aske a signe to tempt: God: an adulterous generation askes a signe; that
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that is, for tryall or temptation, not for love of Christ, and to be persuaded he is fit for them, but an adulterous generation, they did it not out of love: but, I say, when either the thing is high, or else when the means of persuasion is weak and slender, As, we know, Christ said unto Nathaniel, Doest thou believe this? as if he should say, This shewed thy faith is great, that for so small a thing as this thou belieuest; I said no more but I saw thee under the Fig-tree. And this shewed the weakness of Thomas his faith, that he would not believe unless he might put his finger into the print of Christ's wounds, and his hand into his side: so that when a man belieues by slender means, or when he belieues things of a higher nature, which is more above hope, when there is great difficulty, in this sense faith admits degrees.

Thirdly, Faith admits degrees in regard of the extent of it, when there is more things revealed to them; and I take it, this place will carry, that the righteousness of God is revealed from faith to faith; that is, the righteousness of Christ was revealed in the time of the Law and the Prophets, it was revealed obscurely, and there was a little faith among them to belieue, it was enough to save them, but when the time drew nearer, there were greater revelations, as we know, in the time of the Prophets, their faith was great,
as there were more revelations, so there was more faith: So, I say, it admits degrees in regard of the extent of revelation; as the Apostles, when Christ was upon the earth, they had a degree of faith, but when Christ ascended, then there was more revelations, then they grew from faith to faith, because they grew from revelation to revelation, then the Spirit of God was sent into their hearts to reveal all things, and to lead them into all truth, you know they had abundance of revelations afterwards. So in this regard, in regard of the extent, faith receives degrees, not because the habit is increased, but because the revelations and objects are more: And therefore that is the comfort of poor Christians, those that are yet ignorant, they may have a true habit, and as true a grace in the heart; and though a man be more conversant in Scripture, and knowes more then they, he hath more revelations, and in that sense, though he have a greater faith then the other, yet the other hath a like precious faith with him, in regard of that grace.

So, we see how faith receives degrees in these three respects.

Now, last of all, that faith that gives assurance, that pacifieth and comforteth the heart, which is nothing but a reflect act, by which we know and are persuaded that we have taken Christ, and that our sins are forgiven, this admits of degrees of proofe,

And
And here, as the evidences of sanctification are more, so is the assurance; as the Apostle faith, the Spirit witnesseth to our spirit; he discovereth good things to us, we had neede of the light of the Spirit, to judge aright of the sincerity of the graces that we have, we shall goe amiss else, we shall not be able, except we have the Spirit to helpe and assist vs, and so wee grow from assurance to assurance.

Now for the second part, that wee must grow in all these.

First, as faith admits of degrees, so we must labour to grow in all these degrees.

First labour to grow to a more full and firme assent, by that means we shall draw neerer to Christ, and receive him in a greater measure: Marke, this very act of taking Christ, that immediately justifies, but it is fed with assurance in the understanding, it is that which doth increase, and strengthen, and supply this action of the will in taking Christ. So that, the more strong assent the minde and understanding of a man giues to those truths which concerne justification, delivered in the Scripture, the stronger his will is in taking Christ: As in the Act of marriage, a Woman takes such a one to bee her husband, but yet there are degrees in the will, one may take him with greater greedinesse, with a more full perfwation that it is best for her, with more love, and with more resolution: So, the stronger the assent is that we giue
give to the promises of God, wherein he assures vs of the pardon of our sines, wherein Christ is offered freely vnto vs, the more we take Christ, and so the union is greater betwenee vs, wee are linkt and knit together, and married, as it were, in a greater degree.

Secondly, in regard of difficulty, which is the second thing wherein faith admits degrees, when we beleue hard things, or easie things propounded with flender arguments. Labour to grow in this: for this is very profitable for you; I will giue you but these two instances.

You know what Moses lost, and what Abraham got; Moses lost Canaan, he lost the honour of carrying in the people, he lost the honour of concluding his worke, when hee had taken so much paines, and all because he did not beleue when he strooke the Rocke, for want of faith. Abraham now, that beleued things that were of a high, of a difficult nature, you see what hee got by it; for this cause, faith the Lord, I will doe thus and thus, because thou hast not spared thine onely Sonne, which is repeated, Rom. 4. Abraham being strong in faith, gaue glory to God. And therefore, you see, Abraham is set abowe all men, he is the Father of all the faithfull, he is the head, the top of those to whom God shewed mercie, he shewed mercie to all for Abrahams sake: Abraham, Iaac,
Of Faith.

and Jacob; Abraham is first, this did Abraham get for ever, because he believed in God in so great a matter; this you shall gain, if you will believe, it will bring a great reward, yea it will not onely bring a reward, such as Abraham had, but it will bring increase of the same faith, God will reveale more to you, and give you more of his Spirit, as he did to Nathaniel: Believest thou? for this faith Christ, thou shalt see greater things then these: If we believe in difficult cases, God will make us with facility to believe them another time.

Thirdly, for the multitude of revelations, for the extent of faith, that way we should labour to be filled full of faith, as Barnabas is said to be full of faith; And how is that? By studying the Word much, for therein will God reveale this: this is it that Paul magnifies so much in 2 Cor. 12. that which he gloried in, he doth not name it in his owne person, but faith, I knew a man in Christ had such a revelation: he glories not in this, that he had wealth, or honour, but in the multitude of revelations; that of all other might have exalted Paul, but he was wise, he knew what he did when he was so apt to be exalted, in that it seemes there was some extraordinary excellency in it.

Lastly, labour to get full assurance, the more assurance you have, the more love.

Again, you shall doe the more worke when once we are assured that our labour shall not
be in vaine in the Lord, as Cor. 15. vlt. it will
make vs abound in the workes of the Lord.

Againe, it establisheth a man in well doing,
he shall never hold out and be constant till he
come to have assurance that he shall not lose
his reward. I cannot stand on this point: I
will name the Vses, that so I may not leaue
the point vnfinished.

The first is a Vse of much comfort, if there
be such degrees in faith, then let vs not be dis-
couraged, though we come not to the high-
est, if we haue but a little, yet since there are
degrees, this is enough to make vs partakers
of the righteousnesse of Christ, and of sal-
uation. The end of this is to comfort those
which are apt to be discouraged. A little grain
of true Muske is able to sweeten a great deale;
So if faith be true, a little true faith will per-
fume all the heart and soule, it hath influence
into every thing, and it puts a good tincture
upon all that a man doth, though it be but lit-
tle, yet the influence is great, Therefore though
thou haue not a great measure of faith, if thou
haue a little, comfort thy selfe with that; we
know, the drawes sap from the root, as well as
the greatest branches, as truely; so they that budde, that are but yet in the begin-
ing of faith, yet they are as truly grafted into
Christ and receive life from him, as those
that are growne Christians. And therefore be
not discouraged because thou haft not, asyet,
a great measure of Faith, say not, because I am
not
that it may not be in vain, we are to inuite you to this marriage, we are to inuite you to these satlings, to this Wine and Milke; it is a banquet, and a banquet you know what it is. In a banquet there is as much as will cheere the body, a concourse of all pleasant things; Such things are in Christ, there is spirituall comfort, a concourse, a heape of all spirituall joy and comfort, of all precious things you can finde; and if you will come and taste, you shall have all his Jewels, all his Graces, to beautifie and to adorne you withall: let this perswade you to come in.

But some may object, If I come in, I must lose my right eye, or my right hand, I must part with my lusts, which are as deare to me as these members.

I will be briefe for t'is point, because I will finish the Text at this time, and will answer it even as; Christ doth, Mat. 5. It is true, we must doe so, but then remember we shall have heauen for our labour: if Heauen be not worthy losing of a right eye, or a right hand,-keepe thine eye still, if thou wilt needs keepe it, but thou shalt be sure to goe to hell: There needs no other answer, doe but seriouly consider of this; If I will, I may keepe this lust, this fleshly desire, but certainly that will leade me to hell. Let that answer serue for this.

But it may bee further objected, If I doe thus, I must deny my selfe, and this is 2. Object.

[12] a diffi-
Now it is Satan's end indeed to discourage, and remember but that, that the thing hee labours, is to perswade you that you haue no faith, and that a little will not serue the turne, and that because thou art not so strong as the strongest Christians, that therefore thou haist a faile heart, and art no body at all; his end is to discourage, labour to refielt him. And we that are Ministers of Christ, wee are in this case to comfort and encourage you, as Paul faith, we were gentle among you, as a Nurse among her children; wee should bee tender ouer you, and comfort and encourage you, wee are not Lords of your faith. And therefore in Ezekiel 33. it was the fault of the Shepheards, they ruled all the people with rigour, but we are helpers of your joy; for what haue we to doe, but what our Master hath set vs about to doe? as he did; how did he behaue himselfe? the smoking Flax, hee did & blow it with a tender breath to kindle it more, he dealt not roughly with it: So the Ministers of God should labour to build men vp, to draw them on; Indeede sometimes the Minister must be sharpe, to wake men when they sleepe, to discouer hypocrites, and temporizing professors, to teach those to know themselves, that haue a forme of godlinesse, without the power thereof, here the Word preached must be a two-edged sword, that must pierce betweene the marrow and the joynts; here the Word must be as the Thunder
Of Faith.

Thunder and Lightning, it must have terror in it: So Christ comes with his Fanne in his hand, and with his Axe in his hand, he will burne the chaffe with unquenchable fire, and hew downe the unfruitfull Trees; but this is to be understood of those that are false-hearted, those that are not found, that have Christ offered them, but doe not receive him. Indeed, to those our Ministry is sharp, but for others it is not so: And therefore in Ezekiel 34. we are to doe as the Shepheards doe there with their Flocks, some Sheepe are weake, and are not able to goe the pace of the rest; some are broken, some are lost, and some are gone astray, and some are great with yong; our businessse is to seeke those that are lost, to drive all according to the pace of the weakest, to binde vp the broken, to carry them in our armes; thus Christ did, and if we faile in this, Christ, who is the great Shepheard of the Flocke, he sees it, if we goe astray, he fetches vs in; if we be broken, and haue lost our wooll, and be not in right order, he bindes vs vp, he feedes vs, and tenders vs; thus Christ deales with you: And therefore be not discouraged, though thou be not so strong as the strongest, yet if thou be a Sheepe, if thou be in the fold, if thou haue the least degree of faith, it is able to make thee partaker of this righteousness, although thou haue not the highest degree, though thou haue not that excellencie that others haue.
The second use is, to exhort you to growe in faith, (and so I end, content not your selves with a little, a small measure of faith, though notwithstanding a little will serve to put you in the state of salvation, yet it should be your wilde to get a great degree, as the Apostle faith, 2 Pet. 1. 13. Trust perfectly in the grace brought in by the revelacion of Christ: (Marke it) for it is an excellent place for this purpose; study it, and thinke well of it, trust perfectly in the grace revealed; that is to say, doe it not by halues, let nor there be some odde reckonings betwenee God and thee, stand not in distance from him, but trust vpon him perfectly, believe fully and assuredly that your sinnes are forgiuen you, beleue fully the grace that is giuen you through Christ, doe it perfectly, throughly. trust perfectly in the grace brought in by Christ, that is our fault that we doe it not in such a manner; hence it is that our Joy is weake, our grace is weake, trust perfectly, that your Joy may be full, that you may have full communion and fellowship with Christ, the benefit is exceeding great when we trust perfectly, and why will you not? why should you limit the holy one of Israel? It was their sinne and transgression to limit him in his power and sufficiencie, as if he were not able to doe such and such things, and is it not as great a sinne to limit him in his mercie and goodnesse? Why can-
not hee forgiue sinnes and transgresions, that in all circumstanc{es are the greatest sinnes, in what nature focuer to thinke otherwise, is to limit the holy one of Israel; trust perfectly therefore. It is not a little that will serve the turne, as the Apostle faith, 2 Pet. 3. Vlt\_ grow\_in\_grace, there is neede of it; you shall finde, that as you wade further in the profession of Christianity, so you shall have neede of more strength, you shall have greater imployment, therefore you have more neede of growth to goe forward, and perseverance.

Againe, you shall meet with greater temptations and assaults, if you bee not more strong then at the first, you are not able to resist.

Againe, If you grow in faith, you shall growe likewise in joy, and that is a thing which wee haue continuall vse of, that is of onely vse to comfort and strengthen vs, to make vs abound in the workes of the Lord, that helps vs to goe thorow all variety of conditions, that enables vs to abound and to want, to passe thorow good report and euill report, to suffer and endure persecution, now the more you grow in faith, the more you grow in joy, as the Apostle faith, Rom. 13. 13. The God of peace fullfill you with all joy by beleeuing: So that the more wee beleeue, the more joy, the more consolation wee haue.

Againe,
Againe, the more you grow in faith, the more you shall gaine the fauour of God, the more you shall winne his loue; there is nothing in the World doth so much winne the fauour of God, as a great degree of faith; and therefore, though thou mayest be faued with a lesse degree, yet that thou mayest be in a greater degree of fauour, seeke more faith; and this, though it be reckoned a small matter to haue a great degree of God's fauour, yet, it is the greatest dignity in the world; Looke vpon all the difference of men, it is their difference in the fauour of God that makes them so. Why was Moses a man above all the rest? faith God I will haue compassion vpon whom I will haue compassion, and I will shew mercie to whom I will shew mercie; I haue choisen Moses: looke to what difference of men you will: looke into what estate, what condition thou wouldest haue, either thy soule or thy body, whatsoever it be, it is by the grace and fauour of God in Christ Iesus, that all thy comfort and consolation increaseth.

What shall make me grow in the fauour of God?

I answer, there is nothing that causeth God to set so much by us as faith: the woman of Canaan, see what cause Christ had to giue her such a great commendation, great is thy faith, and because her faith was great, therefore hee see her at so high a rate. So the Centurion, faith
Of Faith.

Christ, I have not found so great faith as Js-

rael, and that is the thing that he set so great

a price upon. So Jacob, when he got the

name of Israel, when he prevailed with God,
certainly it was the greatest blessing that e-

er he had: Why was that? Because he

shewed the greatest faith that euer he did, it

was a strong faith that prevailed with God:

And what set him at so high a rate in God's

Booke? It was the faith he had in God, ther-

fore he is remembred in the whole Booke of

God for his faith, Therefore the more faith

you haue, the more God prizeth you, it is it

that winnes his loue. I cannot stand upon the

arguments why we should grow in faith, they

are many; The more faith we haue, the more

powerfull are our prayers in prevailing with

God, for faith giues strength to them.

Againe, the more faith you haue, the more

you bring glory to God; if there bee much

faith, there will bee much fruite, it is the

roote of all grace, as, John 15. 8. Herein is my

Father glorified, that you bring forth much fruite.

Get much faith then if you will haue much

fruit, that you may bring glory to God: as if

he should say, If a man haue but some faith,

he brings forth fruit, yet there shall be some-

thing wanting: but when a man is eminent,

when he is conspicuous, when he is as a great

light that every man turnes his eye to, when

he is as a Tree that brings forth much fruite,

which turnes the eyes of the beholders to it.
So it is with Christians, herein, faith Christ, is my Father glorified, &c. A Christian hath no such motive as this, he shall glorifie God exceedingly, if he have abundance of faith, he shall have abundance of every Grace, he shall grow rich in good workes; this is that which we should all labour for: I cannot stand to presse it further. So much for this time, and for this Text.

FINIS.
OF EFFECTVALL FAITH.

The first Sermon.

I. Thess. I. 3.

Remembring your effectvall Faith, &c.

In the former Verses, the Apostle setteth down this generall, Wee give thankes alwaies for you, making mention of you in our prayers, without ceasing. First, hee tells them that hee prays for them; and then hee tells them more particularly, that his prayer was a thanksgiving. And this giuing of thanks for them, hee expresseth by the continuance
Of Effectuall Faith.

of it, he did it constantly, without ceasing, (not by fits) making mention of you in my prayers. Then he names the particulars for which he gives thanks, namely these three:

| Effectuall Faith | For their | Diligent Loue | Patience hope |

Now these three Graces he describeth and setteth forth three ways:  
First, from a certaine property or character which distinguisheeth the true faith from the false faith, the true love from the false love, the true hope from false hope. I give not thanks for every faith, but for such a faith as is effectuall, (that is the property or character by which the truth of faith is discerned.) Again, not for every love, but for such a love as is laborious, (for so the word signifieth.) Thirdly, not for every hope, but for such a hope as makes you patient; that is the character by which to know hope. And this is the first way whereby he describeth these Graces. 

Secondly, he describeth them from the object upon which these Graces are pitched, and that is Jesus Christ our Lord, that is to say, I give thanks for the faith you have in Christ, for the love you have towards him, for the hope you have of what he will doe for you: I give thanks for that faith, for that love, for that hope, that hath Christ for the object of it.

Thirdly,
Of Effectuall Faith.

Thirdly, he describeth these graces from the sincerity of them: I giue thankes for all these graces that you haue in the sight of God; that is to say, not in the sight of man onely; as if he should haue said, many make a profession of faith, and goe for beleeuers in God, and for louers of God, and men judge them so; but you haue it in the sight of God: that is, not only in the sight of men, not only in your owne fancie, apprehension, and opinion, but indeed, in good earnest, in sincerity.

Lastly, *In the sight of God our Father:* hee describes God by this property, hee is a Father. I need not say more for the opening of the words. We will come to that point for which wee haue chosen them, which is the first thing for which hee giues thankes.

*Remembering your effectuall Faith.*

This point wee will deliver to you out of them, that

The Faith that saues vs must be effectuall.

This Doctrine wee have neede to adde to that which we formerly delivered: for hauing saied so much of faith, that faith is that that saueth men, and that there is no more required of you, but to take the gift of righteousnesse, onely that you receive Christ, onely that you believe in God that justifieth the ungodly; that is, that you onely accept of that justification that God is ready to giue to every
every man, be he neuer so ungodly. Now (when we heare so much of faith, and that there is nothing at all required of vs, but a meere taking, lest any man should bee deceived, and run away with a false opinion, that if he haue but a naked apprehension, and no more, he shall doe well enough,) I haue cho- sen this Text, that you may know what kinde of faith it is that is required of vs, namely eff ectual faith. The faith that saues vs must be effectuall.

Now Saint Paul adding this word to it; (re- memburing your effectual faith,) he giues vs this intimation, that there is a faith which is not effectuall; there is a faith in the world, that goes for true faith, which, if it be examined, is not a faith that saues. We see, through the Scriptures, much mention made of a certaine faith which men had, which yet was not a sauing faith: we see, many came and beleewed in our Sauiour, but he would not commit himselfe to them: for he knew what was in their hearts. Here was a faith to beleewe in him: nay fur- ther, it was such a faith as had some effect too, (for it made them come to him) and yet, for all this, it was not such a faith as God accepts, it was not an effectuall faith.

So when John Baptist came, before Christ, there were many hundreds that came to him, and rejoiced in his light, but it was not effectu- all, but a counterfeit faith that they had, not-withstanding all that.
Of Effectuall Faith.

So there came many that were invited to the Wedding, so that the house was full; but yet every man had not a Wedding garment. There was a certaine faith which brought them to the House, but they had not true faith; they had not the Wedding garment; that is, they had not such a faith as could produce and bring forth in them a conjugall affection, which is the Wedding garment. So two of the foure grounds had faith, they brought forth some fruite, that faith strengthened and enabled them to doe so much as they did; but yet it was not true faith, it was not the faith which the fourth ground had.

And not onely in the New Testament, but in the Old Testament also, there is often mention made of such a faith, and of such a trust in GOD, as enabled men to doe much, but it was not an unsained trust, it was not effectuall, but as it is Jeremie 3. 10. Treacherous Judah hath not turned to mee with her whole heart, but feignedly, faith the LORD. Therefore certainly, faith the LORD, their turne of euill and misery shall come: they trusted in GOD, but not with their whole heart.

So likewise, Deut. 5. 25 the people there desire Moses to goe and receive the Commandements from God for them, and whatsoeuuer God should say to them, that they would doe; here was a faire profession; it is likely them-
| Simile. | felues thought it to bee sound and good, yet Moses tells them they were deceived in it: Ob (faith hee) that this people had a heart to doe this indeed. So, we see, there is a faith that is not effectual, and therefore wee have the more need to looke to it, because there is so much false faith in the World. As, when you that are Tradesmen, doe heare that there are so many counterfeit Drugges, or so many counterfeit Colours, or whatsoever you deale in, you will looke the more to it; so we should looke the better to our faith in this regard. Therefore to open this point a little, wee will doe these three things: |
| Three things opened. | For the first, namely the causes of vneffectual faith, the reasons why the faith of many is vneffectual, that it workes not powerfully, that it is not substantiall, you shall finde them to be these five. |
| Cause 1. | First, the vanity or vneffectualnesse of faith ariseth vpon our taking of Christ vpon mis-information, when wee know not who |
who it is that we take, when there is an error in the person we take, when we understand not aright what wee doe. Many doe as the yong man that came running to Christ, he came hastily, he made account to bee his follower, but Christ tells him that hee might mistake him, and therefore he lets him know what it was to follow him, what a Master he had betaken himselfe vnto: faith hee, if thou wilt be my servant, goe sell all that thou hast. As if he should have said; Mistake me not, if thou wilt be mine, thou must be mine altogether, thou must take vp thy Cross, thou must part with any thing. Now, if the yong man had gone away with this mistake, that he had not understood Christ, he had become a Disciple of Christ, as well as others, but it had beene vpon a mistake.

And so likewise that Scribe, to whom Christ said, The Sonne of Man bath not whereon to lay his head. As if hee should have said, It may be thou lookest for ease, for Bed and Board with me, thou lookest for a pleasant life, but it will not be so; I leade not a pleasant life my selfe, I haue not whereon to lay my head; I am not in so good a condition as many Fowles are, as many Beafts are, I haue not a nest, I haue not a denne; that is, I haue not that which should bee in stead of these to me, and therefore know what thou doest before thou betake thy selfe to my service. Now men, not considering this, they
put themselves vpon Christ, they take vpon them the profession of his Name, before they enter into a serious consideration, and this is it that causeth faith to be vneffectuall: as one speaking of false fortitude, names this for one amongst the rest; Many (faith he) are valiant for want of experience: that is, they know not what the wars are, they know not what hardness they must endure, and therefore when they come to feel it, when they come to see what paines they must take, and what they must endure, they shrinke: so it is in this; many men enter vpon the profession of Christianity, vpon that warfare, (for so our profession is called) I say, many enter vpon it out of mistake; they understand not what it is, they have not experience of it, they know not how many will come against them, they know not that the force of their enemies is so great, they know not that they have so many thousands to meet them; therefore they undertake the business, they goe about the enterprize, and it comes to naught, because they considered not what they did. Therefore, faith Christ, let him that builds a House, set downe before what it will cost. That is to say, if a man consider not what Christ lookes for at his hands, if he consider not before-hand, that, if he will be Christ's, he must crucifie the flesh, with the affections thereof, that hee must deny himself in those things that are dearest to him, hee must be content to be hated of all men, this is a thing
thing that will goe hard. This is that, that a man can hardly endure to be scoffed at, to have every man his enemie, to part with all his friends, to liue a despiised man, to suffer persecution, that the end of one persecution should be the beginning of another, and the end of one suffering the beginning of another.

Againe, for a man to haue his inward lusts and desires so mortified, and so crucified, and so restrained, to bee so strait-laced in every thing, I say, because men consider not this, what it is to take this profession on them, when the time comes, what doe they? They goe backe againe. Hence it is, that many, out of flashes, and in good moods, will be ready to embrace Religion; but wee see by experience, how soone there is an end of it. As the people, when Chrift came to Jerusalem, how ready were they to receiue him, with \textit{blessed is he that commeth in the Name of the Lord, and Hosanna, &c.?} but how soone were they gone againe? So many yong commers on, in this City, and many, even of our profession, in the beginning of their time, are ready to take vpon them the profession of Chrift; but afterwards, when they come to see what must be done, when they see that Chrift and the world cannot stand together, that Chrift & pleasures cannot stand, but they must be content to go another course; then they go back, and their faith proues vneffectuall; this, I say, is the first caufe, when men are not throughly informed what they doe.
A second cause of the ineffectualness of faith is, when men take Christ out of fear, when they are in some present distress, and would have ease, and upon this they take Christ, not because of any true love to him, but because they would be delivered out of that present exigent which they are in; and this is as usual as the other. How many are there, that, when God affrights them a little with the terrors of the Law, when their consciences are troubled, when they begin to apprehend Hell: so long as they are in such a condition, they are willing to take Christ: but as soon as these storms are over, and their hearts are at peace again, when their consciences return to some quiet, and when there is an end of those terrors, then there is an end of their religion, and of their faith, so that their faith proves ineffectual. So, many men, when they are in some great calamity; as, you know, Pharaoh, when he was in the present strait, then he would do any thing: so many men under great crosses, afflictions, and discredits in the World, then they will be religious, but let them have peace and prosperity, let them abound in all things again, and they will forget God. Such is the complaint of, Isaiah 58. they hang downe their heads for a day: That is, when the storme is on them, when they have some affliction, for such a time, they will do any thing; there is nothing more usual then this. When men come to have sickness,
Of Effectual Faith.

sicknesse, and to apprehend death, what will not a man doe for his salvation at such a time? and therefore you finde by experience, that few of those that make such promises in their sicknesse, when they apprehend death, doe keepe them afterward: for they come from feare, and therefore they last not.

Take any man, the most ambitious man in the world, when he comes to dye, the praise of men is then nothing to him, then he will part with any thing. Take a covetous man, to save his life, what will not he doe? A Merchant that loves his goods never so well, yet when the Ship is ready to sinke, hee will cast them out, he is willing to lose them, rather then to lose his life: So when a man comes to such an exigent, when hee comes to stand in the gate of destruction, as it were, when hee sees Heauen and Hell before him, he is ready to doe any thing then, not because indeede hee loves Christ, or is willing to take him, but to save himselfe; as the foolish Virgins, when the Gate was shut, then they cry, Lord, Lord, open to us: They would faine haue had Christ then, not out of love to Christ; for then they would haue taken him before: It was not out of any love to the Bridegroome, but out of feare, and fence of their own misery that they had when they were shut out, and that made them cry, Lord, Lord, open to us. And this is the second cause that makes the faith of men to be uneffectual, when they take Christ out of feare.
The third cause is, when men take Christ, not out of love to his person, but out of love to those commodities and advantages they shall have by him, when they looke not vpon him, when they fix not their eyes vpon his person, and the beauty that is in him: but they looke vpon the Kingdome, they looke vpon the wealth they shal haue, they looke to what they shal get by him. This faith proues vneffectuall; because when other commodities are presented, that are present, and sensible, and in their apprehension greater then these, then they let Christ goe againe. Men doe in this case, as thoſe that marry for wealth; if that be their end, when they haue gotten the wealth that they would haue, when they haue that which they desire, they care for their Wives no longer: so in this case; when men looke at nothing but simply at heaven, disjoyned from Christ; or, when they looke at some other aduantages, when they looke at an earthly Kingdome, (as many of the Disciples did) when they looke for great matters by Christ in this world, when they finde it quite otherwife, when they lose in the world, and all that they haue is in hope, it is in things spirituall, that are not feene with the eye, things that are not sensible, then they are ready to flīp from Christ againe. So it is usuall among vs, many take Christ for aduantages, as Christ tells them plainely, (faith he) you seeke me, not for the miracles which I did,
Of Effectuall Faith.

That is to say, not out of love to the work, not because you judge aright of the things of the spirit, not because you love grace, but because you love some advantage that you have by religion, some profit that it brings you for the present, and because you would be freed from Hell for the future; such things as carnal men may see, and be affected with; but this will not hold out.

The manner of these men is to seek mercy and not grace. If they can be but assured that it shall goe well with them, that they shall be freed from the feares they might haue of Hell, that they may haue some hope of being in a better condition, this is that they looke for: but as for grace, for repaying the Image of God in their hearts, to be enabled to obey Christ in all things, this is a thing that they desire not, this is a thing they long not for: therefore the secret inquisition of their heart is, What good shall wee get by it? They enquire not, what excellencie, and what beauty there is in Christ, what manner of one hee is, that they may love him; but what good shall we get by him? what advantage will it bee to vs? Contrarie to that in Cant. 5. 12. when the Spoufe is there asked, what the reason was that the followed her Beloued so much? and that shee magnified him so much? Shee doth not tell them, because I shall haue such things.
things by him, or hee is thus wealthie, or I shall have this honour by marching with him; but marke her answer; My beloved is white and ruddy, the chiefest among ten thousand, his head is as the most fine Gold, his locks are blacke as a Rauen, his eyes are as the eyes of Doves by the rimes of waters, washed with milke, and fliuely set: and so she goes along in a holy delectation; This is my beloved, oh ye Daughters of Jerusalem. I say, so it is with those that take Christ in good earnest, that looke vpon the excellencies of Christ, as hee is considered in himselfe: not that the other is excluded: for we may looke at the advantages, and commodities that we haue by him, but not vpon that alone; but, marke, in her answer shee describeth, what a one he was, and therefore shee loved him. My Beloued is white and ruddy, the fairest of ten thousand, such a one is my Beloued, therefore, Chap. i. Ver. 2. she describes him to be such a one as hee is; and (faith she) therefore the Virgins love thee; as if shee had said, there is a Harlots love, that lookes only what they shall have by him; but none but Virgins, that is, those that have chaste and good affections, those that have holy and right affections, indeed the Virgins love thee; but the others doe not: for they have adulterous and Harlot-like affections, (as we may call them, when a man lookest not vnto GOD himselfe, but to his owne advantage and profit.) And this is the third cause
cause that makes faith prove uneffectual.

Fourthly, faith proves ineffectual for want of preparation, and humiliation that should goe before it; because the heart is not circumcised, the heart is not broken yet, it is not emptied of those things that it must be emptied of before a man can take Christ, and therefore in Deut. 30. 6. faith Moses, The Lord your God will circumcise your hearts, and then you shall love him with all your soule, and with all your strength. As if hee should have said, It is impossible you should cleave to God, to love him indeed, to take him in good earnest, vnfeignedly, with all your hearts, except first your hearts be circumcised; therefore the Lord your God will circumcise your hearts; that is, hee will humble you, hee will brake your hearts, that your lusts shall be mortified in you; he will take away those strong, violent, those carnall and sinfull desires, that abounded in your hearts before, and when that is done, then you shall love the Lord in good earnest, not feignedly, but with all your hearts: Now, if a man come to take Christ before he be thus circumcised, he takes him in vaine, he takes him so, as that hee cannot hold him, nor continue with him.

Now this circumcision is done by a certaine worke of preparation or humiliation, by which these strong lusts are broken in vs: therefore, when men come to Christ, before the Law hath beene a sufficient Schoolmaster.
Of Effectuall Faith.

to them, before it hath indited them, before it have put them in prison, and told them that they must pay every farthing, (when a man comes to this, hee seeth that hee cannot doe it, then he goeth to Christ, and beseech-eth him to pay his debt,) before the Lawe have done this, men care not for Christ, they take him negligently, and therefore they hold him not. And for this it was, that before Christ came into the World, he would make way before him: so, before he will come into a mans heart, the Mountaines must bee brought downe, the spirit of Elias must make way; that is, there must be a sharpe ministry to shew men their sinnes, that they may bee thoroughly humbled, and prepared, or else they will never take Christ so as to keepe close to him.

A man must be brought to have a present apprehension of death, and of the wrath of God, and damnation, or else he will not lay hold on the Hornes of the Altar; as 

when he saw that Solomon would slay him indeed, and take away his life, then hee layes hold on the Hornes of the Altar, and would not let goe; so when a man sees present death, he will keepe close to Christ, and till this bee wrought, a man may take Christ, but his faith will be vneffectuall, because indeed, till a man be soundly humbled, he neuer accounts and reckons sinne to be the greatest euill; and till he doe that, he neuer accounts Christ to be

Without found humiliation, sinne is not accounted the greatest euill, nor Christ the greatest good.

The Spirit of Elias, what.
Of Effectsual Faith.

bee the greatest good, and if a man doe not reckon Christ to bee the chiefe good of all other, there will be somewhat propounded, which will bee esteemed before him, and when that comes, he lets goe Christ. But when there is a sound humiliation, which makes a man prize Christ above all other things, then faith proues effectuall; that is, a man holds out, hee goes thorow with the worke, he cleanses fo to Christ, as that he will not part with him: but for want of this, because mens hearts are not circumcised, because way is not made, because the Mountains are not brought downe, because the Ministrie is not sharpe enough to prepare them, hence it is that their faith is vaine, and comes to nothing.

Fiftly and lastly, the faith of men proues ineffectuall, because it is not well grounded, they take to themselves a perswasion of the remission of their sinnes, vpon an uncertaine ground; they are not built vpon the Rocke, they take Christ, but they are not well bottomed: for there is a certaine false perswasion, which is nothing else but a strong fancie, which makes a man to thinke that his sinnes are forgiuen, and that hee is in a good estate: but when it comes to examination, hee can give no sound reason for it. When men take Christ on this manner, when they are perswaded their sinnes are remitted, and yet have no good ground for this
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| this persuasion and peace, it holds not out, it continues not. Therefore to such as these Saint Paul speakes, Eph. 4. 10. Bee not children (faith hee) in understanding, to bee carried about with every winde of doctrine. As if hee had said, Indeed you are such as have embraced Christ, but you must not doe as children doe, that being not able to vse their owne judgement, they see what other men doe, and they heare what they say: but, faith hee, you must learne to be men, that you may vse your owne vnderstanding, that you may see with your owne eyes, or else you will bee like a Ship tossed and carried about with every wind. That is to say, it was a false persuasion that drave you to Christ, and another winde will drive you from him: therefore bee not children in understanding. So, I say, when you haue a persuasion of the remission of your sinnes, of beleewing in Christ, be not children in understanding, see that it bee soundly grounded. That is a condition required by the Apostle, Colos. 1. 23. Christ hath reconciled vs to God the Father, to be blameleffe, and without fault. But (faith hee) I must put in this condition, If you continue grounded, and stablishe in the faith, that you bee not moved from the hope of the Gosbell. As if he should haue said, There is a certaine faith, by which you may take Christ, and so you may bee perswaded of reconciliation, but, faith he, that will not doe, vnlesse
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Unlesse you bee grounded and establifhed in the faith. The word in the Originall signifies, Except you bee so built as a house is built vpon a sure foundation, as a Tree that is soundly rooted, when you are so pitched vpon Christ, that when new objects come, new temptations come, things that you neuer thought on, yet nothing can moue you from the hope of the Gospel: If you be not grounded, you may take a hope to your selves of reconciliation, and of being without fault in the sight of God, but it will neuer hold out, unlesse it be soundly grounded. Hence you see therefore, that if a man bee not well rooted, if hee be not built vpon the Rocke, if this persuasion of the remission of his finnes bee not well bottomed, that causeth him not to hold out, but to fall off againe. Whereas it is required of vs, that we keepe so close to God, in such a case our faith should be built on so sure a ground, that nothing in the World should moue vs, no not the most probable arguments that may bee brought in: as wee see, Deut. 13. faith Moses, If a Prophet, or a dreamer of dreams come, and gie you signes and wonders, and the thing that he foretold come to passe, that you could not answer any thing, you can see no reason but that he should be a true Prophet, faith he, God will put you to such trials, to proue you to see if you bee soundly grounded. All that are saued, hee will have them so fixed, hee will have them take

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their salvation upon so good a ground, upon such infallibility, that whatsoever shall bee brought against them, they shall keepe them close to God. This is that that wee should labour for, and for want of this, when men haue a confused perswasion that their sinnes are forgiven, and thinke it enough, if their hearts bee quiet, if they haue rest in their consciences, that they be not troubled, and never examine what the grounds are. I say, for want of this it is, that in temptation they fall away; when other men come and preach other doctrines, then they are plucked away with the errour of the wicked, as Peter faith, 2 Pet. 3. 17. Bee not plucked away with the errour of the wicked, but grow in knowledge. As if hee should have said, If you haue but some perswasion, but some good opinion that Christ is yours, and that it is best for you to cleave to him, this will not hold, you will bee plucked away with those errours that other men are plucked away with. This is the first thing which wee haue done with, to shew the causes of the ineffectuallnesse of faith.

In the next place, I am to declare vnto you what it is that maketh faith effectuall, wherein the effectuallnesse of faith consists. In this we will shew you 3. things.

First, in what fence it is called effectuall faith: for the very opening of this word which the Apostle saith, will open a Window to
Of Effectuall Faith.

to vs, it will open a creuce of light, to see into the nature of the thing it selfe.

Secondly, we will shew you particularly and distinctly, wherein this effectualnesse of faith consists.

Thirdly, wee will shew you how it is wrought, how this faith is made effectuall in us; and when wee haue done these three, you will fully understand what effectuall faith is.

First, for the opening of this very appellation, this name **effectuall faith**: you shall finde that a thing is said to bee effectuall in 4 respects.

First, we say a thing is effectuall, when it doth its office, when it exerciseth that proper function that belongs to that quality, or that grace, or that gift, or that creature whatsoever it is; and when it doth not that, then we say it is ineffectuall, when it doth not the thing that we looke for from it. In this fence, faith is said to be effectuall, when it doth the thing for which faith is, when it doth the thing that God expects of faith, that is the proper function of faith: and what that is, you heard before; namely to take Christ: If faith take Christ, it is effectuall faith.

Now, for the opening of this a little further to you, to shew you what this proper function of faith is. It is, when a man is so far persuaded of the truth of the Scriptures, of the truth of the promises, and doth so far appropriate them
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them to himself, that he is willing to take Christ, though there be some doubtings and waverings in him, yet if there be so much faith as to do the thing, this is properly effectuall faith, though it be not perfect faith: For you must know, that there is a doubting mingled with the best faith: Therefore when we say effectuall faith, we do not meane that it is such a faith as is without doubtings, and without feares mingled with it: but, if it bee such a faith as doth the thing it selfe, for which faith is appointed, it is properly said to be effectuall faith. It is a point necessary for you to understand, and if you compare this that we have said (concerning this description, of this first explication of effectuall faith) with that in Lam. I. 7, 8. we shall see what the meaning is. Hee speakes there of doubting, and tells you, that those that doubt, they are like a wave of the Sea, tossed to and fro, and in the end they vanish away. Saith the Apostle, Let not such a man thinke to obtaine anything at Gods hands: for he is a double-minded man, and is unstable in all his ways. The meaning is, that there is such a faith that makes a man doubt, when he knoweth not what he should doe, but is unstable; as a wave of the Sea, that is tossed to and fro: hee is sometimes going towards God, sometimes from him againe, and in the end he goes quite away. (Saith he) such a man shall not receive any thing. Why? Because hee is a double-minded man. Now, by
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by a double-minded man, is not meant a man that hath one thing in his face, and another in his heart, one that pretends one thing, and intends another, (though the word be sometimes so taken, yet in that place it is not so to be understood) but by a double-minded man this is meant, when the mind is divided, between two objects, that it knowes not which to choose, but stands as one in Binius, that hath two wayes before him, and knowes not whether to goe this way, or that way; a man that is distracted in his owne minde, hee knowes not what to resolve on. Now when a mans faith comes to this, that he knowes not whether to take Christ, or the World; hee doubts whether he should choose, God, or the World, there is an uncertainty in his minde, that it is divided: sometimes hee thinke it is best, and sometimes hee thinke it not best, alind stans, alind sedens, when he thus wauers, this is not effectuall faith. But now, if a man goe beyond this, and pitch vpon Christ resolutely, when he goeth so farre, as that he resolves to take him, although hee haue many pluck-backs, although there bee many things that may dissuade him from it, though there be some reluctanceie in his mind, some feare whether it be the best way or no, yet if he pitch on Christ, hee chooseth him rather then the World, though hee haue some inclination to the World still, though there be somewhat offensifue in his heart, though
though, as I said, there bee some doubts, some feares whether it be the best way or no, yet if faith come so farre as to pitch on Christ, to choose him, to take him, this is properly effectuall faith. Indeed, it is farre from perfect faith, but it is effectuall faith, and such as shall saue you. Therefore you shall finde this rule among the Schoole-men, (I name them, because they were Papists, and their doctrine of faith is contrarie to this) they say, it is not faith, except it be a full persuasion; they speake not there of resting on Christ, that is not the thing, but of the full persuasion of the truth of the thing to bee beleued; yet notwithstanding, you shall finde this rule among some of the Schoolemen, Fides non exclusit omnem dubitationem: faith doth not exclude all doubting, but that doubting that ouercommeth, that doubting that casteth the ballance the contrary way: if it bee such a doubting as doth not ouercome, it may stand with true and sound faith. So, I say, if you would know now, what it is to pitch on Christ, and so to take him, though there be some reluctanie, some doubt, some feare, you shall know it by this: if a man haue so taken him, that still hee is growing, still his faith is preuailing, still his faith is ouercomming those doubts and feares from day to day, hee is better and better resolued; I say, though his faith be not perfect at the first, yet if it bee still thus on the growing hand, it is sauing and
and effectual faith. Whereas another man, that is not soundly rooted, that is divided thus, he takes Christ, but it is not upon any good ground, but as the Weather-cocke stands such a way, while the wind blowes that way, not because the Weather-cocke is fixed, (for when the wind turnes, the Weather-cocke turneth too:) so, such men cleave to Christ, not because they have any good ground, but because they want temptations to a contrary way: let temptations from the World come, let there come reasons that they knew not before, let there come new objects, new allurements, which they knew not of before, they will forsake Christ again, but when the heart is fixed, when there is an Anchor that holdes the soule though the ship waver, when there is an anchor, to hold it fast though it be much tossed to and fro, though there be much doubting, thou maist be sure it is true and effectual faith.

This point you must marke; when I say it is effectual it is no more but when it thus pitcheth on Christ, though there bee some doubting: It is so farre from being true that faith must bee without all doubting, that wee may boldly say, it is not faith, except it haue much doubting, vnlesse there bee some feares, vnlesse there bee some troubles within, that resist this faith, and strive against it; otherwise it is no faith: for certainly, there is no man

True faith not without doubtings and feares sometimes.

Simile.

Some men cleaue to Christ for wans of temptations.
Of Effectuall Faith.

man that hath perfect faith, especially at the first, or afterward eyther, so as to set his heart fully at peace, and then if it bee not perfect faith, if there be no doubting, there must be perfect flesh, that is, there is nothing but flesh, and if there be some faith which is imperfect, alway in the beginning there must needs be doubting, because there is some flesh, and some spirit, there is fire and water, and therefore there must needs be striving. We may say of doubting, in this case, as wee say of Thistles; they are ill weeds, but the ground is fat and good where they grow: so doubting is a thing that resists faith, it is bad, but it is a signe the heart is good where it is. So that, where there is all peace, where there is no questioning, where the heart is not perplexed and troubled, and complaines not, it is a signe that the strong man possesseth the House wholly, it is a signe there is nothing but flesh there. Therefore marke this point to your comfort, that if there be but so much faith as will produce this worke of taking Christ, though there bee some doubtings mingled with it, yet it is properly effectuall faith, because it doth the thing, though not perfectly. That is the first acception of the word effectuall, a thing is said to bee effectuall, when it doth the proper function of it, though it doe it not perfectly, and throughly, yet, if it doe it, it is said to bee effectuall: so faith, if it pitch vpon Christ, though not
Of Effectuall Faith.

So perfectly as afterwards it may, it is effectuall.

Secondly, a thing is said to bee effectuall, as it is opposed to that which is vaine and empty, to that which is but a name, a shadow of it, but is not such a thing indeed. So faith is said to be effectuall, when it is true, real, and substantiall, you know, there bee emptie cloudes, we see the heauens many times full of clouds, but there is no rayne followes, they are driven away with the windes, they are emptie cloudes, they are not cloudes indeed: so there is a great shew of faith sometimes, that makes a man shew like these cloudes, and yet it is vaine and empty, no raine followes. A counterfeit Piece, although it shew to be good money, yet, when we find it counterfeit, when we finde it clipt, we cast it away: so true faith is said to bee effectuall, when it is opposed to vaine faith: in lam. 2 the later end of the Chapter, the Apostle speakes to that purpose, to shew the difference betweene true faith, and dead faith; which is but the name of faith, but is not faith indeede.

Thirdly, a thing is said to bee effectuall, when it lyeth not idle and still, but is doing something: As a Pylot in a Ship, hee sitteth not still there, if he doe sit still and doe nothing, we may say he is an uneffectual Pylot, he were as good not be there: so when faith lyes still in the heart, and is not stirred and moved,
Of Effectuall Faith.

moued, nor shewes it selfe in the fruite of it, this we say is ineffectuall faith; whereas faith should be in the soule, as the soule is in the body, which is never there in vaine, but still it is stirring, and shewing it selfe by motion, by action, by doing somewhat or other. And in this sense faith is said to be effectuall, when it is a stirring faith, when it is a lively and fruitfull faith, that is doing somewhat in the soule of a man.

Last of all, a thing is said to bee effectuall, when it goes thorow with the worke that it hath in hand : this differeth from that which I named first, therefore the Greeke word, that is rendred effectuallenesse, signifieth perfectnesse, to bring a thing to an end ; so that faith is said to be effectuall, that goes thorow with the worke it vndertakes ; that is, when it san-
difieth the heart throughout, in respect of parts, and throughout in regard of time, when it brings a man to the end of his salvation, when it carries a man through all impediments, when it leaps over all difficulties; so that a growing, prevailing, overconning faith, that is said to be an effectuall faith, such a faith as leaues not the worke halfe done; such a faith as leaues not the building in the beginning, in the rudiments, but sets it vp, and puts the roose vpon it; such a faith, which, though it may finke, as a Corke, for a time, yet it riseth againe : such a faith as overcomes, and perfects the worke of our sal-

4. When it goes thorow with the worke in hand.
Of Effectuall Faith.

Effectuall Faith: in this sense faith must be effectuall, and this differs from the other three: so that in these foure sentences faith is said to be effectuall. And this is the first thing.

The second thing which wee undertooke, was to shew you wherein the effectualnesse of faith consists. It consists in these foure things. That which we said before to you, when wee shewed you the causes of the ineffectualnesse of faith, will make good way to this.

The first thing wherein the effectualnesse of it is seen, is in being well built; that is, when the preparation is found, and full, that makes way for it.

The second is, when the understanding is cleare, and a man beleueth the promise of God vpon sure and infallible grounds, when hee seeth them perspicuously and distinctly.

The third is, when the will takes Christ, and takes him out of loue, not out of feare, not out of loue to the advantage onely by him, not out of mistake:

The fourth is, when it turnes not onely the will, but all the affections, when it turnes the whole man, when it shoots itself into life, and practice.

First, I say, faith is effectuall, when there is a good way made for it, when the rubbish and false earth is taken away where it should be built; that is, when the humiliation is found
sound and good, when the preparation is perfect, when it is such as makes a man fit for the Kingdome of G O D: For I finde that phrase vned, *He that puts his hand to the Plow, and looks backe, is unfit for the Kingdome of G O D.* As if hee had said, there are certaine men, which come to the profession of Christianity, as many come to husbandrie, which is a hard employment; some there are which doe this, and goe backe againe. Why? because they are not fit for the Kingdome of God, that is, they are not thoroughly prepared for it: that is to say, when a man is not thoroughly humbled to know what sin is, and what the wrath of God is, he is not fit for the Kingdome of God; but if he do come to Christ, if he do begin to beleue, he will goe backe againe. So a man is properly said not to bee fit for the Kingdome of G O D, till hee bee thoroughly humbled, till hee haue tasted the bitterness of sin, till hee haue felt what the Devils yoake is. As it was with the Israelites, put the case they had beene carried out of Egypt before the time that they were, indeede they had not been fit for the Land of Canaan, because they would have beene ready to have turned backe in their hearts into Egypt, and though the L o r d laid load on them, though their yoake were hard, though he causd them to wander vp and downe long, yet all was little enough, still they were lingering after Egypt, and if they had been taken out of Egypt, before
Of Effectuall Faith.

before the tale of Brick was required of them, without giving them straw, before the taskmasters had dealt hardly with them, what would they have done? Might it not truly bee said of them, they would not have beene fit for Canaan? So in this case, if a man will take Christ, it is a laborious worke, as laborious as husbandrie, as laborious as putting the hand to the Plow, as taking the yoake. Now before a man have felt how hard the yoake is that he hath already, (for there bee many that were the yoake of Satan, and fee no hardnesse in it, but goe in a faire course, their consciences are not wounded with the sense of their sinnes, they neuer had afflictions wherein they tasted the wrath of God) alas, such men may come to put their hand to the Plow, but when they come to see what worke they have in hand, they goe backe, they are not fit for the Kingdome of Heauen. Till a man bee weary, and heavy laden, with the burthen of Satan, till hee see Satans yoake to bee intolerable, hee will neuer continue vnder the yoake of Christ: therefore let vs consider whether wee be fitted or no: this fitnesse is first required.

So againe, we may take example from the Prodigall sonne, he was in his Fathers house, but he would not continue there, when hee was there at the first, and liued as the other sonne did, because hee had not beene abroad
abroad in the World, to finde the misery of being away from his Father, hee was never pinched with affliction, with want of meate, till hee was from his Father, hee never knew what it was to be at his Fathers finding, till hee had his stocke in his owne hand; hee was not fit, and, wee see, hee continued not there: So, take a man that is brought vp in his Fathers House, as it were, that hath tasted nothing but the sweetnesse of the promises, and all is well with him, hee hath drunke in the truth of the Gospell with his education, you shall finde that this will not usually hold out; because hee hath not found what misery it is to bee out of his Fathers House, therefore hee prizeth it not, such a one is not fit to continue, hee is vnfit for the Kinddome of GOD. Therefore the first thing that is required to make faith effectuall, wherein the effectuallnesse of faith consists, by way of preparation, to make way for it, is, when a man is soundly humbled and prepared, when it is such as will make them continue: you haue a phrase vsed, *Reu. 2. 25.* *Hold fast till I come that which thou hast already.* As if he should say, Many haue hold of the Truth, they haue hold of Christ, they haue hold of the promises, but they hold them not fast, they hold them a while, but they hold them not fast till I come: *To him that overcometh,* &c. and, *him that continueth to the end,* will I make ruler over the Nations, &c.

So,
So, I say, till a man be thus made fit, he may take hold for a while, but he shall not hold fast till Christ come, but he will let goe his hold, because he is not prepared with humility. This is that which is required in that place I formerly named, Matt. 10. 6. If there be any worthy, (faith he) let your peace come upon them. That is, if there bee any, when you come to preach the Gospell, that are so farre broken and humbled, if there be any that are so farre convinced of their sinnes that they prize mee indeede, so that they hold mee, and will not let mee goe for any thing, but they are content to let all goe, rather then mee, such a man is worthie of me, such a man prizeth and esteemeth mee, and your peace shall come vpon him: That is, it shall come effectuall vpon him, it shall abide with him, and save his soule for ever. So, I say, when there is so much humiliation wrought in the heart, when the Spirit so farre convinceth a man of sinne, that hee comes thus to prize Christ, this is the first thing wherein effectuall faith consists: for though it bee not the very thing wherein beleeuung consists, yet it is that preparation, without which faith can never be found sound and effectuall.

Secondly, when this is done, this is not all, when there is such a preparation made, that a man is willing to take Christ vpon any conditions, yet now, if hee shall not bee well
When a man is said to be well built,

1. When he beleeves the Scriptures in generall.

2. The promisves in particular.

Of Effectuall Faith:

well built, if hee see not just ground to take him, if his vnderstanding shall not see the truth of the promise so clearely, that he can build on it, that hee can rest on it, that all the arguments in the World cannot draw him from it againe, his faith will not be effectuall. Therefore the second thing wherein the effectualnesse of faith consists, is to haue it well built in the minde and vnderstanding of a man, when he cleerely seeth the truth of the promise, that he can build vpon it infaillibly. For your better vnderstanding of this, you must know that then a man is said to bee well built, to bee rooted and grounded in faith, when he hath the first ground right, that fo hee proceeds from one to another, that it is not a confused superficiall knowledge, to assent to the truth, and promisves that are delievered in the Word, but when hee hath a sure ground, the first ground, and the next, and fo he proceeds along. As, for example, the first thing that a man must doe, is to beleevue the Scriptures, to know that they are true and infaillible, that they are the sure Word of GOD, when a man can say, this I know, and this I build vpon. And besides that, then wee looke vpon the promisves which the Scriptures containe, wherein CHRIST, and forgivennesse of sinnes is offered. Now if the first ground faile you, that is the bottome vpon which the promisves stands; therefore haue that sure: when that
is true, you must have the promises true: that is, you must consider the promises, and examine them, and see if this be the sense of the Scriptures: If there be so much light in you, as to say, I finde it so, I finde the Scriptures true, I beleefe them, I finde these promises in the Scriptures, I finde Christ offered to every creature under heaven, I finde that I have a warrant to take him; when a man, out of himselfe, out of an inward principle, out of his owne proper judgement seeth this, and is convinced of the truth of this, that the promises are so, and that they belong vnto him, that he may justly, vpon good ground, appropriate them to himselfe; so that when hee lookes round about him, and considers all the objections that may be made, yet he can answer all arguments; when hee falleth downe, and is fully convinced, and perfectly perswaded in his owne mind, when a man thus apprehends the promises, when his understanding is rooted and grounded in the faith; that is the second thing wherein the effectuallnesse of faith consists: And we see that described Ephes. 2. Saith the Apostle there, You are no longer strangers and forraigners, but Saints, of the household of God, and are built vpon the foundation of the Prophets and Apostles, Jesus Christ being the chiese corner stone. Marke, (faith he) you are built vpon the foundation of the Apostles and Prophets; that is, you that are Saints, must consider what ground you have to take that name
name to your felues: Saith he, you are built
upon the foundation of the Apostles and Pro-
phets, that is, you are not built upon the
foundation, upon the word of a man, you are
not built upon this Doctrine that I teach,
merely because I teach it, but you are built
upon the foundation of the Prophets, and A-
postles: that is, you see the Prophets and A-
postles deliuer this Doctrine. I, but one may
seeke a further ground then that: What foun-
dation have the Prophets and Apostles? Saith
he, Christ is the chiefe corner stone on which
they are built. So that when you have this
tract of consequence, I see the promise is
sure, Why? Because it is built upon the foun-
dation of the Apostles and Prophets, they
have affirmed it. But how shall I know that
they are sure? Because Christ himselfe hath
spoken by them. hee is the chiefe corner
stone, when faith is thus grounded, then we
are truely said to bee built, and rooted, and
grounded in faith. Therefore, as the Samari-
tanes said, Joh. 4. 44. We beleue, not because thou
toldest vs, not for thy words, but wee have
heard him our selues, and wee know that he is the
Messias, and Saviour of the World.

Now, if those Samartanes had onely be-
leeued because the Woman brought that
relation, their faith might have fayled them, but when they heard CHRIST
themselves, when they saw him with
their owne eyes, when they could say,

Note.

Joh. 4. 44.

Particular knowledge.
in good earnest, out of their owne knowledge: wee know, that this is Christ, the Savioour of the World, that is such a faith as will hold out. So, when a man doth onely take a perswasion out of the generall preaching of the Word, without a certaine ground, it provoues ineffectuall faith; but when men believe, because themselves haue seene, and out of that knowledge can say, they know Christ to bee the Messias, when they know Christ to bee theirs, when they know Christ to bee the Savioour of the World; and so, by consequence, of them which are a part of the World, then they may be truely said to bee built, to bee rooted and grounded in faith. This is that Saint John faith, I Joh. i. 19. Wee know that wee are of God, and that all the World lyeth in wickednesse. Wee know that wee are of God; that is, it is not a thing that we are uncertainely perswaded of, but it is a thing that wee know as certainly as any man knowes a thing that is before his eyes, as a man knowes a thing of which hee doubts not; wee know that although all the World be against vs, though all the World runne another way, though all the World condemne vs for vaine men, idle men, for trusting in Christ crucified, yet wee know that we are of God, and that all the World lyeth in wickednesse. I say, when a man holds out thus, when hee is put to the tryall,
when a man knowes in his owne knowledge, that it is so, as Peter faith to Christ, that went away againe. Saith Christ to his Disciples, Will you also goe way? Marke the answer that Peter giues: No: faith he, Whether should wee goe? thou hast the words of eternall life. I know and beleue that thou art Christ, the Sonne of the living GOD. As if he should say, It is impossible that I should goe away, for I know and beleue; that is, I know vpon good ground, I haue another manner of ground then they had: If I had no more ground then the rest, I should goe away as well as they, but I know and beleue that thou art Christ, the Sonne of the living GOD, therefore it is impossible that I should ever forsake thee, although all should forsake thee. This is to bee rooted and grounded in faith, in this second sense, when we see an infallible ground, a sure Rocke, vpon which our faith is built, and we are willing to adventure our selves vpon it, to adventure our goods, our name, our life, our liberty, that if a man bee brought to Martyrdome, hee can adventure himselfe, and put all that hee hath vpon it. This ground will hold out, I say, when the understanding of a man is thus built vpon the Word, when a man is examined every way, when hee is able to answere all arguments, and all objections that may be brought.
brought against it. This is the second thing wherein the effectualnesse of faith consists. I should add more, but I must deferre them till the afternoone.

FINIS.
OF

EFFECTUAL

FAITH.

The second Sermon.

He third thing, wherein the efficacy of faith is seen, is when we take Christ; this is the action of the will; when we take him in a right manner, when we take him so as to hold him, when we take him in such a manner, as that we are knit and united to him. That this is required:

First, I will shew it in the generall: it is a point
point that wee haue often mentioned here-fore, but to all that I haue said, I will add that in **Heb. 10. 22. Let vs draw neere with a true heart, and assurance of faith.** Marke it, first there must be an assurance of faith, that is in the understanding and minde of a man, and to that must be added drawing neere, and that is an act of the will: for when we are assured of the truth of the promises, and have appropriated them to our selues, then followes the act of the will; therefore in vers. 38. of that Chap. it is said, *The just shall live by faith: but if any man draw backe, my soul shall have no pleasure in him.* That Antithesis, that opposition, that is made in that withdrawing of a mans selfe from God, is opposed to faith, to drawing neere to him; when a man not only beleueth the promises, but accepts and receives them. Now to doe this in a right manner, is that wherein the efficacy of faith doth principally consisit. Now what is that? It is to take Christ, to draw neere to him in a right manner; and then it is done, when you so take him, that you bring Christ into your hearts, to dwell there, as it is exprested, *Eph. 3. 17. that Christ may dwell in your hearts by faith.* That is, when there is an union made betwene Christ and vs, when he comes into the heart, when he dwels in vs, and we in him; when Christ is so brought into our hearts, that hee, lives there, and when wee are so united to him, that we liue in him; when he growes in vs,
as the Vine in the branches; and we grow in
him, as the branches in the Vine: when faith
hath done this, then it is an effectual faith,
when it knits and unites us to Christ, as
he faith, I will come in, and sup with him. That
is, I will continue with him, I will live in
him, and rule over him.

Now when Christ is in the heart, he is not
there to no purpose; but, as Paul faith, I live
in Christ, and he in me. I say, when our taking
of Christ shall proceed so far, as to make
this union betwixt us, therein this efficacie
lyeth; when the heart is knit to him, as the
soule of Jonathan was to David, and when
Christ shall be knit to us again, that we
shall be content to leave Father and Mother,
and to become one spirit with him, as it is,
Eph. 5. 23. It is a similitude expressing the
union betwixt Christ and the Church: A man
shall forsake Father and Mother, and shall cleave
to his Wife. The word in the Original,
signifieth to glew: if there bee any conju-
tion that is neerer then other, it is signified
in that word: there is not a word in all the
Greeke Language, that signifieth a neerer
conjunction, then the word there vsed for
cleaving, or glewing. When a man shall for-
sake all, cuen Father and Mother, the dearest
things in the world, and shall cleave to Christ,
(it is a repetition of what is said Gen. 2. 24.
concerning Adam and Eve,) when faith hath
done this worke, it is an effectual faith.

But
But yet adde this againe, a man may take Christ, and seeme to draw neere to him, when it may be, it is done out of feare, it may bee, out of loue to his, and not out of loue to him, it may be done out of mis-information, and mistake; but when wee draw neere to God, and doe it out of loue, (put these two together) that we so take Christ, as that there is an union made betweene vs and him, and when it is done out of loue; as that condition is put in, in 1 Tim, 1.5. *The end of the Commandement is loue out of a pure heart and a good conscience, and faith vnfeigned.* As if hee should say, There is a double kinde of faith, a false faith, and a faith that is not hypocritical, that is the word vied in the Originall. Now, faith hee, the end of the Commandement is loue, &c. That is, all that God lookes for, is such a loue as comes from a faith that is vnfeigned, that is not counterfeit. Herein is faith seen not to be counterfeit, if it beget loue, and out of that loue we cleaue to Christ. So that this is the third thing that makes faith effectuall.

Fourthly, faith is then said to be effectuall, when it hath not onely done all this, when there is not onely a good preparation made for it, when it is well built in the understanding, and when the will hath thus taken Christ, but there must bee a further act, and that is the turning of the whole soule, and a seconding of it in our whole liues & practice, a seconding
a seconging of it in our executions, and doing the things that Christ commands, as in Gal. 5.

In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by love. Such a faith as workes, that is effectuall faith. As if he should haue said, Many will be ready to beleue in Christ, but will doe nothing for him, they will not worke. (Now working is in doing, or in sufferung: for in sufferung there is a worke as well as in doing, only it is a worke with more difficulty, a worke with more impediments.) Again, if they will doe any thing for Christ, it is not out of love, but for other respects: perhaps out of some flash, or good moode, or some other respects: out to doe it as being rooted & grounded in love, if faith haue this worke, it is effectuall faith; and therfore when faith hath once taken Christ, it must shoot it selfe into all the affections: for when they are all set on worke, endeavor will follow. If the will bee so set on worke indeed, the rest will follow after it. Love will follow, Desire after Christ will follow, Fears to offend him will follow, Repentance and turning from Satan will follow, bringing forth fruits worthy amendment of life, and obedience, &c. will follow. Therefore you shall finde, that the promises are made promiscuously, sometimes to one thing, sometimes to another: sometimes, he that repenteth shall be sauned: sometimes, he that beleueth shall be sauned: sometimes, he that obeys shall be sauned: you
you shall finde them promiscuously; because that when faith is effectuall, it hath all these with it, it purifieth the heart, and bringeth forth fruit worthy amendment of life. Therefore this must be added, to shew the efficacie of faith; and, if this be wanting, faith is not effectuall; not that it can be disjoyned from the other, but, that it is that wherein it confisteth with the rest.

And therefore it is God's usual manner, when men seeme to take Christ, and to beleue in him, he puts them to the tryall, to see what they will doe, whether their faith will worke or no. Thus he did with Abraham, when hee would prove him; hee was a faithfull man before, God had experience of him before, but yet he would prove Abraham by offering his sonne, and when he saw he did it, he concluded that he had faith: indeede it was a strong faith, for it endured the tryall. I say, God will put men to it. So likewise those in Joh. 12. 42. Many of the chiefe Rulers beleued in him, but they durst not confesse him, for feare of the Iewes, lest they should be cast out of the Synagogue. There was a faith in them, a taking of Christ, but when it came to the tryall, it held not out, they durst not confesse him, because they feared to bee cast out of the Synagogue: that is, when they came to suffer a little for Christ's sake, when they came to such an action as confessing his Name, when they came to endure but such a thing
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a thing as to bee cast out of the Synagogue, they forsooke him, which shewed that their beliefe was ineffectuall. So that, let a man seeme to haue all the other three, yet when the praine of men shall come in competition with any command of God, when God shall put him to doe any thing, to part with any thing that is deare to him, as he did Abraham, if his faith worke not, if his faith hold not out in the tryall, but start aside, like a broken Bow, it is not effectuall faith. So you see the things wherein the efficacie of faith confisteth.

First, in the soundnesse of the preparation.

Secondly, when the mind apprehends the promises, and sees good ground to pitch upon them.

Thirdly, when the will so takes Christ, as to bring Christ into the heart, so that Christ liues in vs, and that out of loue.

And fourthly, when faith worketh, and that in the time of tryall, when God shall put vs to it. I say, when you finde these foure things, you may conclude that your faith is effectuall.

The lafte thing I propounded, is to shew how this is wrought, how our faith is made effectuall. It is made effectuall by the Spirit of God, it is not in our owne power, we are not able to beleue, nay, wee are so farre from it, that wee strue against it, the spirit in
It is not in man's power to believe.

It is not in man's power to believe.

You may think, when you see such general propositions as these, that Christ is offered to every creature under heaven, and that whosoever believeth shall be saved, you may think, I say, that it is easy to bring this home in particular, to say, Surely this pardon belongs to me. My Brethren, it is another thing for a man indeed to believe, for him to take Christ so as to deny himself for him, to take him so, as to mortifie his lusts, so as to take up his cross, so as to obey Christ, to follow him in all things; this is a thing that no man is able to doe, vnlesse God enable him to it, with his almighty power. For the heart of every man, by nature, is so shut up against Christ, that it will give no entrance to him, he may stand and knocke long enough; vnlesse God himselfe shake off the bolts, and open the gates, and breake open these everlasting doores, that the King of Glory may come in, we will not admit him, but keepe him out.

Every man naturally hath a hard heart, that cannot repent, that cannot turne from sinne, he will bee content perhaps to take Christ for a Saviour, but to take him so as to obey him, and feare him, so as to love him: this no man will doe, or can doe, vnlesse the Holy Ghost enable him.
But, you will ask, How doth the Holy Ghost do it?

The Holy Ghost doth it by these three acts. First, by putting an efficacie into the Law, and making that powerfull, to worke on the heart, to make a man poore in spirit, that so he may be fit to receive the Gospel. For the Law, though it be fit to humble a man, yet it is no worke of sanctification. If a man were able to doe any thing, he were able to see the righteousness of the Law requires, and how far he is from it, and to discerne the curse upon the not doing of it, and yet this he is not able to doe, without the spirit of bondage: the spirit of bondage must make the Law effectuall, as well as the spirit of Adoption doth the Gospel. That is, except the Lord himselfe presse the Law on our hearts, so as to cause it to make sinne appeare to vs, wee, that are the Ministers of God, may discover your sinnes, we may shew you the rectitude required in the Law, we may shew you the danger, yet all will be to no purpose, vnlesse God awaken you: if he will set sinne upon the conscience to worry a man, to plucke him downe, when God shall charge sinne on him, that he shall feel the weight and burthen of it, when he shall sharpen sinne, and cause it to use its sting, this makes a man fit to receive Christ: otherwise, if the sonnes of Thunder should speake to men, if we should come in the spirit and power of Elish, nay, if God himselfe should
should thunder from heaven, all would not move the heart of a man, all would not awaken him to see his sins, till God himself shake the heart.

To convert the Gaoler, in Acts 16, the foundation of the Prison was shaken; which was a resemblance of the shaking of his heart: we may as well shake the Earth, as strike the heart of a sinner without the worke of God. For, though the Law be a sword, yet vnlesse God take that sword into his hand, and strike therewithall himselfe, it shall not be able to wound a sinner. Therefore the first worke of the Holy Ghost is to awaken a sinner, to set sinne vpon him, that he may be fit to receive Christ.

Secondly, when this is done, that the heart is thus prepared by the Spirit, then the Holy Ghost shewes vs what we haue by Christ, he shewes the unsearchable riches of Christ, what is the hope of our calling, and the glorious inheritance prepared for the Saints, and what is the exceeding greatness of his power in them that beleue. I say, we neede the Spirit to shew these things.

But, you will say, a man may see these things without the helpe of the Spirit.

It is true, in some manner you may, but not in such a manner as shall affect you. For there is a manner of seeing proper onely to the Saints, and that is the proper worke of the Spirit in them, when wee shall
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to see them, as to be affected with them. Otherwise, you may reade the Scriptures a thousand times over, you may understand them, yet you shall not bee affected with them, till the Holy Ghost shew them vnto you. This is the secret of God, that he reucaleth to those whom he meaneth to faue; that is, when hee presents these spirituall things prepared for vs in Christ, in such a manner, as that we shall loue them, and embrace them, when we shall not onely see the truth of them, but the goodnesse of them; when God shall not onely shew vs the advantages we haue by Christ, but the excellency of Christ, so that we shall be in loue with his person, as well as to be ready to receive the priuiledges with him.

Now this is done by the Spirit: 1. Cor. 2. 12. Wee haue received the Spirit of God, by which wee know the things that are giuen vs of God, and they are revealled to vs by the Spirit. They are two or three times repeated in that Chapter; as if he should haue said, If you saw them no more then other men doe, then natural men doe, you would bee no more affected with them, then they are: but when you haue the Spirit of God to shew you the things that are giuen you of God, that is the thing that workes vpon you, and affects you. And so in Joh. 14. 21. faith Christ, I will come to him, and shew myselfe to him: When Christ sheweth himselfe
himself to a man, it is another thing then when the Ministers shall shew him, or the Scriptures nakedly read doe shew him: for when Christ shall shew himselfe by his Spirit, that shewing draweth a mans heart to long after him, otherwise we may preach long enough, and shew you that these spiritual things, these priviledges are prepared for you in Christ, but it is the Holy Ghost that must write them in your hearts; we can but write them in your heads: Therefore the Lord taketh that as peculiar to himselfe: I will write my Law in your hearts. That is, I will make you affected with the things that I shew you, and this is the teaching of God. There is a teaching by men, and a teaching by God, that is, when God shall enable a man to see things in good earnest; otherwise it will be but as a man that sees a thing, when his minde is upon another matter: so, wee shall see, and not see: but when the Holy Ghost shall shew you these things, you shall see indeed, till then, you may heare oft enough of these things, but your hearts will bee minding other matters; some about their profits, and some their pleasures, &c. but when the Holy Ghost shall shew you these things; that is, when he presents them to vs, that draweth the heart from minding other things, to seeke after Christ, to long after him, and not to content your felues, till you be united to him.
Of Effectuall Faith.

But, besides this, there is a third act of the Holy Ghost, by which hee workes it, and maketh this faith effectuall, and that is the testimonie that the Spirit giues to our spirits, telling vs that these things are ours: when the heart is prepared by the Law, and when these things are so shewed vnto vs, that wee prize them, and long after them, yet there must bee a third thing, that is, to take them to our selues, to beleue that they be ours; and there needeth a worke of the Spirit for this too: for, though the promises be neuer so cleere, yet, hauing nothing but the promises, you will finde that you will neuer be able to apply them to your selues: but when the Holy Ghost shall say, Christ is thine, and these things belong to thee, and God is thy Father; when the Spirit shall beare witnese with our spirits, by an immediate work of his owne, then we shall beleue. This is necessarily required, and without this wee shall not beleue. It is true, the holiest man doth it two wayes.

One is by cleering of the promises, shiuing into our hearts, by such a light as makes vs able to discerne them, and to beleue them, and to assent to them.

But besides that, hee doth it by an immediate voice, by which he speaketh immediately to our spirits, that wee can say, as they said, Ioh. 16. Now thou speakest plainly, and speakest no parable, we vnderstand thee fully:

By assuring vs that these things are ours,

This also must be wrought by the Spirit.

The testimonie of the Spirit wrought two waies.

1. By clearing the promises.

2. By an immediate voice.

Ioh. 16. 29. 
so, till the Holy Ghost speake to vs, we are in a Cloud, God is hid from vs, wee cannot see him cleerely, but when we haue this Spirit of Adoption, to giue vs this witnesse, then wee beleewe plainly indeed. Therefore in Isa 57. 19, faith the Lord, I create the fruit of the lips, Peace, &c. That is, the Ministers may speake peace to you, but vnlesse I goe and ioyne with the Minister, except I adde a power of mine owne; that is, such an almighty power as I vsed in the Creation, it shall never bring peace to you. I create the fruit of the lips; that is, the words of the Minister to be peace, otherwise they would be ineffectuall. Therefore, I say, there must bee a worke of the Spirit to perswade a man in such a case. And you shall finde by experience, let a Minister come to them that are in despaire, they will not apprehend the promises, though we use neuer so cleere reasons, though we argue with them neuer so long, and neuer so strongly, we shall finde that all will doe nothing, it will be but labour spent in vaine, till God himselfe open the Clouds, till hee will smile on a man, and send his Spirit into the heart, to giue a secret witnesse to him, till there be a worke of his owne joyning with the promises, we finde by experience that our labour is lost.

It is true, we ought to doe this, and euyery man is bound to looke to the Word: for, faith commeth by hearing; and to hearken to the
the Ministry; for it is God's ordinance to breed faith in the heart, but yet till there be a worke of the Spirit, a man shall neuer be so perswaded, as to have any sure and found comfort by it.

Now all this is done by the Spirit, it is the wonderfull worke of God: for when Christ is propounded to men, when he is offered, (as we haue often offered him to you, we haue shewed you what accessse you haue to him, that no man is excluded, that he is offered to euery creature vnder heauen, we haue shewed you the generality of the promise, that it takes in all, that you are contained vnder it, that you may apply it to your selues; I say, when all this is done) yet when a man comes to performe this, to apply it to himselfe, he is no more able to doe it, then a dead man is able to stirre himselfe. Therefore the same power that raised Christ from the dead, is required to worke faith in our hearts, as it is in Eph. 1. 19. According to his mighty power which he wrought in Christ, when bee rai-
sed him from the dead. So that it is as great a worke, to move a mans heart to Christ, as to put life into a dead man; we are as unapt and backward to it, as a dead man is to receive life. For what else is the reason, that when we preach Christ to you, when hee is offered to you, that there bee so few that are affected with him, that there be so few that take him? doth it not shew that you are
are dead? yea, so dead, that unless God call you, and that there be a mighty work of the Spirit, the hearts of men will never answer vnto vs. Therefore that is required as a condition in all them who will come, Act. 2. So many as the Lord our God shall call. That is, when wee preach, except there bee a secret voyce of the Spirit of Christ speaking to your hearts, as wee doe to your eares, and saying, Come and take Christ, no man will come. We see, Christ said to his Apostles, Follow me, and presently they followed him; (for it was not the outward voice that did it, there was a secret voice within) so, when God shall call men to take Christ, then they doe it, but not before. That word that is vfed, Luk. 14. 23. Goe and Command them to come in, that my House may be full, it intimates a great backwardnesse in vs. When men are compelled, it shewes, that not onely the arguments are strong, and forcible, but that there is a great backwardnesse in men, that they must (as it were) be constrained, that they must be put on it by force, and against their will; such is the vnaptnesse that is in men.

So, faith Christ, no man comes to me, except the Father draw him. That phrase of the Holy Ghost shewes, that there is an extreme backwardnesse, that, if they be not forced to come, (as it were) they will not doe it:
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it: not but that when a man is once wrought upon by the Holy Ghost, hee commeth of himselfe; but that phrase is used only to shew that backwardnesse that is in man by nature. For, when the Holy Ghost hath wrought upon the will, and hath turned that, then a man commeth upon his owne legs, and is moved from an inward principle of his owne; therefore men are so drawn, that withall, they runne after him, as it is, Cant. 1. but it shewes this thing, for which I haue used it, that there is a wondrous backwardnesse in all of vs by nature, and that this must be done by a great worke of the Spirit.

Therefore the Apostile Paul, in Eph. 1. in all the former part of the Chapter, to the 18. Verse, haung declared the great Mysterie of salvation, he takes himselfe vp on the sudden, and begins to thinke with himselfe, though I shew you all this, it is to no purpose, if GOD send not the Spirit of revelation, &c. Therefore hee lifts vp his heart to GOD, beseeching him to giue them the Spirit of revelation, to open the eyes of their understanding, that they might see the hope of their Calling, and the riches of their inheritance with the Saints. So should Ministers learne to doe, to pray for the people, that GOD would infuse and send his Spirit into their hearts, that they may be able to perceiue these things effectually, with a right apprehension,
to see the secrets of God in them, you also should goe to God, and beseech him to helpe you with his Spirit, that so you may be able to apprehend these things, and that they may be powerfull, to worke the same thing, for which we deliuer them to you: and so wee haue shewed you these three things; First, what effectuall faith is: namely, in shewing you why it is called effectuall faith.

Secondly, wherein the efficacie of faith consists, and Thirdly, how it is wrought.

Now, laft of all, we are to shew you the reason, why God accepts no faith, but that which is effectuall.

And there is good reason why no faith should be accepted of God, but that which is effectuall.

First, because otherwise it is not faith at all, if it be not effectuall; and if it be not faith, it is no wonder that he doth not accept of it. I say, it is no more faith, then a dead man is said to be a man: you giue the name of a man to him, yet he is not a man; no more is faith that is not effectuall, any faith; it hath only the name of faith, and there is no more in it: but as dead Drugges, which haue no efficacie in them, or as dead Plants, or dead Wine, which is turned to Vinegar, it ceaseth to be Wine, it is no longer Wine, but Vinegar; so it may be said of ineffectuall faith, it is not faith, it hath the name and the shadow of faith onely, and therefore God accepts it not.

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Again, God will save none, unless they be reconciled to him, and be such as love him, for that condition is everywhere put in. All things shall work together for good to them that love him: and he hath prepared a Crowne for them that love him. Now, if faith be not effectuall, there will be no love; and if love be necessarily required, God cannot accept that faith that is ineffectuall.

Again, if God should accept of a faith that is ineffectuall, the Devils have such a faith, by which they apprehend the Word, and a faith that brings forth effects: for they fear and tremble; but this is not the faith that purifieth the heart, it is not an effectuall, it is not a purging, lively faith.

Again, Christ receives none but them that deny themselves, and are willing to take up their cross and to follow him, that mortifie the deeds of the body by the Spirit. Now an ineffectuall faith doth none of these, and therefore that faith that faueth, must bee a working faith, or else these things should not be necessarily required.

Again, it was Christ's end in coming into the world, that he might destroy the workes of the Devil, and for this end hath the grace of God appeared, that men should deny ungodliness and worldly lusts: and for this end did hee give himselfe, to purifie to himselfe a people zealous of good workes. He comes to be a King, as well as a Saviour, to rule among his people, to have
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haue men obey him, which could not be, if faith were not effectual, if it did not purifie the heart, and enable men to deny all worldly lusts, and to live soberly, righteously, and godly in this present world.

And last of all, good workes are required of necessity, as the way to saluation; Eph.2.10. We are Gods workmanship, created in Jesu Christ unto good workes, which he hath ordained that we should walke in them. Good workes are required of necessity, GOD judgeth vs according to our workes, Rom. 2. and at the last day, the reward is pronounced, according to that which men haue done: When I was in prison, you visited me; when I was naked, you cloathed me, &c. And if they be required of necessity, then it is not a dead, liuelesse, workelasse faith, but a powerfull, energetical faith, a faith that is stirring and actue, a faith that is effectual, which GOD requires, without which we cannot be saued.

We come now to make some use of what hath beene said.

First, If GOD accept no faith, but that which is effectual, it should teach us not to be deceived in a matter of so great moment; It should teach us to looke to our faith, to consider whether it be a right faith or no. If a man haue Euidences, vpon which his lands, and whole estate dependeth, if one should come, and tell him that they were false Evidences, it would affect him; he would, at

Use 1.
To try our faith, whether it be found,

6. Good workes are the way to saluation.
Eph.2.10.
Rom.2.6.
Mat.26.35,39.
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the least be ready to looke, and to examine them, and yet these are matters of less moment.

If one be told that his Corne is blasted, that all the Trees in his Orchard are dead, that all his money is counterfeit, a man would looke even to these things; a man would have that which he hath to be found, and not counterfeit; and shall not we then looke to the faith that we have, vpon which the saluation of our soules depends? seeing God accepteth none vnlesse it be found, and seeing there is so much counterfeit faith in the world. It should teach vs to looke about vs, and consider what our faith is: For, as James faith, faith without workes cannot faue vs. What ansaileth it, my Brethren, if a man say he hath faith, and hath not workes, can his faith faue him? So I say to every man, in such a case, thou that thinkest thou hast faith, if there be not workes too, if it be not effectuall, if it be not a lively faith, will such a faith faue thee? If a man should come and say to one that brags of the Balsome or Drugges which he hath, (that are dead, and haue lost their efficacie) Will such a Balsome heale thee? If a man haue a guilded Target, made of paper, a man may say to him, Will that Target defend thee? And so I say, when a man hath a counterfeit faith, Will such a faith as this faue thee? It will not faue you; you may please your selues in it, as a man is pleased with a faile dreame, but, when you are
are awaked, you will finde that you are deceived. Learne therefore to confider of your faith, to see if it be effectuall.

When the Lord proclaimed himselfe to be a mercifull God, forgiving iniquity, transgression, and sinne; yet it is added, he will not hold the wicked innocent. So, when we haue said so much of faith, and that faith faueth; yet know, that it must be a working faith that faueth vs: It must be such a faith as purifieth the heart, it must be such a faith that may shew it selfe in fruits worthy amendment of life. And therefore Saint James taketh so much paines in this case, as you shall finde in his first Chapter, and the beginning of the second; hee layeth downe rules, and tells them, that if they keepe the whole Law, and yet faile in one point, they are guilty of the whole.

Now having dealt so strictly, some might be ready to object: God is mercifull, and I shall be fau ed through faith.

It is true, (faith hee) if you have a right faith, you shall be fau ed by it; but yet know this, that vnlesse your faith be such a faith as enableth you to doe what I say, it is a faith that will doe you no good, it will not faue you: for, though faith faueth you, yet it must be such a faith as worketh. And that he pro ueth by many arguments; (it is a place worth the confidering, and fit for this purpose) I say, hee vieth some arguments to prove, that
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that that faith which is not effectuall will not save vs.

As first, Saith he, if a man should say to one, Be warmed, or, Be filled: as this is but vaine liberality, when as yet a man doth nothing; so, for a man to professe that he believeth in Christ, and yet doth nothing for him, it is a vaine faith.

Secondly, Some man might say, Thou hast faith, and I have workes, shew me thy faith by thy workes. That is, if a man haue faith, hee will shew it by his workes. As if hee should haue said, If the Sunne be the greatest light, let it giue the greatest splendor; If the Loadstone be of such a vertue, let it shew it, by attracting the Iron to it: So, if thy faith be effectuall, shew it by thy workes: that is, if thy faith be a true faith, it must bee a working faith, or else it is nothing, God will not accept it.

Thirdly, vnlesse it be a working faith, an effectuall faith, the Diuels have the same: thou beleeuest that there is one God; the Diuels doe the same, and tremble.

Fourthly, If any man could be justifieed by faith without workes, Abraham might haue bene so justifieed; but Abraham was justifieed by his workes; that is, by such a faith as had workes joyned with it. And not Abraham onely, but Rahab, (that is another example: for it might be objected, Abraham indeed beleeued, and was justifieed by workes, but Rahab had
had no works, she was a wicked woman, and therefore was justified by faith?

To this therefore he answereth, that she had works, or else she could not have beene saved, unless she had such a worke as that in sending away the Messengers, her faith could not have justified her. Indeede, that was a great worke; for she adventured her life in it.

And lastly, faith he, as the body, without the soule, is a dead body, a stinking carrion, there is no preciousness, nor no excellency in it; so faith without works is dead. Therefore looke to your faith; doe not thinke that a faith that meerely taketh Christ, and believeth in him, that it is a faith that shall justifie you. Let all these arguments perswade you, that if it bee not a working faith, it shall doe you no good. Therefore let this be the first Usf, to consider your faith, whether it be effectuall or no, by the working of it.

The second Usf that we may make of it, is this: Hence we should learne to judge of our estates and conditions, by the efficacie of our faith: for, if no faith be receiued, but that which is effectuall, then it behooves vs to looke to the working of our faith.

Againe, if God accept no faith but that which is effectuall, hence we may learne also not to beleue all that say they have faith, nor to beleue all those that say they have none. As for those that say they have no faith, yet, if we see the fruites of faith in them, that they have
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have those things that faith brings forth: If you see a man that complaineth he beleeueth not, yet if he loue the Saints, if he endeuour to keepe God's Commandements, if he continue not in any knowne sinne, if hee doe not dare to omit holy duties, nor to sleight them, certainly, this man hath faith: for we finde the effects of it there: although he haue lost one act of his faith, which is the comfortable assurance of a good estate; yet if the first act, by which he resteth vpon Christ, and by which he taketh Christ to himselfe, be there, we may conclude there is faith. When we see smoke, and feel heate, we say, there is fire, though we see no flame: so, when we see these fruits in a man, we may boldly say, he hath faith, though he hath not such a reflect act, as to know in himselfe that he hath it, and so to haue a comfortable assurance of his condition.

On the other side; if a man faith, he knoweth and is perswaded that his sinnes are forgiuen, his conscience is at rest, and yet for all this, we finde no workes, I say, this man hath not faith: for there wants the efficacy of it: So that as the two sones in the Gospell; one said he would goe into the Vineyard, and did not; the other said he would not goe, yet afterwards he repented, and went: so it is with these two; the one faith he hath not faith, and yet for all that, we see, he doth the things that faith requireth, we see the efficacy of faith in him.
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him. Againe, the other faith hee hath faith, and yet doth not bring forth the fruities of faith, he doth not shew the efficacy of faith in his life; the one shall be justifieth, the o-

ther shall be condemned.

As when we take two Drugges, or two Pearles, &c. the one hath lost his colour, see-
meth withered and dead, so that to the outward view, it hath lost all, yet it hath its effi-
cacie still, that such a thing should haue; the other looks very faire, and hath a right colour and finell, but it hath no efficacie in it; wee say, one is a liuely Drug, and a good one, and the other a counterfeit: so, when one man complains that he hath no grace, that he is an hypocrite, and yet hee brings forth fruite worthy amendment of life, and wee fee the working of his faith; I say, this is true faith: On the other side, hee that makes a shew of faith, and yet wants the efficacie of it, he hath no faith. Wee should learne thus to judge, when men professe they haue faith, and wee finde it not by their workes. It should teach both ciuill men and hypocrites to know their estates: for it discouereth both. For when the ciuill man commeth, and seeth that hee doth much of the second Table, and little of the first; and the hypocrite again, doth much of the first, and little of the second; let them consider that faith enableth a man to have re-
spect to all Gods Commandements: it workes a generall change. And as this is true, for the substance,
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Substance, so it is also for degrees: for, if God accepts only effectual faith, then so much efficacie, and so much working as you finde in any man, so much faith there is. If there be no workes, there is no faith; if the workes be few, the faith is a languishing faith; if the workes be many, the faith is great and strong. That is the second Vfe wee should make, to learne to judge aright of our selves and others.

Thirdly, if it be only an effectual faith, which God accepteth, then this justifieth our Doctrine against the Papists; that say, we teach that only faith justifieth, and require no good workes. I say, we teach, that not a naked, but an effectual faith doth it. So that all the difference bewteene them and vs, is this; we agree both in this, that workes are necessarily required to saluation, that no man shall see God without them, without purenesse of heart, and integrity of life. We say, Except men mortifie the deeds of the body by the Spirit, they shall dye; and there is no condemnation to them that walk not after the flesh, but after the Spirit: That is, there is a necessity put vpon men to walke after the Spirit; in this we agree: but here is the difference: They say that faith and workes both are required to justifie; we say, that nothing is required but faith, and that workes follow faith: we say, faith indeed is working, and produceth such effects; so that, whereas they say faith, and
workes; we say faith only, but it must be an effectual faith, a working faith.

If they object that place of James, wee are not justified by faith, but by workes.

I answer, that there is a double justification, there is a justification of the person; so was Abraham justified by faith, as Paul expresseth it, Rom. 4. But then there is a second justification, a justification of the faith that Abraham had, he justified his faith by his works, he shewed that hee had not a dead faith, a liuelesse faith, a faith without workes; but that he had a liuely effectual faith: for he added workes to his faith, his workes wrought together with his faith. So that, if the question be, Whether Abraham was an hypocrite? his workes justified him that hee was none. If the question be, Whether Abraham was a sinner? his faith justifieth him, and shewes that he was made righteous through faith. So, there is a justification of the person, and a justification of the faith of the person: as when a man is said to justifie such an action, or such a cause, the meaning is not, that he will make that just which was vnjust before, but he will make it appeare to be just; so Abraham was declared to haue a justifying faith, by that power and efficacie it wrought in him, in offering vp his sonne.

Againe, it is objected out of that place, that by workes faith is made perfect; therefore it seemes that faith is nothing alone,
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If workes bee not joyned with it.

I answer, that when it is said that faith is made perfect by workes, the meaning is, that faith is made good by workes; the perfection of faith is declared by workes. As one that professeth that he hath an Art, and that he is able to doe this and that; if he doe the worke wherein his Art is shewed, if he make any artificiall worke, by that he maketh good his Art. Or, as when we say, these Trees are good, because they haue (appe in them, they are not dead Trees. Now the Tree is made perfect by the fruit; so faith by workes is made perfect. Not that workes put life into faith; the sap must first be in the Tree, and then it bringeth forth fruit; so there must first be a life in faith, and then it bringeth forth workes. So that, when we say that faith is made perfect by workes, the meaning is, that workes declare faith to be right, as the fruit doth declare the Tree to haue sap.

Againe, if it be objected, (as it is by them) that workes, and loue, &c. are to faith, as the soule is to the body: for, as the body, without the soule is dead, so faith without workes is dead: Hence they gather, that faith is as the body, and that loue, and workes are as the soule: therefore faith justifieth not but workes.

To this I answer; They take the comparison mistyle: For the scope of it is this; as a soulelesse body is nothing worth, it is dead.
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Dead, and no man regardeth it; so is a workless faith. The meaning is not, that workes are as the soule, and faith as the body; but, as a man, when he lookes upon a carcase, and seeth no life in it, no pulse, no motion, no sense, such a body is nothing worth; so when we see a faith without motion, that hath no pulses, that hath no expression of life in it, such a faith is of no worth.

But, you will say, if we be not justified by workes, to what end are good workes required?

I answer, there is end enough, there are motives enow: Is not love a ground strong enough to bring forth good workes? When this objection was made to Paul, Rom. 6. If Grace abound, why may wee not sinne the more; for Grace aboundeth, as sinne aboundeth? he might easilly haue answered, Except you doe good workes, you cannot be sauced; but he faith, How can wee, that are dead to sinne, live any longer therein? That is, when a man is once in Christ, there will be such a change wrought in him, that hee shall finde Christ killing sinne in him, and hee shall be raised againe to newnesse of life, in somuch that he must of necessity doe it; there will be love in his heart, that will set him aworke, that will constraine him: therefore, faith he, are you not baptized into Christ's death? That is, when a man is in Christ, he is dead to sinne, as Christ dyed for him: so that, though
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though there be no such motive, as for a man to get Heauen by his workes; yet, upon the taking of Christ, there is a loue planted in the heart, there is a change wrought in the heart, so that there is an aptnesse in it to doe good workes; so that now a man delighteth in the Law of God concerning his inward man, he desires nothing more then to be employed in it, it is his meate and drinke to doe the will of God. Is not this enough to mover us?

Againe; though good workes be not required for justification, yet this may be a motive: God rewards us, he chastens and afflicts us according to our workes: 1 Pet. 1.15. We call him Father, that judgeth every one according to his workes: That is, if our workes be good, he is ready to reward us; if wee faile, he is ready to chastise vs, as a Father doth his children: therefore let vs passe the time of our dwelling here with fear. So that the Saints, after they are in the state of grace, they may contract a kinde of guiltinessse vnto them, so that they may make their Father angry, they may feele many effects of his displeasure, though they shall not lose his favour for euer: and the more our good workes are, the greater is our reward.

Againe; wee require good workes of necessity, as well as the Papists: wee say, you must have good workes, or else you cannot be saued; so that, except you have repented, except you have loue as well as faith,
except there be a change of heart, Christ is not in you.

We require good works with the same necessity, only they have a different rise, they rise from different grounds. When the Papists are asked what should move a man to doe good workes? They say it is by way of merit, to get heauen; and that is it that maketh all their workes to be of no worth. For, take any natural man, he that hath the most impure heart, may not he, to escape Hell, and to get Heauen, doe all the workes the Papists require, and for the same end that they require them? May he not giue Almes; &c. But to doe it out of loue, that is a thing that no Hypocrite is able to reach vnto: And therefore we say, that the meanest worke, euen the giuing of a Cuppe of cold water, is a good worke, if it proceed from loue: whereas, take the fairest worke, that hath the greatest glory, and splendour, though it be Martyrdom; if it come not from loue, if it be not a fruit of faith, if a man give his body to be burned, and giue all that he hath to feede the poore, if it come not from loue, God accepts it not. So much for the second Vse.

The third Vse that wee should make of it, is this: If nothing be accepted, but that faith that is effectuall, we should learne hence, that, if we will grow in ability to worke, if we will grow in obedience, wee must grow
in faith: for all efficacie must come from faith: for it is onely the effectuallnesse of faith that God requires. That is, if there be any effectuallnesse in man, that comes not from faith, God requires it not: for it is the efficacie of faith which God requires. Therefore, if wee will be enabled to doe the duties of new obedience, labour to grow in faith, that must inable vs to doe what wee doe: if wee haue not the ground, all that we doe is in vaine. Therefore, when we finde any coldnesse, any weaknesse in the Graces wee haue, any languishing; increase faith, and all other Graces will grow. If you finde you cannot pray, when you find your hands weake, and your knees feeble, that you cannot runne the wayes of God Commandements, strengthen your faith, labour to increase your assurance. When the branches are weake and withering, we vse to dung the root; so, in this case, labour to strengthen your faith: for that will inable you to doe much; it is all in all.

This will be of much vse to vs in many cases. When a sinne is committed, we should labour now to recover our selues out of that relapse. What is the way? By labouring to get assurance of the forgivenesse of it. Goe to God to strengthen thy faith, that is the way to get out of sinne.

If there be a strong lust, that thou art to grapple withall, and which thou canst not get
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get the victory ouer, the way is to goe and increase faith, to increase assurance: for, the more faith is increased, the more love, the more the heart is inclined to God: for faith turns the bent of the heart from pleasures, and profits, from a desire of the praise of men, to God: so that, the more faith, the more ability there is to strive against the corruption that is in you.

Againe; if a man finde hee wants patience, he wants thankfulnesse, the way is, not to looke on the Vertues, to reade morall Writers, but goe and strengthen thy faith, and that shall enable thee to doe wonders: otherwise we water the branches, and let the roote alone.

Thus should wee Ministers doe, lay this maine foundation, to build vp our hearers in this, and the rest will follow. This Paul did, that was the great Master-builder, hee layes downe in all his Epistles, the foundation of faith: in his Epistles to the Romans, to the Ephesians, to the Colossians, to the Galatians; and after that hee deduceth particulars, and buildeth on it: so your maine businesse is to consider whether you haue faith, to get assurance of that, and when you haue that, then strive against particular vices, and adorne your selues with particular graces: For, because you labour not to haue this maine grace, this roote and foundation of all the rest, I say, this is the reason why
why those good motions that you have put into you by the Holy Ghost, those motions that you have in the hearing of the Word, and the good purposes that you take to your souls, come to nothing, because they have not faith for their ground.

That general of Faith, must goe before these particulars: Though the Plants bee good, yet, if the ground bee not good, and connaturall, where they are planted, they will not grow. Therefore we finde it ordinarily, that when men have resolutions to giue over such and such finnes, to leave such and such vices, their wicked company, drinking, gaming, and the like; it may be it holds for a day or two, yet this comes to nothing; because the maine foundation is not laid, they goe to worke without faith: when the ground is flesh, and the worke spirituall, how can it liue? for every thing liues in its owne element; and these motions in them, are as the Fish is out of the water: and as the fire, when it is out of its place, dyes and is extinguished; so these good purposes, when they are not particulars that arise from that general of faith, they are in the heart as a thing out of its owne element, and therefore they perish. Therefore, when you have these purposes, know that they will come to nothing, if you take not the right course. Therefore labour to beleue the promises, to bee assured of salvation, that you are transla-
Of Effectual Faith.

To look to faith in our search.

Two ways to increase assurance.

Simile.

Fed from death to life, by an effectual faith: when this is done, you shall finde that your purposes will hold, and till then they are in vaine.

And so againe, this should teach us, seeing all depends upon faith, when wee come to search, to consider what assurance wee haue, that so we may goe the right way to worke. For commonly, when wee consider our estates, we looke what fruities wee haue, what sinceritie hath appeared in our life, and if we finde that weake, we commonly conclude, that our faith is weake also, and so the weake of our sanctification weakneth our assurance; but wee should goe another way to worke: When we finde a weake, we should go to the promises, and strengthen our assurance: for there be two wayes to increase assurance.

One is by the promises, the sure Word, on which faith is built.

The second is by the fruities of sanctification in our selves.

Now when we finde these languishing, we should goe to the first, and the other will be increased by it. Faith worketh in you sanctification, and maketh you to beleue the promise; as exercise begets health, and we are made fit by health for exercise: or as acts beget habits, and habits are means to exercise those acts: So assurance, grounded upon the promise, it enableth, and enlargeth, and increaseth.
creaseth sanctification, and sanctification increaseth assurance: but first see faith, and then the other as fruites of it. If you finde a weaknesse in sanctification, labour to strengthen your faith, and that will increase it: for that is the ground of all.

FINIS.
OF EFFECTVALL FAITH.

The third Sermon.

I. Thess. i. 3.

Remembring your effectuall Faith, &c.

IN the fifth place; If nothing please God, if he accepts of nothing but what comes from effectuall faith; then we should learne hence to judge a-right of our workes: for what workes soever wee doe, they please God no further then hee seeth and findeth some faith in them. The Vse before shewed vs how to judge a-right of our
our faith; this teacheth you how to judge a-right of all the workes you doe, that you doe not mistake in them. For men are very apt to judge amisse of what they doe in this case.

There be many workes that have a specious and faire shew in the view of men, and perhaps in your owne opinion: But if there be not faith in those workes, God regards them not: as, James 2. 22. when Abraham did that great worke, in offering his sonne, (which was the greatest worke that euer he did, and the greatest worke that is recorded in all the booke of God) yet, faith the Apostle there, Do ye not observe how faith wrought with his workes? That is to say, If faith had not set him on worke to doe this, if faith had not beene the Spring to set this wheele on going, God had not accepted this. So, doe whatsoever you will, further then faith works with you in all that you doe, God regards it not.

Therefore you shall obserue in Christ's answer to the Woman of Canaan, in her earnest prayer, in her comming to Christ, her fighting and strivings against the Diuell, her tenderness to her Daughter, her holding out so long as she did; all this Christ lookes over: But when he comes to give his censure of her worke, of her carriage, Oh Woman, great is thy faith, faith he. That was it that set a great price vpon her worke: Matthew 15. 26, 27.

So,
Of Effectuall Faith.

So, take the most excellent, the greatest worke that can be performed, God sets them at no higher a price then hee findes faith in them; he weighs them by that: so much faith as is in them, so farre he accepts them, so farre he regards them. Looke in Heb. 11. you shall finde many glorious workes set downe. All the great workes that Sampson did, all the workes that David did, the works that Gedeon did, the workes that Baruc did, the workes that Moses did, and so along, you shall see there, that there was nothing in all these workes that was regarded, but their faith: all is imputed to faith. And therefore, when you goe about any thing, labour to see faith set you aworke; and know, that as much faith as there is in any worke, so much God regards it, and no further. Iacob had done many good things, that pleased God, yet God, when he would put a marke of his fauour vpon him, when he would calle him Israel, when he would change his name, it was for that great worke of faith, when he prayed all night, when hee would not giue ouer, when he would not let him goe, when hee prevailed with God by faith; now, faith God, thy name shall be called Israel. (As if he should say) Now I will put a name of honour vpon thee. Why so? Not because there was more in that worke, simply considered, as it was a worke: but because there was more faith in it. And it must needes be so: for God doth not
not as men doe, who accept the giuer for the
gift. (If a man come to you with a great
gift, you will accept his person for it.) But
God accepts the gift for the giuers fake:
though the gift be neuer so small, if the giuer
be such as beleuues in him; if his affections
be right, if he doe it out of a right ground;
that is, if he doe it out of a ground of faith,
he is accepted, whatsoever it be. Indeed,
otherwise, whatsoever we doe, we may call it
by our owne name; we may say, he is a pa-
tient man, or he is a temperate man, or these
are workes of Justice, or workes of tempe-
rance: But we can neuer call it godliness,
except it rise from faith, except it come from
this ground; because indeed it is not done to
God. (Marke it) I say, further then a man
doeth a thing out of faith, hee doth it not to
God. For, to do a thing out of faith, is no-
thing else, but when out of persuasation of
Gods loue to me, I doe this thing: meerely
for his sake whom I have chosen, to whom I
give my selfe; one that I know loues mee;
and therefore, though there were no reward
for it, I would serve him. This is a worke of
faith. Now, I say, this is properly godlines.
And therefore, in 2 Pet. 1. when the Apostle
had named Patience and Temperance, lest wee
should mistake, (as if hee should say, There
be many Vertues of this nature amongst men
that belong not to God.) Therefore, faith
he, Adde Godliness; that is, Let it be such
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as becomes a godly man to doe. Godlineffe is that which is done to God; such things and such qualities as have an eye and respect to him, such things please him. What if a man should doe never so much, if it please not God, it is lost labour. It is said, Heb. 11. 6. that Henoch pleased God. Marke how the Apostle reasons: (faith hee) without faith it is impossible to please God: therefore, in that he is said to please God, it must needs be through faith. You know, it is said, Rom. 13. whatsoever a man doth, if it be not of faith, and love, God lookes not to it; you know there can be no love without faith.

Consider but how it is with your selues; If a man should doe any thing for you, you know, hee may have many other ends, hee may doe you many a great good turns; yet, if you be perswaded this comes not out of love to me, nor of true respect to me, you regard it not, whatsoever it bee. If it bee but a small thing, if it be done out of love, you respect it. So it is with God; works that come from faith and love, (for those I reckon to be all one) those he respects wondrously. Therefore we should learne to judge aright of our works; it will helpe vs against that position of the Papists, and also against the common opinion of men.

Every man thinkes that Almes-deeds, doing good to the poore, and doing glorious things, &c. that these are good workes, when
as common actions they exclude, as if they were not good workes: But it is not so; we may doe the greatest workes of this nature, and yet they may haue no excellency in them at all.

Againe, the very ordinary workes of our Calling, ordinary things to men, ordinary service from day to day, if it come from faith, if it be done as to the Lord, he accepts them, and they are good workes indeed. This vse we ought to make of it: If God regard not any thing but faith, we should not be deceiued in our workes which we doe.

Againe, if faith be such a thing, that no workes are accepted without it, that no branch will grow except it come from this roote; if there be no saluation without it, if it be a thing that is most profitable for vs; If thou sayest now, How may I know whether I haue faith or no? I may be deceiued in it. When we hang so much vpon this peg, we had neede be sure that it be strong, and that it will hold vs. I will therefore make this present Vse, in shewing what the signes of this faith, and what the characters of it are, that you may learne to judge aright, whether that faith that sets all the price vpon your workes, be a right faith, or no: You may know it by this:

Where there is a true faith, there is a secret perswasion wrought in the heart, whereby God assures you that he is yours, and you
you are his; as you have it, *Rev. 2. 17.* To him that overcometh, will I give the hidden Manah, and a white stone with a new name written in it, that hee onely knowes that receiveth it: (That is) That is one thing by which ye shall know whether you have true faith or no: Have you euer had any of that hidden Manah? (that is) Have you had such a secret persuasion, which hath beene as sweet as Manah to you, which you have fed on, as they fed on Manah, which giues you life, as Manah gaue life to them? Onely hee sayes it is a hidden Manah, it lyes not abroad, others see it not, but it is Manah that your hearts secretly feede on. So that, wouldst thou know whether thou haue faith? Hath God giuen thee such a stone with a new name written in it, that is the stone of abolution? As the manner was among the Athenians, among the old Grecians; that the sentence of abolution was giuen by white stones, as the sentence of condemnation was blace stones: So (faith he) God will giue him such a secret testimony that he is acquitted, that when he is called in question, (as they were, that they knew not whether they should dye or live; in that case, if they had the white stone, such a man was abolved: So, I say) Hath God giuen thee such a stone, with thy name vpon it? Hath he giuen you such a stone, as you know in the secret of your heart, such as none knowes, but God and your
Of Effectuall Faith.

Gods manner of working faith.

selfe? (that is) Hath hee euer opened the clouds? hath hee euer shewed himselfe to you? hath he cast a good looke vpon you? hath he made your hearts glad with the light of his countenance in his Beloued? (for such a secret worke there is of the Spirit,by which God cheereth and comforteth the heart of a man: that is his manner in working faith.

After the Law hath beene a Schoolemaster to a man, after there hath beene such an inditement,that he hath beene brought in question of his life, when there hath beene a great storme, then he comes into the heart, as hee did into the Ship, and all is quiet. I say, that is his manner, he comes into the heart after such a manner, and speakes peace to a man.) Haue you euer found this worke in your felues, that after much trouble and disquiet within, God hath spoken peace to you, that he hath said to your soules, I am thy salvation? Not that that is absolutely required, that there should be such a trouble going before, For, although it be true, that he neuer speaks peace, but when there hath gone some trouble, but when there hath gone some convincing of the spirit before, which convinceth a man of sinne; yet this you must know, that still the promise is made to the comming, and not to the preparation. And therefore, if a man be at his journies end, it is no matter how he came there. If a man finde that he be in Christ, and hath had such a testimonie from
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from his Spirit, though he haue not had such a worke of humiliation as perhaps he expects, yet know, that the promise is made to that. And if you haue that which the promise is made vnto, is not that sufficient? It is true, as I said, you must haue it really, you must haue it in good earnest, there must goe alwaies a worke of humiliation before the testimony of the Spirit. But mistake not: that turbulent sorrow, that violent disquiet of the minde goes not alwaies before. For example; Take two men, the one is arrested, and condemned & brought to the poynct of death, he makes account of nothing else: A pardon comes to this man, and hee is faued; there was great trouble went before, and hee was wondroufly affected when the pardon came: But now there is another man that is guilty of the same offence, and hee knowes certainly that he shall be called in question, and hee is sure to lose his life, vnlesse his peace be made. Now before this be asted, before that indeed he be put in prison, before that indeed he be condemned, and before his head be brought to the blocke, he is certified that a Pardon is come out for him. This man knowes his estate as well as the other, and he knowes that he had perished without a Pardon, as well as the other; and he makes as much account of his Pardon as the other, and will not let it goe for his life as well as the other.

Now, both these are pardoned, both are

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Sure of life: but there is a different manner of doing it. The one man was affected and much stirred before, he was put into a wondrous aright before: The other man is convinced of the danger, he is in as well as he, although he be not put to that extremity of sorrow, though he be not brought to so neere an exigent as the other: So, if a man be convinced of sinne, if a man know in good earnest, throughly, what the danger is, that he must perish, if he have not this Pardon. Now, I say, if thou haue such a testimony, build upon it: For it is true, that God, before hee comes in the soft voice, he sends a Wind before, that rends the Rockes downe, that brings downe the Mountaines there, so much as makes the way plaine, before hee can come within the soft voice. I say, if the Mountaines be broken downe, (after what manner soeuer it be) that is enough; doe not stand on that; Be sure of this, that if there come a soft voice, thou hauest reason to beleue that, whatsoever preparations were before, which are divers: for God workes sometimes after one manner, sometimes after another.

But now, what is this soft voice? that I may a little further come to expalaine that: for certainly, if he come in the soft voice, that is, the voice of the Gospel, you are sure. But what is it? I take it to be this. One thing is, when there is a clearing of the promise, (for the voice is the very Gospel itselfe:) Now, when wee preach
preach the Gospel to men, and open the promises of salvation, and of life, if God do not joynewith vs now, and cleare them to you, by kindling a light within, that you see the meaning of them; excepthe, I say, doe thus joynewith vs, you shall not be able to build upon these promises. Therefore that is one thing that God must doe: For, though it bee true, the Word is neere you, that you neede not goe vp to heauen, nor downe to hell to fetch it, (for faith Moses, the Word is neere you, the promises are neere, in your mouthes, in the midst of you) yet, except God doe shew them, as cleare as they be, you cannot see them. As when Jesus stood by Mary Magdalene, he was neere enough, but till her eyes were opened, she saw him not. So Hagar, the Well was neere enough to her, but till her eyes were opened, she could not see it. So, when wee preach these promises, when we lay them open as neere as we can, as neere as may be, yet it must be the worke of the Spirit to see the promises, to see them so as to beleue them, and to rest on them. Therefore that is one part of this soft voice, to open the Gospel vnto you. There is another, which is the immediate testimony of the Spirit, spoken of in Rom. 8. 

This Spirit beareth witness with our spirits: when God comes, and by a secret testimony of the Spirit, worketh such a persuasion in the heart, that he is a Father, that he is a friend, that he is reconciled to vs.
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<td>How to know the testimony of the Spirit from a delusion.</td>
<td>But, you will say, this may be a delusion? Therefore you must have both together: know that they are never disjoyned: GOD never giveth the secret witness of his Spirit, he never worketh such a persuasion, such an immediate testimony, but it hath alwaies the testimony of the Word going with it; bee sure to joyne them, be sure thou doest not feuer them one from the other. So that, if you would know now whether you have faith or no, consider whether euer GOD hath spoken this to you, or no; whether euer hee hath wrought this worke in you. For faith, you must know, is wrought in this manner: The Spirit comes, and shewes CHRIST to you, and not onely shewes you his merits, not onely tells you that he will be a Saviour, not only tells you of a Kingdom that you shall haue by him; but shewes you the beauty and excellencie of CHRIST; it shewes you what grace is, and makes you love it, and then hee shewes you mercy: Out of this you come to long after CHRIST, and to say, I would I had him; a man comes to loue him as the Spoufe loues her Husband. Now to this worke hee addes a second: CHRIST comes and tells a man, I will haue thee, he comes and shewes himselle; he discoveres himselle to a man, and speakes plainly, (as in that place wee haue often mentioned, John 19.) and faith to him, I am willing to</td>
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to marry thee. When this is done on the Holy Ghost's part, and we on our part come to resolve to take him, now the match is made betwixt thee and this is faith indeed; when this work is done, a man may truly say, This day is salvation come to me. Now thou art sure that all thy sins are forgiven; now faith is wrought in thy heart. Therefore if thou wouldest know whether thou hast faith or no, looke backe, reflect upon thine owne heart, consider what actions have passed thorow there: for that is the next way to know what faith is, to looke what actions have passed thorow a man's heart: a man may know what the actions of his soule are, for that is the benefit of a reasonable soule, that it is able to returne vpon it selfe, to see what it hath done, which the soule of a beast cannot doe.

Now let a man consider whether such a thing have passed or no; that is, (marke it) whether on Christ's part there hath beene such a cleering of the promise, that thou art so built, that, if an Angell from Heauen should come and preach another Gospell, if Paul himselfe should be living on the earth, and should preach the contrary, thou wouldest not beleue him. Doft thou see the Word so cleerely, art thou so set vpon the Rocke (as it were) that thou canst say in good earnest, as the Apostle said in Rom. 8. I know that neither principalities, nor powers, nor things present, nor things
things to come, nor anything in the world, shall ever separate me from the love of God in Christ, and that because I have his sure Word?

Again, when thou hast such a secret impression of assurance from his Spirit, which will not faile thee, when thou findest this, on God's part, and againe when thou findest this act on thy owne part; when thou sayest, I have resolved to take him, (for a man may know what he hath done) I have resolved to take him for my husband, I have resolved to prefer him before all things in the world, to be divorced from all things in the world, and to cleave to him: This I know, these acts have passed on God's part, and this I have done on my part; when thou findest this wrought in thy selfe, be assured there is faith wrought in thee: when the Law hath beene a Schoolemanster to thee, and when Christ hath spoken peace, and when thou art built vpon him againe; consider if this hath beene wrought.

This is the first means to try thy faith: but, because this may bee an ambiguous means, a man may be deceived in it; therefore faith doth shew it selfe by many other effects. And therefore we will adde to this, (which is the very thing wherein faith consists) other signes; and they are five in number.

First, a man must know that there may be many delusions in this kinde: many Hypocrites.
Critics may have great raptures, they may have great joy, as if they were lifted up into the third heaven, they may have a great and strong persuasion that their estate is good. Satan is very apt to delude us in this kind, to put a counterfeit upon us instead of true faith; therefore we will not content ourselvses with this, but give other marks, that will not deceive. At this time you are to consider, you that come to the Sacrament, is it not a maine thing to consider whether you have faith or no? What do you here else, you have nothing to do with Christ, you have no interest in him; and if you have no interest in him, what do you with the Elements which represent his body and his blood? And therefore you have cause to attend to it. First, therefore, if thou find such a work in thy heart, (for if thou conclude that there is no such work, thou needest not examine further, thou must be sure that thou hast not faith, but if thou hast such a work) if thou wouldst know whether it be really and truly, or whether it be a fancy or delusion, consider:

First, if it be true, it purifies the heart: in Acts 15. 9. faith the Apostle Peter there, God hath put no difference between us and them, after that by faith bee had purified their hearts. So in Acts 26. 18. And thou shalt preach forgiveness of sinsnes to those that are sanctified by faith. So that this you must take as a sure rule: If thy faith be true, it purifies thy
Faith and repentance put together in the Scripture, why.

True faith hath repentance.

Faith, what it is.

2. Obedience.

Heb. 8.8: A Covenant, what.

3. General reformation.

Thy heart, it sanctifies thee. And therefore you see, faith and repentance are always put together. Repent and believe: for they are never disjoined. If thou find the work of repentance be not wrought throughly & soundly in thee, if thou finde thy heart not purified, if thou be not sanctified, if there be not a sanctified disposition in thee, be sure it is a delusion, it is not faith: or, if faith be (as you heard heretofore) a taking of Christ, not as a Saviour onely, but as a Priest; and not as a Priest onely, but as a King too, it must needs be that there must be real obedience, or else it is not faith, thou hast not taken him: If there be nothing but a meere assent, as the Papists affirme in another case; For faith is a taking of Christ, and a giving of our selves to him againe; so that there is a match, there is a bargain, a Covenant betwenee vs, as hie faith in Heb. 8.8. I will make a New Covenant with them. Now a Covenant hath two parts: If God doe this for you, you must doe somewhat on your part, you must love him, and obey him. As in a Marriage, the Husband doth not onely take the Wife, but the Wife also takes the Husband. If faith be such a thing as this, there must needs be a generall reformation of the life, or else it is certaine thou haist not taken him.

Therefore know, that as there is a lively hope, so there is a lively faith: And when it is said to be a lively faith, it intimates that there
there is another, that is a dead faith; that is, there is a kinde of beleeuing, a kinde of taking Christ, a kinde of giuing a mans selfe to him: but yet, (marke it) faith he, it is such a one as breeds no life in thee. Marke, if thy faith be such a faith as hath brought Christ to dwell in thy heart, so as the soule dwells in the body, if it be such a dwelling in thy heart that there be life in thee: for Christ, when he dwels in vs, he acts the soule, as the soule acts the body: As the body now, when the soule is there, is able to move, is able to stirre, is able to doe any thing: So the soule of a man, it falls to the duties of godlineesse, and new obedience, to all good workes; it is ready (as the Apostle faith) to every good worke; it is nimble, and ready to goe about them, you are alieue to righteousnesse. Hath faith so brought Christ into thy heart, that he lyes in thee, as he did in Paul, that thou canst finde and say truely, I am dead to sinne, and live to righteousness? That thou haft mortified the deedes of the body by the Spirit, that thou findest another life working in thee; except thou canst finde this, it is not true faith: for true faith is such as brings Christ to dwell in thy heart, and he dwels there when he revives thy spirit; as it is, I say 57. 13. 14. I dwell in the high Heauens, and with him a so that is of a contrite spirit, to revive the Spirit of the humble; that is, he never dwels, but he giues life. And, if thou finde not such a life in thy selfe, conclude
clude that thy faith is not good. And this you ought the more to marke, because many thousands seeme to take Christ, and to doe much, and yet for all this, they haue not life all the while.

Take two grafts, it may be there is incision made in both, both may be planted, as you often see in Plants, after they bee planted, if you would know whether the grafting bee true or no, if you come a while after, and see one of the grafts dead and withered, you say this grafting was not good, or the stocke was not good, somewhat was amisse: and if you finde it to bud, and that there be life in it, then you say it was grafted indeed, the grafting was good and right. So when a man comes and takes Christ, if thou see thou be grafted, if thou finde thy life tobe the same, if thou finde thou art no more able to pray, nor no more able to doe any duty then thou waft before, that thou lineft in thy lusts as much as ever thou didst, thou haft not that new heart, that new spirit, and that new affection which the Scriptures speake of; bee sure then, that thou art not grafted: for if thou were grafted aright by faith, (for it is that which grafted) there would bee life.

When as the graft is taken out of the former Tree, it beares no more that fruit, but it lines, and beares another fruite, Therefore consider if this be so or no: and that is the reason
reason of that answer of Philip to the Eunuch, in the 8. of the Acts, Vers. 37. The Eunuch professed to believe, and would have beene baptized. Saith Philip, thou mayest, if thou believe with all thine heart. Thou mayest thinke it is nothing; but it is a resolving from time to time to giue vp thy selfe to be Christes servant, to take his yoke, to weare his Liuerie and his Badge. Now Baptisme is but a seal to conforme and testifie this to thy selfe, and to the World, that thou hast giuen thy selfe to Christ: faith Philip, take heede to thy selfe: if it bee a false taking, thou maist not haue him, but if thou believe with all thy heart, thou mayest be baptized. So I say to men, there is a kinde of taking Christ, when a man takes him with some part of his heart, when he resolueth, I confesse it is good, I haue a present disposition to it, it will serve me for such a turne; I am afraid of Hell, it will deliver me from that; in such an exigent, in such a crosse, in such a trouble, that will come vpon me, it will free mee from that: but this is not enough; but, if thou believe with all thy heart, that is, when thou haft summed and reckoned all together, all reasons, and all objections to and fro, thou resoluest altogether to take him in all respects.

Againe, when all thy heart shall come in, that is, when the understanding of a man is fully perswaded of these promises, that they G are
are true, and that it is best for him to take Christ, if the persuasion be good, and the will follow: for that you may take for a sure rule, there is no man that is fully persuaded, and convinced every way that such a thing is best, but the will will follow. If the mind be right, the will will follow, and if the will follow, be sure the affections will follow. For, if a man wils a thing in good earnest, and resolves, I would have it indeed, then his desires will come and be earnest; and if hee be in doubt, feare will come; and if any thing hinder, anger will come and thrust away the impediments: and if he get the thing, there will be rejoycing; and so all the affections will follow; and then certainly, action and endeavour will follow. There is no man that desires a thing earnestly, but where the affections are strong and busy, action and endeavour will be answerable. Now, if thou take Christ with all thy heart, that there is no reveruation, that it is not done by halues, then thou mayest haue him, and the fruites, and all the priviledges by him, so as thou shalt be saued by him. Consider whether this be done, or no.

When we preach faith, you may see what it is in Acts 26. 17, 18. Marke what the message was that Christ sends to Paul, nothing but to preach faith; but what was that? Saith hee, to turne men from the power of Satan, to God, to turne men from darkness.
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to light. That is, to cause them to forsake their former ways of darkness, that they have been ledde into by the Deuill, and to turne them to God, to seeke him. So that then a man is said truely to beleue, when his heart is turned to God; that is, when a man before was giuen to this pleasure or to that pleasure and commodity, his heart was wedded to it, he would have an estate in this world, and he would have credit in the world, and he would have place with men, and he would be some-body in the flesh; his heart was set on these things, he would follow them.

Now faith is nothing but this, wee come and tell you that Christ is offered; if you will be content to let all these things goe, and to turne your hearts to him, that the whole bent of a mans minde is turned the contrary way, and set upon Christ, this is faith indeede, when there is this generall turning of a mans minde from these things. Therefore know, that faith in Christ, and covetousnesse, cannot stand together. When thy mind goeth a whoring after thy wealth, what haft thou to doe with Christ? That is not to take Christ. For, to take Christ, is to turne the minde from these things to seeke him.

Againe, if thou wilt haue praise with men, thou canst not beleue and haue that too; it is impossible. And so for any pleasure, for

Faith, and the desire of satisfying lusts, cannot stand together.
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any lust: dost thou thinke to follow thy pleasure, to seeke that, to satisfe thy flesh, and to haue Christ? No, it is another kinde of taking, and this is not done with that sleightnesse as they did, Jeremiy 3. Thou turned to me (faith the Lord) feignedly, and not with all your hearts: but it is to turne in good earnest, to turne to God vpon sound ground. therefore now let vs come to the examination of this.

Now, if we were not mistaken in it, there would be no question of this: we thinke that faith is nothing but a perswasion that our sinnes are forgien, a perswasion that the promises are true, a perswasion that the Scripture is true, a perswasion that Christ dyed for my sinnes: And thence it is, that men are apt to be deceiued in it: If they tooke faith as it is in it selfe, a marrying of our selues to Christ, with all our heart and affections, when hee hath giuen him selfe to vs, as in marriage, and we are giuen to him, in doing this wee should neuer bee deceived.

If thou wouldest know now if thy faith bee right, examine it as thou wouldest examine another thing.

If you take Wine, if you would know whether it be good Wine, if you finde it flat and dead, if you drinke it, and it heates you not, it warmes you not at the heart, it quickens you not, it revives not your spirits; you will
will say, it is naught, if it were good Wine, it would do this.

If you come to looke on Plants, if you find there no fruite, nor no leaues, you say, this Plant is dead.

So take a Jewell, and when it comes to the Touch-stone, or any way that you try it; you say, it is faire, but it is a counterfeit Jewell, it is a false Diamond, or whatsoever it be.

If you come to take a dramme of Physick, if you take a Drugge, if it doe not worke: Take Leauen and put it into your Dough, if it lower not the lumpe, you say, it is dead Leauen, it is a counterfeit thing:

So I say, If thou finde not in faith this effect, this operation vpon thy heart, that it workes not this generall change in thee, that it fires not thy soule with love to Christ, if thou finde not life in it, and that it bring forth such fruities, if thou finde it not grow, that it put another taste vpon the whole soule, that it leauens it throughout; know that thou art deceived, rest not in it, cast it away, get a right faith, such as will not deceive thee. But I cannot stand vpon this. This is the first signe of effectuall faith.

Before I come to the second thing, know this, (by the way) you that receive the Sacrament, That, if you be unworthy receivers, you cannot doe your selves a worse turne, then to offer to come to the Sacrament without Digression for application to the Sacrament.
out faith, to provoke God more, to cate and
drinke your owne damnation. Now examine
your selues by such rules as this: If you haue
changed your life; If you haue receiued it
heretofore, and continue still in your finnes;
If you say, it is true, I haue done it, I haue re-
turned againe to my gaming, I haue returned
againe to my swearing, to my looseeness, to
my company-keeping; but yet I had a good
meaning, I intended it at that time, well,
that is not enough. If thou hadst faith, thou
wouldst doe it indeed; doe not say, I had
a good meaning: for, if thou hadst faith, it
would not onely worke a good meaning in
thee, but it would worke power in thee to
doe this, that thou wouldst be able to mor-
tifie these affections, it would worke a real
and an effectuall change in thee. Consider,
how faith doth it: faith takes Christ;
when you haue taken Christ, as soone as
ever you haue him, he sends his Spirit into
your hearts, and the Spirit is able to doe all
this, and doth as Saint Paul faith, when hee
had Christ once, I am able to doe all things,
through Christ that strengthens me). So cer-
tainely, when thou hast Christ, as thou
commest to take the elements of Bread and
Wine, if thou hadst taken him indeed, thou
wouldst be strengthened to doe all things, thou
wouldst finde thy heart able to doe this, thou
shouldst finde a change in thy heart, that
thou wouldst doe it without difficulty, thou
wouldst
wouldst finde thy selfe turned and changed, thou wouldst haue new affections, and a new life. And if thou doe not finde this, know that thou haft nothing to doe with the Sacrament, know it before-hand, and know that thou haft had warning giuen thee, that thou receiuest unworthily, and art guilty of the body and blood of Christ; that is, thou committest such a sinne as those did that killed Christ.

What was their sinne that killed him?

They despised him, they mocked him, they knew him not to be Christ, they made no account of him; their greatest worke in killing him, was, they despised him, they mocked him: So thou commest and art bold with him here, it is a despising of Christ: If thou didst reverence him, if thou didst feare him, if thou didst tremble at him, if thou didst know him to be such a one as he is, thou wouldest not be bold to doe it. And therefore, if thou wilt venture uppon small grounds to goe on sinne, and yet come and receive the Sacrament, the Apostle faith, thou art guilty of the body and blood of Christ: that is, thou committest a sinne of that nature, and therefore looke to it.

Secondly, if thou wouldest know whether thy faith be true or no, consider whether thou hast this consequent of it, the Spirit of Prayer: for where soeuer there is a Spirit of faith, there is also a Spirit of prayer: that is, (marke it, To be guilty of the body & blood of Christ, what.

Quest.

Answ.

it, and you shall see the reason why I deliver this to be a signe of faith.) Faith, you know, is wrought in vs by the Spirit of Adoption. Now what is the Spirit of Adoption, but the Spirit that tells you that ye are sons? as in Gal. 4. 6. So many as are sons, receive the Spirit of sons. Now whensoeuer the Spirit tells a man he is a son; that is, workes faith in his heart, the second thing that the Spirit doth, it teacheth him to pray: and therefore those words are added, that you cry Abba Father: that is, the Spirit neuer doth the one, but it doth the other; if it be the testimony of the Spirit. And therefore this is the second signe: If thou haue such a persuasion that the Spirit haue spoken to thee, if thou wouldest know whether this be a delusion or no, thou shalt know it by this: If thou haue the Spirit, it will make thee able to cry Abba Father, it will make thee able to doe two things.

First, it will make thee able to cry; that they shall be earnest prayers which thou makest; thy prayers shall be fervent; they were cold before, thou camest to performe lip-labour, thou camest to doe the duty, to performe it, perhaps every day; but alas, what prayer was it? This shall make thee cry.

But againe, which is the maine, not onely so, but thou shalt speake to him, as to a Father: that is, thou shalt goe to God, and looke vpon him as one doth vpon a Father,
as one lookes vpon one whose loue he is sure of, of whose fanoiu he doubts not, one that hee knowes is readie to heare his requests. It may bee thou haft prayed before, but not to him as to a Father all the while, that is the worke of the Spirit; if it euer giue thee testimony of thy fonneship, it will make thee pray fermenly, and it will make thee pray to God as to a Father: that is to be made able to pray.

But, you will say, euery body can pray: Is that fuch a signe, is that fuch a distinguishing marke and character, to bee able to pray?

My brethren, be not deceived in it: you must know, that prayer is not a worke of the memory, or a worke of the wit. A man that hath a good wit, or a ready invention, or a voluble tongue, may make an excellent praiyer, in his owne esteeme, and in the esteeme of others, but this is not to pray. Prayer is the worke of a sanctified heart, it is the worke of God's Spirit: There is a double prayer, Rom. 8. there is one praiyer, which is the voice of our owne Spirit; there is a second praiyer, which is the voice of God's Spirit in vs: that is, when the Holy Ghost hath so sanctified the heart, when hee hath put it into such a whole-frame of grace, that the heart comes to speake as it is quickned, as it is acted and moued from God's Spirit. Now, faith the Text there, God knows the voice of his own Spirit:
for that makes requests according to his will, he heares that prayer: But now the prayers which are made by the voice of our owne spirit, he knowes not the meaning of them: that is, he heares them not, he hearkens not to them. Consider whether thy prayer be such or no; consider whether thy prayer bee the voyce of God's Spirit in thee.

But thou wilt say, How should I know that?

Thou shalt know it by this, as I said before, Doft thou come to him as to a Father? Another man prays to God, it may be, all his life, but hee comes to him as to a stranger; yea, sometimes he may be very earnest, when it is no prayer, but when he is put to an exigent, he may be earnest, as a Thiefe is earnest with the Judge to spare him: there may be much earnestnesse, although this may bee farre off from prayer. But canst thou come to God as to a friend? Canst thou come to him as to one whose fauour thou art assured of? Canst thou come to him as to a Father? Except thou canst doe this, know that he regardeth not thy prayers.

And this, me thinkes now, when we consider, we should not deferre our repentance, and thinke with our selues, I will repent when I am sicke, I will goe to God in the time of extremity. Well, it may be thou maist doe it; but alas, canst thou come to speake to God now as to a friend, when as thou haist beeene a stranger
stranger to him, and he to thee, all thy life? Certainly thou canst not. And when thou commest and prayest earnestly, when some great cross is on thee, in some great exigent, in the day of death, in the time of thy sickness; know, that though thou pray never so fervently, although thou addest fasting to quicken it, yet it is doubtful whether it be acceptable prayer at all in that exigent. The Scripture gives it another term, in Hos. 7. 14. Saith he, You prayed not to me with your hearts, but you howled upon your beds: it came not out of any love to me, nor from any change of heart, it came not out of a holy disposition in you. Therefore you prayed not to me, when you howled upon your beds: that is, as if he should say, they were no more but howlings. Will not a dog, or a beast, or any other unreasonable creature, when they are pinched, when they are in extremity, will they not cry, will they not moan for help? Your prayers were no more, they were but howlings upon your beds. And what were they for? They were to bee delivered from the present affliction, they were to have Wine and Oyle in that great dearth that was upon them: And so in those cases, your earnest prayers are but howlings upon your beds. And therefore think not that this is prayer, be not deceived in it. And therefore it is the manner of the Saints, if you would know it, when they come to pray, they come boldly...
### Of Effectuall Faith.

| Eph 3.7 | to **God**, they come boldly to the Throne of Grace, as the Apostle faith, **Eph. 3.7. By faith we have boldnesse, and entrance with confidence.** Another man hee prays earnestly, but examine his heart, and he must needes say, Indeede, **God is a stranger to mee, I cannot be confident; it may be he heares me, it may be he heares me not.** Whereas we are required to lift vp pure hands in every place, without wrath or doubting; we are required to come with boldnesse: And know this, that if otherwise thou pray morning and night, if thou make never so many prayers, from day to day, if thou be never to constant in them, **God regards them not,** hee takes them by weight, and not by number, not by labour, not by earnestnesse, which is a thing that may come from the flesh. If thy prayer come from his Spirit, he accepts of it; if not, be sure it is no prayer, and if there be no prayer, there is no faith. 

| Rom. 5.1 | 3. **Signe of faith: Peace.** 

|  | Thirdly, if thou wouldest know whether thou haft faith or no, consider whether thou haue peace: for faith pacifies the heart as well as purifies it, as the Apostle faith, **Rom. 5.1. Being justified by faith, wee haue peace with God.** Now, if thou wouldest know whether thy faith which thou haft be right or no, consider if there be peace there: Haft thou that peace that passeth al understanding? You know now, if a man were in debt, and were ready to bee cast into prison, and saw not how he should escape,
escape, and one should promise him an hundred pounds, which would deliver him; if he believe this friend, he is full of peace and quiet: if thou believe thy pardon to be good, there will be peace.

But, you will say to me, there is many a man hath peace, who hath no faith.

It is true: But I would ask this Question concerning this peace: Is it a peace that comes after Warre? Hast thou knowledge of that enmity betweene God and thee? Hast thou had the sense of it, and after this hast thou beene reconciled againe? Is it such a calm that followed after a storme going before? As I said before, when it hath beene alwaies so with thee, when thou hast had peace, and there hath beene no difference with thee, certainly this is not peace, this is a blinde peace, when a man is at peace, not because he hath escaped the danger, but because he never saw the danger, because he saw not what danger there was. Hence it is, that many men, yea many thousands of men, live peaceably all their liues, and dye peaceably. Alas, the reason is, because they were never acquainted with the Doctrine of Infallification, and of Sanctification, they are strangers to it; and hence it is that they dye with as much confidence as the best Christians; they have no more trouble then holy men: for this is all one, to be sure that I am free from a danger, and not to know it; both breed alike confidence.

Again,
Againe, know that there may bee peace built on fancy, such contentments as a man may find in a pleasant dreame, he is as strongly perswaded as the waking man: So many hypocrites, that haue had some trouble before, and come to haue some peace after, they thinke it sure, when it is built vpon a false ground, and not vpon the sure Word. Therefore consider whether it be such a peace as is well built, whether it be such a Peace indeed that caft out Satan, and thou findest some assaults made by him againe. For, be thou assured, if it be true peace, if Satan bee cast out, he will not let thee alone, thou shalt bee sure to haue thy peace troubled, he will make many rebellions against thee by the flesh and the world: And therefore if thou finde all quiet, that there are no such assaults in thee, that there are no troubles or attempts made on thee, be thou assured it is counterfeited peace: But still keepe this, that if there bee faith, there will be peace; that is, the heart will be at rest, it will be quiet, there will be a certaine security in God.

See it in other things. Take faith in any thing else, and you shall see, so much faith, so much quiet in you. For example, Hannah, in 1 Sam. 1. 18. when her petition was granted, that she beleued it, faith the Text, she went away, and tooke meate, and looked no more sad. That was an argument that she beleued, she tooke meate, and looked no more sad.
f. Take Moses at the Red Sea, Exod. 14. you shall finde that the people were all troubled and disquieted, and that they knew not what to doe: But (marke how Moses carrieth himselfe) Moses was quiet, and stood still, he was not troubled. And why? Because he beleued, and they did not; if they had beleued as well as he, they would haue beene at rest as well as he: (Marke what hee faith) Stand still, and see the salvation of the Lord: and the Lord will fight for you; and therefore feare not. As if he should say, If you did but beleue, you would be at quiet, you would stand still, you would not feare, you would not haue your soules troubled. So, I say, so much faith, so much quiet. Looke vpon David, in Psal. 3. when he fled before Absalom, faith he, Thou art my Buckler, &c. And therefore I laid me downe to rest and sleepe: that is, I was as a man that sleepeas quietly. One would thinke that that was a matter that would breake a mans sleepe, when he lay in that danger, that if Architophel's counsell had taken effect, hee had beene destroyed: and yet now, faith he, I laid me downe and sleept: as if he should say, This is an argument of my faith, my heart is at rest and quiet, so that I can sleepe quietly without stirring. And to Paul see how hee accompts it, how he behaued himselfe, when Cesar told him that he should appeare at Rome before Cesar, he knew that he should be deliuered from Ship-wracke: and though forty men
men had bound themselves with a curse, that they would destroy him, and hee was told of it, yet he made no great matter of it, but said, Goe and carry this young man to the Cap-taine. So, consider whether thy heart be qui-er, and rest upon God or no: for so much faith, so much peace: as in particular, so in generall, for matter of assurance; know, that there is a double peace or assurance: One peace that ariseth from the confidence in the creature, when a man thinkes he is strong in his wealth, when he thinkes he is at rest. The other is from assurance in God; I know that he will be as good as his word; I know whom I have trusted: Let security be built on this ground, and the more security, the more faith. Therfore examine thy faith by peace. I should adde somewhat more in this, and some other signes, which I must referue until the next time.

FINIS.
OF EFFECTUALL FAITH.

The fourth Sermon.

1. Thess. 1. 3.

Remembering your effectuall Faith, &c.

The third Character of Faith, which I named in the morning, but did not fully finish, is this: If we have justifying faith, then we have peace. In this we should take heed. As it is a great mercy to have a true and sound peace; so to have a peace not well bottomed is the greatest judgement in the world; when God gives up a man, that he shall be secure.
and at rest, that he shall not have his minde occupied about sinne, or about matters of salvation ; I say, it is a signe that such a one God hates : if it continue so with him, it is a signe God will destroy him. But yet peace of conscience, upon a good ground, is a signe of faith ; as I shewed in Moses, Hannah, David, and the rest. So farre wee went in the morning.

Now you must know, that all those instances that we brought you, that where there is faith, there is peace and quiet; they were not onely for resemblance, to shew you, that as it is in those other things wherein wee beleue, so it is in the maine ; (as you doe not beleue any particular promise, except you have some quiet in your minde after it ;) but likewise to shew you whether that peace bee good or no, whether that faith be sure or no. For if you beleue the maine, certainly you will beleue the leffe. Therefore consider with your felues, (wee will inlarge this signe so farre) If thou wouldest know whether thy faith be good or no, whether thou haue peace indeede concerning the maine; Consider with thy selfe, whether thou art able to beleue those promises which concerne those particular things which thou haft daily vse of. For there are many promises which thou haft vse of continually, in thy course : thou haft every day some occasion or other of trusting God: See in these how thou doest beleue, whether
whether thou hast peace, and know, that if thou haue not peace in these, it is a signe thou hast not peace in the maine. I will name but one place for it: Looke in Phil. 4. 6. *In nothing be carefull, but in all things let your requests be made unto God:* And then, faith he, *The peace of God which passeth all understanding, shall preserve your hearts and mindes in Christ Jesus.* Marke the opposition; faith he, *In nothing be carefull,* when matters of trouble come, when crosses come, when great businessses come, wherein thou knowest not which way to turne thee, (faith hee) in such a case be not thou carefull; doe the thing, thou must haue so much care as to fet thy head aworke, as to deuise what to doe, and to fet thy hand aworke to act it; but let there be no sollicitude to disturbe and disquiet thy affections within. *Let thy requests be made knowne to GOD;* then, *the peace of GOD which passeth all understanding, shall keepe thy heart and minde in Christ Jesus.* As if hee should say, *if thou be not able to doe this,* it is an interruption of that peace, it is a contradiction to that peace, which passeth all understanding, that keepe thy heart in communion with Christ: if thou be not able to cast thy care on him for other things, that peace belongs not to thee. Where there is a secret intimation, not but that men may haue this peace, and be inordinately carefull, but ordinarily it is not so. He speakes not of such infirmities as
the Saints are subject unto by distemper, but of an ordinary course.

Consider now, what thou dost for the things of this life: Saith Christ, Math. 6. Oh you of little faith! Why so? What was the signe of a little faith? Saith Christ, Doest thou thinke that hee will close the grasse of the field, which to day is, and to morrow is cast into the oven? Doest thou thinke that he will provide for the yong Ravens that call upon him, and wilt thou not believe that he will doe so for thee? If thou doest not believe this, thy faith is nothing. If thou believe little, thy faith is little. Consider that, consider how you carry your selves for the things of this life: doe you thinke that God will doe the maine, and will not doe the lesse? Doe you thinke that he will giue you Christ, and will he not giue you other things? The same faith, that takes hold of the maine promise, is it not ready to take hold of the lesse, and to depend vpon it? God is able to doe the greatest, and is hee not able to doe the lesse? Therefore, I say, in such a case, as Christ faith, Ioh. 3. 12. to Nichodemus, if (faith hee) I come and tell you of earthly things, and you believe me not, how would you believe, if I should tell you of heavenly things? So I say, if you will not believe. God concerning earthly things, when hee promiseth these, how will you believe him for the greatest matters of salvation? How will you believe
beleeue in him for the giuing of Christ? How will you beleeue in him for the raising of you vp at the last day? Therefore, consider whether you be able to doe this or no: and know, that if there be faith, if you haue faith for the maine, you will haue faith in particular cases.

As for example, to giue you some instance, Gen. 24. 7, when Abraham had a particular occasion to send his servuant to get a Wife for Isaac ; faith the servuant, Suppose the woman will not come with me: See now what Abra- hams answer was : That God which tooke me from my Fathers House, and hath made me many promises before, (that is; God, that hath done the greatest matters for me, that hath promised me the blessed seed, in which all the Nations of the World shall be blessed; doest thou thinke hee will not helpe mee in such a particular?) hee will send his Angel before shee, and will certainly giue thee good successe.

Consider what you doe in such cases as these: these are things which you haue continuall use of; you are put many times to such exigents, that you shall haue somewhat to trust God for, and you will be tryed in it.

So likewise Peter, that trusted God for the maine, when it comes to the particular case, that hee is bid to lanch out into the deepe, when hee is commanded to draw
4. Signe of effectuall faith, To hold out in cleaving to Christ. To hold out implyeth 3. things.

First, when it shall cleave constantly to Christ; which none can doe, that take Christ:

Secondly, when it will take no denyall.

Thirdly, when it is content to waite in prayer, and not be weary and give ouer.

I say, if you would know whether your faith be effectuall, you shall know it by your holding out, whether it cleave constantly to Christ. If thy faith be ineffectuall, (as you haue heard the last day) it comes either from mis-information, (you know not what Christ is,
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is, nor what it is to take him; you looke for other things from him: when you see what it is, if your faith be not effectuall, you will goe backe:) or else you take him out of feare, or out of love to his, and not to him; or else out of false and slender grounds. Now if you would know whether your faith bee such a faith or no, consider if it hold out, if it cleaue to him.

If thy faith come of mis-information, when thou hast experience of Christ, when thou seest what hee requires at thy hands, when thou considerest and understandest what he puts thee to, there is an end, thou giuest ouer.

If thy faith come of feare; as soone as the stome is ouer, as soone as those troubles in minde, those disquiets in conscience are past, there is an end, thy faith cleaues to Christ no longer.

If faith come out of love to his, of love to a Kingdome, nothing but Hell and Heauen and some present commodities that moue thee; when better things are offered, that are more present commodities, there is an end of it.

Againe, if it be out of false, slender, and flight grounds; when stronger reasons and objections come, that faith ceaseth likewise. But now then, when thou findest that thy faith holds out, when all these are past, when all these are taken away, when the feare is gone,
gone, when such an offer is made, when all the objections are made that can be, this argues that faith is found and good. Consider therefore, whether thy faith cleaves fast, and constantly to Christ, or no; whether it hold out, when those flashes and good moods will not, whether it overcomes, when it is assaulted by the Gates of Hell coming against it. That is, when a man's faith is good, it is built upon the Rock, upon such a Rock, that if the Devil himself and principalities and powers come, with all their strength, and all their wit, with all their temptations, and devils, if faith be found, it will hold out, the Gates of Hell shall not prevail against it. The Woman of Canaan, she had a shrewd tryal, when Christ tells her she was a Dog, in plain terms, and when it came from Christ himself; and yet when her faith was good indeed, she could not choose but she must cleave to him, she would not give over, there was a strong faith; that did knit her heart secretly unto Christ, there was the ground that she held out, notwithstanding all objections; although, it may be, she knew not how to answer them, yet she let not go, and that was a sign her faith was good: So, consider whether thy faith hold out when thou art put to such tryals as these.

Againe, consider whether thou wilt receive no denyall when thou commest and seekest to him; when thou commest to
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seek faire at Godts hands, when thou commest to seeke forgiuennesse of sinnes, consider whether thou art able to hold out, though hee deferre long before hee grant it. There is no grace that God giues, but hee hath tryals for it afterward: Hee giues thee the grace of Patience, he will put thee to it, thou shalt haue some crosse, some affliction or other.

If hee giues thee Loue, hee will doe as hee did with David, hee will see whether thou wilt forfack him, or no; hee will make thee an offer of preferment, an offer of wealth, of praise, of somewhat or other, to see if thou wilt part with that for his sake, or no.

If the giues vs Faith, hee often tryes vs in this case, hee denyes vs long, hee wrestleth with vs, as he did with Iacob, he makes many shewes of going away. Thus, we know, hee dealt with Daniel, as soone as hee beganne to pray, the answer comes, that his request was granted; but God would not let him know so much; hee lets him goe thoro with the worke, hee lets him seeke earnestly, and then hee reveales and makes it knowne vnto him. So, perhaps God intends thee good, but hee will put thee to the tryall, consider therefore if thy faith hold out in such a case.

Againe, when thou haft gotten an answer, perhaps, after thou haft gotten thine answer,
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If ever, thou must wait long before the thing it selfe be giuen thee: Therefore consider if thou be content to wait for it: for that is the property of faith, to be willing to wait, as David often repeats it, I waited upon the Lord. You know, Abraham, how God tried him that way, when hee made him a promise of a seede, of a Sonne, you know how long he waited for the performance. So Isaac, he waited long, before hee had those two sonnes, Iacob and Esau. So God will put thee to it to wait, it may be, for matter of justification; that is, he will not shew himselfe, he will not speake peace unto thee, he will not giue thee a good looke; but yet he giues thee a secret strength that thou shalt wait, thou shalt not giue ouer, thou shalt stay till hee speake peace; that is, till thou haue comfortable assurance, till thou haue the full testimony of the Spirit, as thou hast a secret testimony at the first working of faith. And so for matter of sanctification; It may be, God will suffer some strong lust to wrestle with thee, to contend with thee, as hee suffered in Paul, he will put thee to wait, before he will giue thee victory over it. If thy faith bee good now, thou wilt consider that hee hath sworne, hee hath made an absolute promise, that he will giue the Holy Ghost to those that are in Christ, that no sinne shall overcome them, or haue dominion over them. If once thou comest under grace, if thou haue faith, thou
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thou wilt never give over, but wilt be content to wait, and to continue still straining and wrestling with it, thou wilt never lay downe the waiters, as a man that is overcome, as a man that is discouraged, as a man that is wea-rie of the fight.

And so for matter of deliuerance, perhaps God will let a crosse lye longer vpon thee: if thou haue faith, thou wilt not make haste, thou wilt be content to wait: Habac. 2. 

The vision is for an appointed time, it will not lye: Therefore, faith he, wait, it will come, it will not fly. That is, there is a certaine time that God hath appointed for thy deliuerance, before he will giue thee such a particular mercy; consider whether thou be able to wait in such a case: for, if there be faith, (marke it) a man will be sure to wait, and not to giue over: as in Lam. 1. it is given there as a signe that faith is vnfound; they had so much faith as to come to Christ; but that was a signe that their faith was faulty, and vnfound faith, that it was not able to waite to the end, but gave over.

If a man were sure now, that such a man were in the house, that he must speake withall, hee will waite till he come out, if hee be sure he be there. If thou be sure of God, if thy faith be found, though he do not answer thee presently, in many particulars, yet thou wilt be content to waite vpon him. Therefore this will shew that many a mans faith is vnfound,
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Vnfound, slighth, and vnffectuall, that they have so soone done, that they are ready to doe much in flashes, in some good moods, on a Sacrament day, it may be, or in the time of sickness, or when they are affected with some Sermon, or upon such an occasion; but, if thy faith were right, it would hold out, it would cleaue to Christ, it would goe thoro-row with all tryals, thou wouldest receive no denyall, it would continue waiting vpon him. This is the fourth signe.

Laft of all, you shall know faith by the concomitants of it; and they are foure, Loue, Hope, Joy, and Humility. If there bee Faith, if thy Faith be good, it will alwaies have Loue joined with it; as the Apostle Peter faith, in 1 Pet. 1.8. Whom though you have not seen, yet you love him. And you know the place in Galath. 5. Faith which worketh by love. That is, Faith which begets Loue, and such a Loue as sets a man on worke. But it is a thing that needeth no prouing: you cannot deny it: you know how they are joyned together in the first to the Corinthians, chap. 13. Faith, Hope, and Loue. And it must needes be so, that, if thy faith be good, it will have Loue joyned with it. For, if thy faith bee right, thou lookest on God as vpon a friend, as vpon a Father; now thou lookest vpon Christ as on one that is married to thee; thou lookest on him as vpon one that loves thee, and hath giuen himselfe for thee. Now if
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if thou see this, and art persuaded of this indeed, if thou thinke and art persuaded indeed that he loues thee, loue will beget loue, as fire begets fire. Therefore, if thou wouldst know whether thou hast taken Christ indeed, consider whether thou loue him or no.

But you will say you loue Christ: I hope there is no great question of that.

Salomon faith, Every man will make shew for fashions sake, of goodnesse, but where can you finde a faithfull man? So may I say of Loue: Every man faith, hee loues, but where shall one finde one that doth loue indeede? Therefore consider, doest thou loue in good earnest.

You will say, How shall I know it? It is not a place now to stand to give notes of Loue: we will only shew now, that Loue is a sure companion of Faith, and that Faith is not good, if Loue be not there, But yet I say, if thou loue him, thou shalt find that in thine owne heart, thou needest not goe far for a tryall of that.

Loue is the most sensible, the most quicke, and most active affection of all others. Consider, if thou loue any creature, or any thing, any man or woman, doest thou not seele thy affection stirring in thee? doest thou not find thy heart thus longing after them whom thou affectest? thou delightest to be in their company, in their presence, thou desirest to be with them.
them. So that, if a strangeness growe between you at any time, thy heart is not at ease till all be right againe betweene you: So, doest thou loue the Lord Jesus? Doest thou keepe his Commandements? Doth a man professe to loue God, and cares not to vexe him, and anger him?

Againe, Doest thou hate sinne? Doest thou thinke to loue God, and not to hate that, which he hateth? If a man loue God, he is holy and pure, and there is no man that loues the one contrary, but he must needes hate the other. There is no man that loues light, but he must hate darkness. If thou loue God, in his person, in his purity, in his holinesse, thou must hate sinne; and this hatred is generall; thou wilt hate all sinne, if thou hate any, and hatred will breede the destruction of a thing.

Againe, Doest thou loue God? art thou willing to doe any thing for his fake? Doest thou reckon matters of greatest difficulty easie to doe; as Jacob did make it a matter of ease because of loue?

Againe, Doest thou loue the Saints, those that are like him, those that are of such a disposition as God is of? Shall a man say hee loues the purity and the holinesse of God, which hee hath not seene, which is hidden from his eyes, when he doth not loue the holinesse and the purity that hee sees in his Saints? For there it is taught in a visible manner.
manner in the creature, where you may see it more proportionable to you. It is a hundred times more easy to love godliness in the Saints, then in God himselfe, because hee is remote farre from vs, and they are amongst vs, and are visibly seene. Therefore, except thou lovest the Saints, which thou seest holliness in; except thou seest thy heart inwardly, to love them with a natural affection, as it were, that thou lovest them whether thou wilt or no, thou dost but pretend.

Again, Doest thou love Christ? Art thou willing to part with any thing for his sake? Love is bountifull: Thou sayest thou lovest God: What if he will have some of thy wealth? What if he will have thy credit? What if he will have thy liberty for his sake? If thou love him, thou wilt be content to doe it. Therefore, consider if faith have begotten such a love in thee, so that thou canst truly say, though thou hast not seen him, yet thou lovest him.

The second concomitant of Faith, is Hope: If thou hast Faith, thou hast Hope. And this distinguisheth a Christians faith from the faith of Reprobates, from the faith of Devils, from the temporary faith that others are capable of: you know, the Devils believe and tremble: He faith not, The Devils believe and hope; for that they do not, Hope is a property of Faith, where there is Faith there is Hope. Now you must know, that a
man hath never faith to believe, but hee
hath hope, which makes him expect what he
belieues. If a man haue a promise of so much
money which he needes, he hopes for the
performance of it, and quiets himselfe, when
he casts his thoughts vpon it, hee is at rest:
when a man believes it, hee hopes for it.
Take an Heyre that hath such possessions,
which is yet a Ward, and is yong, he hath
not the Land in possession; but (marke) what
hope he hath, it is not a vaine hope, but such
a hope as puts other conceits in him then o-
ther men haue, puts another fashion vpon his
actions, it makes him neglect many good
things he would doe; he will not be of such
a calling, he will not be diligent: for hee
hopes, he makes account of it: See how such
things worke vpon a man, which he is not to
haue in 7 or 8 yeeres after, perhaps. So thou
hopest for Heauen, it is not a vaine hope, but
it is a hope that will make thee carry thy selfe
after another fashion, it will make thee so
minded, that thou wilt haue an eye to it, and
every man that lookes on thee, may see that
thou haft an eye to it: So that faith is ac-
 companied by Hope. But now you must not
say, that if a man hope, therefore there is no
feare mingled with it: for you must know,
that a man may haue Hope that is true and
good, and yet may haue feare mingled with
it. For this you must know, that if there be
nothing but hope, it is a signe that that Hope
is
is not good. And therefore thou hast so little reason to be discouraged, because thou hast some fear mingled with thy hope, that thou hast the more cause to hope, and to think that thy hope is good, because there is fear mingled with it: for know, that there is a certaine sort of men, that have neither faith, hope, nor fear; as Atheists, that have some hope, but no fear; as Devils and desperate men, that have some fear, but no hope; as presumptuous men, which have but a shadow of faith: But those that have hope, and fear mingled with it; that is, those may rather hope, that that hope which they have, they may be so much the more confirmed in it, because they have some fear mingled with it.

Therefore consider, whether thou hast hope or no: Consider in what manner it is joyned with faith. When thou belieuest that Christ is thine, that Heauen is thine, that thy sinnes are forgiven, and that thou art a sonne of God, but these things thou hast not yet, thou art as any other man, there is no difference betweene thee and them, thou hast no more in possession then other men, that walke with thee; now comes in Hope, and that expecteth that which is to come, that holds vp thy head, as it were, that; though you have nothing at all for the present, yet that Hope will comfort you, that though you have troubles, and crosses, and a
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<th>3. Joy.</th>
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<td>thousand things more, to obscure and blot your faith, and the waves goe over your head, that you are ready to be drowned, this hope holds you above the water, and makes you expect with comfort that which is to come: and not so onely, but, I say, it is a liuely hope, a hope that sets a man aworke, a hope that purgeth him. For, you know, that that a man hopes for, he will endeouer to bring it to passe, it is such a hope as will not faile you, but will continue as well as Faith it selfe.</td>
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<td>Thirdly, the third concomitant of Faith is Joy: Romans 15. 13. The GOD of hope fill you with joy, through beleewing. If you haue beleued, you haue Joy. So in the first of Peter, chap. 1. ver. 8. In whom you have beleued: (faith hee) Whom, though you haue not seene, yet you beleue in him, and joy with joy unspeakable and glorious. (As if hee should say) If you beleue in him, you shall know it by this, Whether doe you reioyce in him, or no? Consider that, where there is Faith, there is Joy. And it must needes be so: As, you know, he that had the Pearle went away reioycing; and the Kingdome of GOD consisteth in Joy, and Peace, and Righteousnesse. And therefore, where there is Faith, there certainly is Joy. And therefore consider, and examine thine owne case: Haft thou this reioycing in CHRIST? this reioycing in the Doctrine of Justification, and forgive-</td>
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neffe of sins. It we shoulde examine mens faith by this, we should finde that there is but a little Faith in the World. Examine your selues, you that now heare mee, that heare this Doctrine of Faith; it may bee it hath beene burdensome vnto you; it may be it is a thing you care not for; To heare of Justification, and forgiuenesse of sins, they are things at the leaft, that, it may be, you take no great paines for; you doe not study them, you doe not prize them much: but, if you were forgiuen indeed, you would prefer it before all other ioy, it would comfort you above any thing. If you would fay, what you would heare above all things else, you would heare of matter of forgiuenesse. A man now that hath knowne the bitterness of sinne, and afterwards comes to the assurance of forgiuenesse, (that is) to haue Faith indeed, I fay, he will rejoyce in it above all things else: all worldly ioy would be nothing to it. Therefore consider whether thou haue such a Faith or no; if thou haue not, certainly thou haft not Faith; and it is a sure signe that will not deceiue you; There is no man that hath it, that hath not Faith; and wheresoeuer there is Faith indeed, there is extraordinary great rejoycing in Christ.

But, you will fay, Many a man may haue ioy; the second ground recieued the Word with ioy: and those that followed John the Baptift,
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rejoyced in his light: and in Heb. 6. the Apostle faith, they have tasted of the good Word of God; they have tasted with sweetnesse; that is, they have had joy in it.

It is true, we confess there is a false joy: and therefore, if thou wouldst know whether the joy which thou hast be good or no, consider these three things.

First, consider whether thy faith hold out in tribulation or no. Therefore the Apostle addes, Rom. 5.3. not only so, but we rejoyce also in tribulation. As if he should say, those that are hypocrites, those that have a false faith; there may be much rejoycing in them for a while, but we rejoyce in tribulations; yea, we not onely rejoyce in tribulation, but our joy is increased by them, they are as suell, they add to our joy: as in Act. 5. the Disciples went away rejoycing, because they were accounted worthy to suffer for Christ. Whereas the second ground, when persecution comes, there is an end of their joy. Therefore consider whether thy joy will hold out or no.

Againe, consider the greatnesse thereof: you know those words are added, 1 Pet. 1.8. rejoycing with joy unspeakable and glorious. If it bee right Joy, it will bee such a great Joy, it will exceede all other, it will be like to that joy in Harvest, as Isay speakes, it will be a Joy unspeakable for the greatnesse of it; such a Joy, that at the least is so great, that whatsoeuer comes, yet it exceedes it.
the other temporary Christian may have joy, but it is not so great, but some other joy will come, and overcome it, and drowne it, and put it out.

Therefore, in the second ground, as their humiliation was slight, so was their Faith, they had a little humiliation for their sinnes, and they tooke Christ in a more remisse manner. And as their Faith was, so was their joy, all slight. But now, when Faith is found and good, that Joy is accordingly great, it is a great Joy, that, at the least, overcomes all other; that, take what joy you will, if a man could have an earthly Kingdom heere, if a man could have as great pleasure here as mans nature is capable of, if he had never so much praise, and glory of men, (these things we naturally rejoice in) a right Christian, that hath Faith indeed, will not so rejoice in these, but that he will rejoice in Christ above them. If thy Joy therefore be so great, that it overcomes and exceede all other, be sure that Joy is good. But yet we must have one thing more in Joy. In whom, though you have not seene, yet you joy with Joy unspeakable and glorious. That is, if it be such a Joy as is right indeed, which is a testimony of faith, that it is a signe thou beleuest, it is a Joy that is glorious, it is a Joy that is glorious and spiritual. Now an hypocrite may rejoice, he may rejoice in Christ, he may rejoice in the Kingdom of God, and the assurance he hath of it,
and he may reioyce in the hope that he hath that his sins are forgiuen; but all this while, he reioyceth after a carnall manner: as you know, a man may reioyce in spirituall things after a carnall manner, as a man may reioyce in a carnall thing after a spirituall manner. Therefore the ioy of Hypocrites, when it is at the best, it is but a carnall ioy; there is something there that his flesh is able to reioyce in, it may be he had some feare and terror in his conscience, and after this comes a perfwasion perhaps that his sinnes are forgiuen him; and that he is in a good estate, that same fleshly feare and griefe before, that worldly feare and griefe will haue a Joy an. fwerable to it, a naturall ioy, and yet it may be great, it may be a great flafh of ioy, that may be as a Land-flood, make a great fheuw, which because it hath no spring, is foone dry-ed vp, but it makes a great flafh: and therefore in that, Heb. 6. they tafte of the good Word of God, and of the powers of the world to come. I take this to be the meaning of it, (not as it is commonly interpreted, That an Hypocrite may tafte of the good Word of God, and of spirituall priviledges, he may tafte of them, but not drinke deepe of them, but this is certainly the meaning of the place,) They tafte of some things in the good Word of God, which was sweet to them. Now, in such men there is nothing but flesh. (Marke) If a temporary Christian beleuues for a time, he hath ineffetual
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Ineffeectuall faith, in such a man there is nothing but flesh. That conclusion must be set downe: and if there be nothing but flesh, there is nothing can taste but flesh; for there is nothing else to doe it, and the flesh tastes nothing but objects that sute with it selle. What shall we say then? There is somewhat in him that pickes out, that in these spirittual comforts, in these spirittual blessings, in this good Word of God, he pickes out that which sutes with his flesh: That is, such a carnall man may be able to reioyce in the Word. Doe you not thynke that such a good Word of God may make carnall men reioyce in it? May he not taste such sweetnesse, as to take vpon him the profession of Religion, and to bring forth fruit, and to hold out long? No doubt there is. Are there not such things in that which wee propound in the Gopell? To tell men of a KIngdom of saluation, of the louse of God, of the precious promises, of an inheritance, of escaping of Hell; may not a fleshly man, a man vnregenerate, may he not see, and reioyce in these? He may; and hath such a taste as is there expressed.

Consider now therefore if thy Joy be right; If it be a signe of faith, if it be good and found, if it be a Joy that is spirittual and unspeakeable; that is, if it be a Joy that is so great as that it exceeds all other joyes; if this Joy doe but hold out in tribulation, it is a certaine signe thy faith is good.
Now, last of all, the last concomitant of Faith is Humility. If thy Faith be right, it will bring that with it, to make thee humble and vile in thine owne eyes: For what is true faith? It is that which brings Christ into the heart, as you have heard oftentimes; that which knits Christ and the soule together, it is that which causeth him to come and dwell with thee. Now wheresoever Christ comes to dwell, he comes with a light, hee shewes the creature his vilenesse, he makes a man see his sinne, he makes him see what creature he is; whereas another that hath great hope, and profeseth that he hath much assurance, his heart is lifted vp, and not cast downe. Such are not men which thinke themselues vile, and naked, and miserable, but they thinke themselues better then other men, they are forward then others in any thing, they thinke other men are not like them. And therefore they are ready to be more bold and venterous in any thing, they are ready to take vp opinions, they are ready to strike out this way or that way. But now a true Christian is humbled with it, because when Christ comes into the heart, he makes a man to see his vilenesse. As, you know, when God drew neere to thee, when he came neere him indeed, then he abhorred himselfe in dust and ashes, then hee saw what a one he was, he saw not before, he thought the contrary, but when God drew neere indeed, that made him manifest.
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So it was with ifay, when he saw God upon his Throne, and the Angels about him, when he saw his holiness, then, Woe is me, I am undone, because I am a man of polluted lips: He was so before, but when he drew neere to God, he saw it.

So Peter said, depart from me, I am a sinfull man, when he saw Christ, when Christ came neere him, when he manifested himselfe in his Divinity, that he saw God in him; for so he did by that Miracle that amazed Peter, and cast him downe, and made him see what hee was. So David, when God drew neere to him, and promised to build him an House, to give him a House that should be eternall, to give him the Mefiah, whose Kingdom should never end, (for that is included in the giving him a Kingdom for ever, and a House that should have no end:) when God vouchsafed him so great a favour, we see, David was never so cast downe as then in the sight of his owne vilenesse, he was never so little in his owne eyes, he never said so much as he said then. Now, (faith he) what is David? What am I, or what is my Fathers house, that thou shouldest regard me thus, that thou shouldest bring me hither? This is Gods manner, when he comes into a mans heart, when he speakes peace indeed, when Faith is a right Faith, that brings Christ to dwell there; I say, it makes a man exceeding humble. Therfore the spirit of Christians is a meeke spirit, they are humble,
and gentle, they are little in their owne eyes. Consider whether thou hast such a disposition bred in thee, or no: it is a signe thy faith is good, if there be; if there be not, it is a signe thy faith is not true. So much for the signes of faith. I make haste, because I have one Vse more to adde.

If nothing be regarded of God but effectuall faith; that is, if that be the vertue of faith to be effectuall, or else it is nothing worth, then we should learne hence, not to let that be wanting to our faith which is the excellency of it, which is the vertue of it, which is the proper quality of it. As, if it be the vertue of a Horse to goe well; If it be the vertue of a Knife to cut well; If it be the vertue of a Soldier to fight well; or whatsoever you will instance in, whatsoever vertue it be, or whatsoever thing, you labour to find that in it, whatsoever be wanting; (for every thing hath some proper excellency, some speciall vertue wherein the thing consists.) Now, to be effectuall, to be working, to be operatue, If this be the vertue of Faith, (as it were) if this be the character and excellency of faith: Let not this therefore be wanting in faith. What is that then thou shouldst doe? Vse thy faith, set faith aworke, liue by it.

You will say, This is more then I can doe; this is God's action, he must set faith aworke, and worke this in me.

I say, thou art able to doe this of thy selfe,
when thou hast faith once. I speake to those that haue it, and this exhortacion is to you. If you haue faith, use it: many haue it, that doe not use it. This is a thing that you are able to doe: For though God worke in you all the worke of faith, as it is receiued; yet know, he doth not worke in you onely, but by you; he makes you instruments: you are not as dead instruments, but as living instruments, to move of your selues. It is true, that before you haue faith you are able to doe nothing; but when you haue it once, then you are able to use it. Before a man hath life, he is not able to stir, but when he hath life once, then he is able to move and stir him selfe, for there is life there. when the Lampe is once lighted, you know you may feede it with Oyle, and if you put more Oyle to it, you shall haue the greater flame: There is light, and you may increase it; indeed the difficulty is to light it; and that is God's worke; he kindles the first fire, hee workes faith in the heart: But now, when thou hast it, learne to use it. Dost thou thinke a necessity lyes upon you to use other Talents that God hath put into our hands, and will he not require that thou shouldst use the Talent of Faith? Wilt thou wrap that in a Napkin, and let it lye dead by thee? Will not he call thee to an accompt for it? What folly is it, (my brethren) you haue faith, which is so exceilent a Grace, able to doe so great things as it is, and yet you will not use it. There are many
many Christians that have Faith indeed, and yet will not set it on work. How great things would it doe, what a reward would it bring? As Aristotle faith of habits, That if a man have no more but a habit, and use it not, there is no difference betweene the wisest man and a foole; for what are habits for, but for action? what is the Tree for, but for fruit? The habit serves but for the act; and this is according to the judgement of Scripture, in Rom. 2. God rewards not men according to the habits they have, but according to their workes. Therefore thinke not that thou shalt be rewarded according to thy habits of Faith which thou hast, though it be true that that sanctifies thee, but God doth reward vs according to the use of our faith, according to the workes that our Faith doth bring forth, according to the efficacie of our faith. It is true, the taking of Christ is one work of Faith, thou shouldest set it aworke to doe that; and besides that, all the workes of sanctification are all workes of Faith; all thy life long, every houre thou hast somewhat for Faith to doe. Set thy faith aworke, and thy reward shall be accordingly.

And againe, if thou use not Faith, thou shalt have little enough of it; the using of it is that which strengthens Faith. It is God's usual manner, when he giues Faith to a man, to giue him exercise, to keepe his Faith breathing, as it were; hee will be sure to have somewhat wherein hee will put him to it, some
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some tribulation, he will put fire to it, to cleanse it. And therefore we should learn to make use of our Faith, to set it on work.

It is a general rule in all things, and as true in this. If a man have an estate, what is he the better to have it, if he do not use it? To have a friend, what is a man the better if he do not use him? Shall a man be a Favourite of a Prince, and get nothing by it? Faith makes a man a Favourite of God, a friend to God; and will you make no use of God? It is that which he expects at your hands; will you have God in vain? Shall he be your God, and will you make no use of his power, of his wisdom, of his ability to hold you up, to help you upon all occasions? You should make use of him; all that is his, is yours, if you make use of it by faith.

Again, shall men have such privileges as we have by faith, and shall not we comfort our selves by them? What is it for a man to have great estates, great Titles of Honor, and Houses, and Lands, if a man do not think upon them, that these considerations may cheer him? We should do so with faith, this is the use of faith.

Again, if faith be used, it is able to do much for us, if it lye still, it will do nothing. You know what they did, Heb. 11. They having faith, it made them do that, it was but the use of their faith: So it is with us; Looke how much thou usest thy faith, so much thou shalt

Heb. 11.
of effectuall faith.

Shalt be able to doe. Therefore Christ faith, be it according to thy faith: that is, not according to the habit of thy faith, that lyes dead, as a Talent wrapped vp there; but, be it vn to thee according to the ufe of thy faith. If thou set faith on worke, it will be able to doe great things, it will be able to doe wonders, it will be able to overcome the world, it is able to worke righteousness, it is able to preuaile with God and men, it is able to goe thorow the greatest matters.

But, you will say, How shall I ufe it? That is the thing indeed which I purposed now to haue shewed, how faith must be ufed, how we must live by faith: I shou'd haue shewed how you should ufe it.

First, in comforting of our selues; for that is one ufe of Faith, thou shouldst set it a worke to fill thy heart with joy, out of the assurance of the forguiuenesse of sinne, and of the priviledges which thou haft by Christ. When a man hath faith, and finds his heart no more affected then other mens, he finds no rejoycing there more then ordinary; Now set faith on work, learn to beleue, and that throughly.

First set faith on worke to beleue, to trust perfectly, as the Apostle speakes, Gal. 3. In the grace revealed by Jesus Christ. trust perfectly; that is, thou shouldst beleue the full forguiuenesse of thy sinnes, thou must not beleue it by halues, so that there should be a distance, as it were, betwene God and thee, some odde
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odde scores vnaquitted, vncroft; but thou shouldest beleue to, that thy joy may be full, thou shouldest beleue throughly, that thy

Ioh. 16.

odde scores vnaquitted, vncroft; but thou shouldest beleue to, that thy joy may be full, thou shouldest beleue throughly, that thy

Ioh. 16.

finnes are forgiiuen, that all are acquitted, thou must not limit God in his mercie at all, as thou shouldest not limit him in his power. Thus a man should let faith on worke, that he may be able to say, My Beloued is mine, and I am his. I know there is a Match made betwene vs. For vnlesse you lay this ground, a man shall not reioyce. This is all, therefore now vse thy faith. If Satan now come, and tell thee of some sinnes, and of some circumstances of those sinnes, and of some wants in thy repentance and humiliation, what serues faith for now? What serues all this for that you haue learned heere concerning the Doctrine of Faith, but to teach you that these should be no scruples, you should beleue, and that perfectly? When this is done, that you see there is a Match, a Covenant made betwene God and you, now you must know, that all that Christ hath is yours; whatsoever hee hath by Nature, you have it by Grace. If hee be a Sonne, ye are sonnes; If he be an Heire, yee are heires; and when ye haue done this, then consider all the particulars of the wealth of a Christian, that all is yours, whether it be Paul or Apollos, or the world, &c. These things wee haue often spoken of, you should runne through and consider of them: If a man will consider that he is a King, that the world is his,
his, that whatsoever is in Christ belongs to him, and oweth him a good turne, and will do it at one time or other; when he considers all the precious promises. A man reckons his wealth not only by his money which he hath lying in his Coffers, that he hath present, but by Bills, and Bonds, and Leases, &c. So; how many promises thou hast, there is not a promise in the Booke of God, but it is thine; set thy faith on worke to consider this, and to rejoyce in it; set faith on worke so to see them that thou mayest rejoyce in them, and weyne thee from the things of this world, not to regard them; for they are small things of no hold. Shall a King regard Cottages and trifles? No, if thou thinke in good earnest that thou art such a man, why dost thou regard trifles? Thou shouldst doe this; when other men reckon their Lands, and their Houses, and their Friends, a Christian reckons he hath God, he hath many good works in store, he hath so many precious promises laid up in the Land of the Living. Set thy faith on worke thus, not only to rejoyce, but to bring in a holy magnanimitie, answerable to such a condition; and let not Faith give over till it haue brought thee to this. Certainly, a man that beleues he is a King, he will haue another spirit: for there is no other reason wherefore it is said Saul had another spirit, but that when he came to be a King, he had a spirit answerable. When thou beleuest
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beleeuest these priviledges, when thou settest thy Faith on worke to beleue, indeed, to beleue them to be reall things, and not fancies, and notions, there will be bred a disposition answerable, a carriage and spirit futeable; thou wilt not admit of things that are unfit for such a person, thou canst not doe it; but as one that is a Prince, that hath those hopes actually, he cannot admit of thoughts that other men have; no more can a Christian, when he is borne from aboue by the immortall seede, there is such a disposition wrought in him, that, if he will set his faith on worke to beleue these things, he shall not be able to admit of those base things which hee did before, and which others doe.

Againe, if a man set his faith on worke to beleue these things, he would be able to vse the World as if he vsed it not, he would not care for losses & crosses, he would not grieue for them, as one that is not able to beare them. Thus we should learne to set faith on worke, in beleeuing these priviledges, that we may be able to walke with God, as Henoch did, and as Paul and Moses did; to walke with him in the upper Region, aboue the stormes: There is much variety of weather when a man is below here, now it is faire, and then it is foule; if a man were aboue these, there is a continuall serenity; So a man that hath his heart in Heauen, a man that walkes with God, that hath his heart raised aboue...
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If you would do this, if you would believe, if you would consider this, it would let thee aloft, above these things, thou wouldst care no more for the chirping of Sparrows, they are trifles, thou wouldst overlook them all. If we did consider this seriously, how would it alter our course? It would work another disposition, another affection in us: A man would consider that if God before what matter is it if a friend die? If I have God, what is the loss of any creature? And so, if a man suffer wrong in his name, what is it, if the praise of God be lessened? If I have God, what is the loss of any creature? And so, if a man suffer wrong in his name, what is it, if the praise of God in his greatness be lessened? If I have God, what is it, if my heart be fixed, I see no matter from whence they come on earth? If a man would build, through faith, upon the promise, and consider it really, this is the use of Faith; thus a man's heart should be fixed in Heaven, to one that believeth the promise of God. If I have God, what is the matter in this, if he say with himself, if there be no ill tidings from Heaven? It is nothing to one that hath all God's treasures opened to him. Thou shouldst learn to do this in good earnest. If a man would let his Faith work to believe it, his heart would be fixed, he would say with himself, if there be no ill tidings from Heaven, it is nothing. It is nothing to one that believeth the promise of God. If I have God, what is the matter in this, if he say with himself, if there be no ill tidings from Heaven, it is nothing.
be filled with joy, a man would be able to goe through ill report and good report, through want and through abundance, without being much troubled with either; the one would not much puffe him vp, nor the other would not deject him, but he would goe as a Gyant, and march thorow the variety of conditions; he would passe through them, that neither the one hand nor the other, the good successe nor the ill successe should worke vpon him much. This is a strong man: and this Faith will make thee able to doe, if thou vse Faith, and set it aworke. But I am sorry the time hath cut me off: this is but an entrance, I give you but a little taste: There are many things wherein Faith stands vs in much stead, wherein if wee did vse Faith, how much service would it doe vs? But for that which remains in this Doctrine of Faith, I had thought to have shut it vp at this time, to shew you how to vse it, how to make it effectuall, how to set it aworke, how to walke by it, how to husband and improve this Talent for God's aduantage and your owne. But I cannot stand on it. So much for this time.

K 2

OF

FINIS.
...
Of Effectuall Faith.

OF EFFECTUALL FAITH.

The fifth Sermon:

1. THES. 1. 3.
Remembrance your effectuall Faith, &c.

The first thing wherein thou shouldest use Faith, is to comfort thy selfe by it. Therefore consider, you that doubt of this, you that make question, (I speake to those that haue the work wrought, whom the Holy Ghost hath made to desire Christ above all things, I say) remember that God justifieth the ungodly, and that you haue nothing to doe, but to take him.

K 3 2. Remem-
2. Remember that **Christ** is made righteous to vs, that no flesh might reioyce in his sight, but he that reioyceth might reioyce in the **Lord**.

3. Remember that the pardon is generall. Looke to the promises of the Gospell; you shall finde them without all exception. To vs a Saviour is borne, to take away the sinnes of his people; he came to take away sinnes of all forts. Now, when God hath made no exception, why should we make any?

4. Consider that wee haue to doe with a God, who delights to shew mercie, it is a thing that he is not weary of, it is naturall to him: And therefore as the eye is not weary of seeing, nor the care of hearing, because it is naturall to them, no more is God weary of shewing mercie. Nay, he delights in it; **Mic.** 7. 8. Who is a God like unto thee, taking away iniquities, delighting to shew mercie, &c. Why so? Because mercy pleaseth him. That is, there is no worke that he is so much pleased in, as in shewing mercy.

5. Consider thou, that art in such a case, consider that his mercy is as large as any other attribute. Every man thinkes that this is no newes; what need you tell vs that **God** is infinite in mercy? I say, this is a thing that thou dost not consider: if thou diddest, thou wouldest not sticke vpon it as thou doest, If thou diddest beleue that God were as mercifull as he is; but we scant. **God** according to
to our measure; we square God's mercy according to our own thoughts. Every man measures God's mercy, according to that which he can conceive. He thinkes with himselfe, if a man commit one sinne, it might be forgiuen, but when his sinnes exceede, when they grow out of measure sinfull, when they are sinnes so circumstantiated, as we say, that they are out of measure sinfull, here a man standes at a stay: What is the reason of this? Because we draw a scantling of God's mercy, according to our owne conceits. Whereas, if we consider that his mercie were as large as any other attribute, then we would consider that it hath no limits: and if it have no limits, then whatsoever thy sinnes are, it is all one.

6. Doft thou thinke that Christ came from heauen, and tooke flesh, and suffered death, to forgiue small sinnes? No, it was to forgiue the greatest; the worke is large enough to match with the greatest sinnes. These, and such like reasons thou shouldest labour to bring to heart, that thou mayest beleue perfectly and throughly, and giue not ouer till thou haue done it. Let not thy faith trust in Christ by halues, but trust throughly. Thou shouldest come to this disjunction: If I bee out of the Couenant, why doe I beleue at all? why doe I receive any comfort? If I bee in the Couenant, why doe I not beleue perfectly? I say, giue not ouer till thou haue brought thy heart to a full assurance. Thus a man
man should doe that yet doubts whether his estate be good, whether Christ be his, when he is his. For when a man is once in the Covenant, that the match is made betwenee him and thee, why doest thou doubt? If thou be in the Covenant once, doubt not then that a sinne or two, or daily failings, shall breake the Covenant betwenee God and thee, it is impossible. Thou must know that thou often breakest the Covenant; but except there be a quite turning backe, except thou altogether forsaie God, except thou leaue God, and chuse thee a new Master, (this indeed breaketh the Covenant) otherwise, if it be but a failing, if it be but a sinne of infirmity, from day to day, when as yet thou keepest God in thy heart, thou clearest fast to him, thou intendest to serue him, and not to forsaie him and give him ouer, thinke not that those sinnes, although they be great, breake the Covenant. And therefore, Psal. 41.7. said the People of God there: Although these things be false we, yet have we not forgotten thee, nor dealt falsely concerning thy Covenant. Why; We have not turned backe; although we have failed, and done many things amisse, yet haue we not dealt falsely concerning thy Covenant. That is, we are not Hypocrites, our hearts are sincere.

How prowe they that?
We haue not turned backe from thee, our feete haue not gone out of thy wayes. That
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is, we have not quite given over, as many men
doe that make their pleasure their God,
when they make their profit their God,
when they divorce themselves from God,
then they break the Covenant; but else it is
not a breaking of the Covenant. Know there-
fore for thy comfort, when thou considerest
this, summe them vp together, and see now
whether thou hast put thy seale to the truth
of God, that he is true; that is, whether thou
belieue the promise, whether thou take and
receive Christ: for that is it to put thy
seale to the truth of God: when thou canst
conclude that thou hast done that, then see
if God hath put his seale to thee. There is a
double seale:

One is, thou art sealed by the Spirit; that
is, there is a secret witnessse of the Spirit, the
sealing of the Spirit to the day of Redemp-
tion; the hidden Manannah, the secret witnessse
that God giues to every mans heart, as a pri-
nie Seale that God sets on thee, Griefe not
the Spirit, by which ye are sealed to the day of Re-
demption. Now there is another seale,
which is more maniест then this; as in 2
Tim. 2. 19. The foundation of God remain-
eth sure, and hath this seale, The Lord know-
est who are his, and let every one that calleth up
on the Name of the Lord depart from iniquity.
That is, there is another seale that God sets
upon you, whereby hee enables you to de-
part from iniquity: This is a more open seale
then

Eph. 4.

2 Tim. 2. 19.
then the other. If thou finde that thou haue put thy seale to God, to his promise, and thou findest againe that he hath sealed thee by the inward witnesse of his Spirit, and hath sealed thee likewise by the fruit of amendment of life, with enabling thee to depart from iniquity; now what shouldst thou doe then? Make no more question, take it for granted, that Christ belongs to thee, and thou to him; Trust perfectly to the grace revealed through Jesus Christ: A place that I haue of-ten named, 2 Pet. 1. 13. Trust perfectly in the fauour; that is, in the free fauour, in the free promise revealed through Jesus Christ; that is, Doe not mince the matter, and say, it may be God will forgive me, or it may be he will not; but doe it perfectly, let nothing be wanting, doe it perfectly, that thy ioy may bee full; if thou doe it by halues, if thou doe it but in part, thou shalt haue but imperfect ioy.

The use now that thou shouldest make of Faith, is to see thy ioy may be full: if thou be not certainly persuaded, thou dost not use thy Faith as thou oughtest. When thou haft done this once, when thou haft settled upon this conclusion, to say certainly Christ is mine, my sinnes are forgiuen; now come to the priviledges, consider them, and go thoro-row them all: (I haue named them heretofore vpon another occasion:) and labour to comfort thy selfe with them; labour to haue thy heart
heart filled with joy, at the least, get so much comfort as may ouer-value any affliction in the World, that there may be a greater weight in the other Ballance, that though great afflictions doe befall thee, yet thou art not drowned, thou art not swallowed vp of affliction, that thy heart faints not, but set thy faith a-worke, that thou mayest have so much joy, as that thou mayest goe thorow it. And againe, get so much joy, as at least may ouertoppe any prosperity outward, any comfort that thou mayest take in thy friends, or in thy wealth, or in those things that thou findest thy heart too much to cleaue unto, that thou settest them at too high a rate; set thy Faith on worke, that thy joy may be full, that thou mayest not prize those so much, but that thou mayest looke upon them as trifles, as matters of nothing, in comparison of the joy that is prepared for thee in Heauen. Thus a man should use faith; that is, in any affliction, that he doe not over-grieue; and that no outward comforts, whatfoever befall him, take not vp his joy too much.

Thus our faith should passe through all conditions, to use the World as if we vsed it not: So, I say, set thy Faith on worke. This is the first worke that faith should doe, to comfort a mans heart.

The second use we should make of Faith, should be to guide and direct our liues; that is, we should use Faith to be as the Rudder to the
the Ship, to turne our courses the right way upon all occasions in our conversation: For that is the office of Faith, to guide a man's life. For as it is in a way, so it is in our life; there are many turnings, it is not only a strait way, but there are many turnings, and when a man cometh to a place where there are two wayes to turne to, that he knowes not which way to goe, now Faith comes and teacheth thee what thou shouldest doe. That is, there are many difficult cases wherein a man knowes not what to doe, he is amazed at them; It may be God will lead thee through the way of the Philistims, through great persecutions, and troubles, which thou must wrestle with: Now set thy Faith aworke, fight the good fight of faith; that is, thou must now overcome, thou must not balke the way of Religion, because of the troubles thou meetest withall, but passe thorow the troubles, that thou mayest kepe thy way.

Againe, it may bee God will leade thee through pleasant wayes, and not through the way of the Philistims, (as when the people came out of Egypt, the Lord led them not by the way of the Philistims.) If God giue thee peace and prosperity, now set Faith aworke, that this peace and prosperity that thou hast, that it soften not, that it loosen not the sinewes of thy minde, that it dissolue not thy strength: but keepe thy faith, and hold thy strength, that thou be not drawne to sinne a-
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against God by such a condition. In all the turnings of a mans life, to be kept straight, a man must set his faith on worke. It may be God will giue thee peace for a time, take heed thou sit not downe now and forget thy journey. As thou must not turne to the left hand, so thou must not turne to the right hand, but passe through all, that thou mayest approve thy selfe the servant of Christ in straites, in necessity, in tribulation, by the Armour of righteousnesse on the right hand and on the left; through honour and dishonour, by ill report and good report. That is, set Faith on worke, in all the variety of conditions, to keepe thee in the right way, that thou turne not out of it. It is faith that must doe it: For example, put the case thou commest to Heesters condition; there was a turning of her minde, she had peace before, but when it comes to that, that she must venter her life for the Church, here she had use of faith. And so for Abraham, God bade him offer his sonne, he was at rest a great while before, but now God tryes him what hee will doe; here is a turning of his life, here was an Exigent, here was use for his faith, he did it, faith turned him this way; Another man would have turned another way, that hath not faith. So when God calles Moses, hee was quiet before in Pharaohs Court: now he must goe to suffer affliction with the people of God, then what must he doe in such a case?

The
The Text faith, he did it by faith; by faith he forsooke the glory of Pharaoh's Court, and chose rather to suffer afflictions with the people of God, then to enjoy the pleasure of sin for a season. There be many hundreds of such cases that befall continually. I say, thou shouldst use thy faith now, that it should lead thee in the right way, in all these difficult cases: for this is the use of faith. See now another man that hath not faith, take a false-hearted man, and say what you will to him when any such exigent comes, you shall never draw him from his wealth, from his friends, from his worldly credit, because he makes that his maine, his heart secretly trusts in that; he thinkes, if that be gone, he is as undone; that is his God, therefore you shall never draw him from that, for he wants faith to make God his God. Come to another man, let him come into such an exigent, and you shall not pull him from God, hee is his trust, he is his hope, and if he loseth God's favour, he loseth life and all; and therefore that is the difference in all the passages of things in their conversation. This then is the second thing we should make of faith, to guide and direct vs in our lives. But because this is generall, it may be it will not bee enough: I will come a little to Instances.

Suppose a man come to such a turning as those in John 12.12. Many of the chief Rulers beleived in him, but they durft not confesse him,
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that they should be cast out of the Synagogue. Put the case, that thou be in such a case, as that thou art brought now to such a tryall: Now, if thy faith be such a faith as they had, that is a signe that thou wantest faith indeede. Take two men, the one will be content to be cast out, he will confesse Christ, come what wil of it. Another man, when it comes to such a competition, that either he must be cast out of the Synagogue, or deny Christ, he will rather leave that then the other, he will rather part with Christ, he will rather forsake him, & the confession of him, then endure such trouble.

So again, come to a matter of praise of men, to a matter of credit, whē a man sees that this is his condition in the place he liues in, and considers, If I serve God indeede, if I goe through in my profession, I see I must be contemned, I must be despised, I must be trampled vpon, I see, I must be hated of all men, as our Saviour Christ faith, (for to be hated of some men, a man might beare it well enough) but to haue all mens hands against him, to be excluded of all good company, (as they say) such a thing a man shall have much adoe to beare, to lose all his worldly credit, all his friends; but when it comes to such a case, one man is willing to beare these, because he trusts in God: I know whom I have trusted, faith Paul: Therefore he was willing to undergoe all shame, to endure imprisonment, to do any thing: another man doth not trust
trust in God, and therefore he will not endure hee will leave Religion, he will not doe the things that may breed this trouble, hee will mince the matter, he will leave that, that he may secure himselfe, and keepe his credit, that he hath amongst men.

So againe, come to matter of commodity: Let matters of profit, or advantage in the World for a mans estate be offered, see the different condition now of a man that hath faith, and of a man that wants faith. See Saul, when he saw the fat Cattell, he tooke them, his faith was nothing but a notion: If he had beleueed in God, he would not haue thought that the fat Cattell would haue made him more happy, but because he saw them, and thought they would be advantage to him, he saw them present, that was the thing he felt, hee beleueed not the other, therefore he did that.

And so for Balaam; when the case comes, that eyther he must curse the people, or else forslake the wages of vnrighteousnesse, surely he wil haue respect to the wages of vnrighteousnesse: that is, though Balaam made a faire shew, he would doe any thing rather then to goe against Gods Commandements, and yet he had an eye to the other all the while, and God saw that he secretly looked to himselfe. So that, it may be, thou makest profession, thou makest a faire shew, thou wilt do much. Remember this, it may be, it is but a high flying:
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flying: The Eagle, though she flyeth high, yet she hath an eye to the prey below all the while: So many men, although they doe much, yet they have a secret eye to the prey; that is, they want faith, and therefore they regard these things too much. And when the time comes, that they must stoope to it, the time of tryall, when a man wants faith to magnifie other things, he ouervalueth those things, hauing nothing better to trust vnto. In such a case, Judas his 30. pence was a great matter: Gehazi's change of rayment, and Achan's wedge of Gold. I neede name no more examples. But take a man that hath faith, and this is no difficulty to him, hee will not only let goe that wealth which he hath inordinately gotten, as Zacheus, but he will suffer the spoiling of his goods with joy, because he beleues God, that hee hath in heauen a more induring substance. There is no Christian, no good man, but he would be content to gaine as well as thou; what is the reason hee takes it not? He beleues that by forsaking that, he shall have a more enduring substance in Heauen. There is no man would forsake any thing but for the better, and that is the reason wee beleue, and thou doest not.

And so come to matter of safety and danger, and there you shall see what difference faith makes between men, how it turnes their course, when they come to such an exigent. See it in Saul, you know, he was commanded not
not to offer Sacrifice till Samuel came, God did put him to the tryall, The Philistines were upon him, the day of Battell drew neere, hee saw the people shrinke away, Saul was put to it now, whether he would trust God for his safety or no: If Saul had had faith now, and had thought with himselfe, If I keepe the Commandement, is not God able to helpe me, what though the people shrinke away; cannot God doe as much with a few as with many? If he had beleued, hee would have done otherwise: But he did not beleue, and therefore you see which way he turned.

The like we see in Ioram, ler. 42. This was his case, hee was the Captaine of those that were left behinde in Captiuity; If hee had stayed in Jerusalem, he had had nothing to defend him, there was poverty and want of all things; if hee went downe into Egypt, that was a safe Countrey, as farre as any one could see, it lay farre from all danger of War, there was plenty of all things, and he was a strong King, able to defend him; There comes Commandement from God, that he should keepe himselfe still in Jerusalem, and should not goe downe into Egypt: It is a place worth the reading, ler. 42. & 43. Ioram, in this case, beleued not that God would keepe him safe where he saw no meanes of safety. Therefore, in that turning, you see what choice he made, which was his utter vndoing; he went downe into Egypt, and there the Sword and the Famine followed
folowed him, that God might make him know, that it was not any outward condition that could keepe him safe, and that he was able to keepe him safe in another place, where there seemed to be more danger.

On the other side, take those that trust in God, in any such case, when they are brought to any such difficulty, they are willing to venture to put themselves upon God, to goe any whither, as Luther went to Wormes, they care not for any danger before them.

But some will say, it is true, if I had a Prophet sent to me, to tell me in such a case that I should be safe, I should trust on him.

Certainly, if thou hast not, yet if the cause be good, if it be a thing that God sets thee a-worke on, if thou goe by a right rule, know, that in this case thou hast as true a promise of safety, that God will deale well with thee, as if thou haddest a Prophet sent immediately from God. Therefore I say to thee in such a case as Luther said to Melanthon, which was a good reason when Melanthon began to faint: Luther being afarre off, wrote a Letter vnto him, and tells him, faith he, if the Cause be not Gods, why doe not we giue ouer? why doe we not shrinke? why doe wee doe any thing? And if it be Gods Cause, why doe we shrinke? why go we not thorow? He needed no more but to know that it was Gods Cause; and after that, see how hee exposed himselfe from time to time: and as no man was bolder then hee, so
no man had more comfort. It is with vs in this case as it was with Jeremiah, Jer. 26. God bids him goe and speake his Word to the people, all his words, and tells him that the people would be ready to put him to death; and so they were, they said he should die, but yet he obeyed God, because the Lord sent him; and see what was the issue of it, God turned the matter, and saued him. This is faith, when a man comes in that case to set his faith a-worke, that it may set him the right way that he is to goe in, which way he is to turne.

And so, put the case that God brings thee to such a case, that thou art in danger of prison in danger of death, in danger of the greatest crosse, of the greatest persecution and trouble, now one man consults with flesh, the other consults with the spirit, he sets faith a-worke to worke his worke for him: you see what Stephen did in such a case, and the reason of it, Acts 6. He was a man full of faith, and therefor he feared not what they could doe to him. See what Paul did, in such a case; you see what danger he was exposed unto, but he consulted not with flesh and blood, but what did he? He set faith on worke, that it might guide him in all the way that he went, in all the turnings of his life.

And so, on the other side, for pleasure, there are two men that have pleasures propounded, the holiest man hath the same nature that others have, they would take the same delight
delight that others doe, as farre as they are natural.

What is the reason then they doe not? why doe such men turne from all sinfull delights, and runne another course?

It is nothing but faith that enableth them to doe it. By faith Moses left Pharaohs Court, and the pleasures of sinne for a season, and chose adversity with the people of God: that is, as if hee should say, If you would know why Moses did this, it was faith that enabled him: that is, he beleued, that if hee had enjoyed those pleasures of sinne, he should have beene a losser by them, hee should have fared the worse for them. Againe, he beleued, that by his suffering adversity with the people of God, he should gaine; it was onely faith that made him doe this. If thou haddest faith, thou wouldst forlacke thy pleasures, and liue a more strict life, as the Saints doe. So that still you must keepe that conclusion, that you must set faith aworke in all the conclusions and passages of your life, for that is it that guides you in the right way.

Againe, Take two men that haue both children to provide for, they haue posterity to care for; the one man he reasons thus with himselfe: If I leave them not as good a stock as I would, yet I shall leave them Gods blessing, which is able to make them prosper; and though I should leave them abundance, yet all that, without Gods blessing, will not be able.
able to doe it. Therefore such a man will be indifferent for matter of estate, he will leave a conueniency for them, if he can, but he takes no great care, he had rather lay vp faithfull prayers in heauen, he had rather see them brought vp in the feare of God, for hee trusts God, and he thinkes that his blessing can doe it, without meanes; and he knows that great meanes, without Gods blessing, cannot doe it. But when another man is in this cafe, hee lookes to that which is represented to his eyes: and therefore he will not haue done till he haue provided such a portion for such a childe, till he haue built him houses, till he haue made them firme on every side, till he haue added house to house; this is out of want of faith, he beleeves not: hence it is that these two runne a different course.

So againe, one man lookes to his business, he will not spend time to examine his heart, he will not spend time in prayer from day to day; he faith, my business will goe at fixe and feuens; my business will not be done: when as another man, that hath chosen Marias portion, is content to lose somewhat, hee is content that many things should goe amisse, he is content to lose somewhat of his estate, he is content to let his business lye vndone, or not to be so well done, because he thinkes, to be busie in good workes, in prayer, and to haue the fauour of God, is greater aduantage, he thinkes hee hath chosen the better part. Now.
Now it is faith that workes this difference. What should I doe? Why should I name any more Instances? You may name more to your selues; as you haue faith, so it will guide you, it will turne you this way and that way in the turnings and passages of your life.

But now, because I am farre in the poynt, (and I see the time runnes fast away) before I leave, I would not only shew you what faith is able to doe, but I would worke you to this a little.

You will say then, What is it to trust in God? For that is the reason of all the difference, you see: Therefore, faith Paul, 1 Tim. 4. io. We labour, and suffer rebuke, what is the reason? If you would know the cause, why we leade such a life, why we runne another course then others, why wee liue a painefull life in labour from day to day; but if a man had good wages, he might well doe that, we labour and suffer, and are rebuked, and haue nothing but persecution for our paines; but, faith he, we doe it, because we trust in the liuing God: therefore we labour, and suffer, and are rebuked, because wee trust in the liuing God. I say, doe this, and thou shalt be able to doe the same that Moses did, thou shalt be able to doe the same that Paul did, the same that all the Saints haue done. If I could but perswade you now to trust in God, to set your faith a worke thus farre, There is no man that heares me this day, that is in any other course then
then in the ways of Religion and godliness, but he would turne his course: and therefore I will labour in this a little.

You will ask me then what it is to trust God?

I will shew you a little what it is, because every man is ready to say, I trust in God, but I am not able to doe this that you say, when I come to such a hard turning. Deceive not thy selfe, this is to trust in God, namely, to be unbottomed of thy selfe, and of every creature, and so to leane upon God, that, if hee faile thee, thou sinkest. There is many a man, that pretends he trusts in God; but hee so trusts God, that withal hee will provide for himselfe: such a man faith, God’s blessing is a good addition, but to have that for all, hee will not, hee will be sure he will be strong, hee will make his Mountaine strong about him, and hee will have the blessings of God too: for faith in the promises, hee makes them good notions; but for things to trust to, to rest on, it is a thing hee will not be perswaded to. Now this is not to trust in God. But this is to trust in him, when thou dost so cast thy selfe on him, that, if hee should faile thee, thou wert undone by it.

To exemplifie it to you: There was an action that Alexander the Great did, (I use it, onely to expresse what I meane by trustinge in God:) When hee was sicke, there comes a friend that was alwaies close with him; that was
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was a Physician, and he prepared him a Potion; but before the same came to him, there was a Letter delivered to him, to signifie to him, that that very Potion was poyson: when his friend came with his Potion in his hand, he takes the Letter that was sent to giue him notice of the Treason, and drinkes off the Cup with one hand, and reaches the Letter with the other, so he dranke off the Cup before he shewed the Letter. Here Alexander trusted him; if he had failed him, he had lost his life; he did not first shew the Letter, and then heare his excute for himselfe, but hee shewed that he trusted him. In such a case, if thou be able to trust God, if thou canst put thy selfe vpon him, if he faile the, thou art undone, in such a case; this is to trust in God.

To use another expression, that you may know what it is.

There was a King of this Land, that sent his servant, a Generall of his Army, to spare a Citie: he had command vnder the Broad Seale, from the Councell, and from the Kings owne hand, to doe it: and to disobey this Warrant was death: But withall, the King sent him a secret message that he should destroy the Citie; and to trust him to saue his life. The party did so: The Broad-Seale and Commission was to spare the City, to forbear it, The secret charge was to destroy it: This he did, and trusted the King for his life; if hee had sayled him, he had been destroyed. These
These similitudes shew what it is to trust in God: If thou be brought to such an exigent, if thou wilt trust God in such a case, as wherein if he faile thee, thou art undone; This is to trust God, not to seeke his blessing so as to make that an addition, but to put all upon him. Therefore, that you may know that this is to trust in God, know, that except thou doe it thus, God is not ready to answer thee. Therefore commonly, he puts not forth his strength to deliver men, or to bestow upon them any great blessing, but when he hath brought men to such an exigent. And because men will not trust in him commonly, while other props are taken away, (For we should trust in God in the middest of prosperity and happiness, but because men will not doe it till then,) he strips them of all, that they may doe it; he brings a man to such a case, that he shall haue nothing else to trust vnto.

What is the reason that Paul faith, 2 Cor. 1. 10. We received the sentence of death, that we might learne not to trust in our selues, but in God that raiseth the dead?

God meant to deliver him, when he faith he received the sentence of death; that is, there was no helpe in the World, that he could see, in him selfe, or in any other creature; Now he was brought to trust in him, and then God answered him in his trust: so you shall finde, Zeph. 3. 12. I will leaue among you men that
that are humble and poor people, and they shall trust in the Name of the Lord.

Why did not these trust in the Lord while they were rich?

Our nature is so backward, and so exceeding deceitfull, that wee cannot till other helpe are gone. I will leave among you a sort of poor people, and they shall trust in my Name.

(As if he should say) When men are brought to that, that all other things are taken away, and till then they will not trust in him. Indeede, till then it is not trusting. And therefore in 1 Tim. 1. 5. She that is a Widow is left alone, and trusts in God. Till she be left alone, till the other props be taken away, a man cannot trust in God. Hence it is, that commonly when men are brought to the lowest, they are nearest to God, they have best access unto him; because when they are brought to such an exigent, then a man will pray best; and when he prays best, then he speaks best, then faith is set on workes, and it workes best when it is alone, when it is stripp'd of all other helps. And therefore you shall finde in the Booke of God, when men were lowest, they had nearest access to God. Asa, when he was come against with many thousands, he trusted upon God, though he went against them with halfe the number, and God delivered him, because he prayed and sought to God, and saw that he was not able to do any thing, he trusted in God. Another time,
when Asa had forgotten God, when he was strong, when he thought himself more able, when he was to deal with one that had a weaker Armie a great deale, the King of Israel, he was overthrowne, and shut vp that he could not stirre, because hee sent to the King of Aram for helpe. It is Gods manner to defer sending ot helpe till a man be brought to the Mount, as hee did with Abraham; hee might haue done it before; but, you know how he did with Abraham, he brought him to the last cast. And David, he was brought to the very point of perishing by the hands of Saul, before he delivered him. And so he did with Jacob, Esau comes against him with foure hundred men, (with a full resolution to destroy him) before hee would deliver him. It is Gods manner to doe thus. And so hee did with Job, and other servants of his; his fashion is to doe so, to bring men vnto the very brow of the hill, till their feet be ready to slip, when they are even going, and then hee delights to appeare and deliver them. Therefore, in such cases, trust God, put all vpon God; that is, when God, in any turning of thy life, brings thee to such an exigent, that thou seeft all at the point to be lost, that thou art at the point to be utterly undone, learne to trust in God in good earnest, and that shall guide thee, and turne thee the right way, when thy flesh is ready to goe another way.
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What was the reason that Christ, when he was on earth, would do nothing except they beleueed in him?

When thou hast any thing to doe, if thou beleue in God, that will make him ready to helpe thee, because then it is an acknowledging, and an attributing to his power. If hee should doe it in another case, hee should lose his labour, hee should lose his glory, men would not be built vp in him by that which he did. Therefore, make vs of faith, set faith on worke, as I said. I should come to this now, to moue you to trust in God in all cases. If I could perswade this, men would turne the courses of their liues, and would trust in him: for know, if thou trust in God, he neuer failes any that trust in him, as David faith, in Psal. 37. I neuer saw the righteous forsaken, &c. As if he should say, Aske all his seruants, aske all men that euer have knowne him, all the men that have lived with him, that haue finished their course with him; aske a seruant of God, when he comes to dye, how God hath dealt with him, whether hee hath fayled him all his life: I am perswaded that there is not a seruant of God, but will say that he neuer failed him; and, if he were to leaue an exhortation behinde him, he would exhort others, from experience of his trust; It cannot be that God should faile thee, if thou reft vpon him. Thinkest thou that God can faile thee, when he faith himsef so often,
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he will never fail thee, nor those that trust in him? Will a man fail one that trusts in him? Wee vse to say, Oh I will not fail him, for hee trusts in mee; and doest thou thinke that God will faile thee in such a case? If God should fail men in such cases, there is no man that would seek him. But, that men should bee encouraged to serve him, hee hath promised, not one-ly, not to fail thee, but hee is abundant in truth, hee will bee better then his word, hee doth what hee layeth, and more too: If thou wouldest trust upon him in such a case, thou shouldest finde that he will answer thee.

But thou wilt say, I see not how he will doe it, the case is such a hard and difficult case.

Thou must know that there are strange passages in God's providence, he is able to bring things to passe, though thou know not how it should be. See his providence 2 Kings 5. The Woman there, the Shunamite, shee beleueed the word that the Prophet had said, that there should bee seauen yeares Famine, shee left her Land and Countrey, this was an act of Faith, that made her doe this; See how this Woman beleueed now: she followed the direction of the Prophet, she did that which God appointed her to doe: see how God brought it to passe, that the servant of Eli...
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of the King, and that she should be telling the King of Israel of the great act of Elisha. That there should be such a concurrence of all things, that she should come just at that time, and no other, when the man of God was there, yea, when she was telling of that very story, that then she should come in, and so she got her land; or else it is likely that the woman, having lived away so many years, it is likely she had had a hard suit of it; but God's providence brought these things together.

So again, look on Mordecai: It is a strange case: It was concluded, that she and all the Jews should be slain. The Decree was gone out, there was nothing in the World, for ought she saw, that could hinder it; the very night before Esther was to come to the King to make her request; if it had been but a night longer, perhaps it had failed: but that there might be a concurrence of all this, it is said in Esther 6. The king bee could not sleepe that night, and when she could not sleepe, he might have called for another Booke then the Booke of the Chronicles; and when he had the Booke brought, he might have fallen upon another place, and not upon that where Mordecai's act was recorded, but that there should bee a concurrence of all this in that very time. Is not God the same God? why should not
not wee bee ready to trust in him still? Doe wee not see the same daily? If his Workes were recorded and observed in our remembrance, certainly we should trust in God.

But, you will object, The Lord doth every thing by means, hee doth not worke Wonders, hee workes not Miracles now a dayes: And, when I see no means, I hope you will not have mee to expect Miracles at God's hands, to tempt him.

You must remember Abaz his case, when God came to Abaz, and told him by the Prophet Esay; Isai. chap. 7. That Aram and Remaliah's sonne, whose two smoking Fire-brands, should not have their wils, should bee disappointed, that he would fight for him against them: Saith the Prophet to him, Ask a signe of the Lord in the Heauen above, or in the Deepe below. No, faith hee, Abaz will not tempt God. What is the meaning of that? That is, I will proouide for my selfe, I will not trust to his Word, I will looke vnto my selfe, I will proouide an Armie, I will not tempt God; That is, I will not goe about it without means, I will looke about mee; And for such a signe as restyng on that promisse, If I should doe this, I should tempt God.

See heere is a faire excuse: Take heede of such excuses, say not, I shall tempt God.
And know, that though there be not Miracles, yet God he workes wonders now a dayes, as well as then, his hand is not shortened, now he is the same God, he is as powerfull as he was. It is true now as it was in Davids time, that wonderfull are thy workes. And Christ now in the time of the Gospell, his Name is wonderfull. In Isai. 9. The government is upon his shoulders, and his Name shall bee called wonderfull; that is, in the gournement of his Church hee doth wonderfull things; that is, when a thing seemes to bee neuer so strong and well built, when the strength of the Enemy seemes to bee neuer so great and invincible, hee is wonderfull to disappoint them.

Againe, when the strength of the Church seems to be little, he can make that effectual to doe great matters, it shall doe wonders; and therefore I say, God is able to doe wonderfull things now.

Now those very things which seeme wonders to men, are not Miracles, though they may be great workes.

That Wonder that Elisha said, that the next day things should bee so cheape, you see, that was reckoned so great a matter, yet it was done after an ordinary manner: There was but a false feare scattered in the Armie, and it was done. Therefore, he that workes wonders, he can doe the same now.

M That
That deliverance which the Jews had, it was a thing that may be done now.

So those wonders, those great acts which **God** did when men trusted in him, they are things which he doth daily now.

Therefore to answer punctually, because men do deceive themselves in that, when we exhort them to trust in **God**, they say still, we must use the means, I will give a three-fold answer to it.

It is true that **God** useth means, but they are means of his own providing, and not the means, many times, that thou pitchest upon. For thus farre it is true, **God** doth it not but by means; that is, he doth things by second causes, hee doth them not by an immediate hand of his own, though heebe able to doe it: But now what those causes are, thou knowest not. Therefore this set downe, that **God** doth it by means of his owne, and not by those means thou seest. It may bee thou pitchest upon some particular means, and thinkest, surely it must be done by this: and because thou seest no other, thou thinkest, if that faile, all is spoiled: But it is not so; **God** will not doe it by these; but **God** is so farre from doing it, that his usual course is, when men have pitched upon particular means, and thinke, surely the businesse must bee brought to passe by this, or else all will faile; **God** many times useth not that,
but a means which thou never thoughtest of.

In such a case, it fares with us as it did with Naaman the Assyrian; when he comes to the Prophet of God, he thought before-hand, that the Prophet would have spoken some words, and have healed him; but he bids him goe and wash, which was a thing that he never thought of: So thou many times thinkest of these means, thou preconceivest things in thine owne heart, thou thinkest thou art right, thou thinkest it must needs be done this way, thou seest no other means; but, it may be, God will not doe it this way, but he will doe it a way that thou thinkest not of.

So Joseph, when hee was in fauour with Pharaoh his Steward, one would thinke, that this should have beene the means of Josephs advancement, and of bringing to passe that promise; but this was not the means that God used.

Againe, when that Pharaoh his chiefe Butler was deliuered, one would thinke that that should have beene the means to have wrought his exaltation; but yet these were not, there fell a means that Joseph thought not on; and so God doth daily.

Many times, the thing that we most trust vnto, and put most confidence in, doth faile and deceive us, God dasheth in pieces such means, and useth other means to helpe, that
that never came into our hearts, to think of. Do we not see it oftentimes?

Again, that means which we think will not do, oftentimes doth it. Therefore say not, I trust in God, that he will do it by means; for God delighteth to do it by means.

Men are ready to say, Oh, if had such a Physician, or if I had such ayre, or such means, I should do well enough: How doest thou know that? It may be, God will not use that.

So, those that are in distress; Oh if I had such a man to comfort me! Why thou knowest not whether that be the means that God will use, or no. Therefore say not, because I see not means, therefore I will not trust in God. I say, God will do it by means, but he useth means of his own providing, and not of thy seeking. This is the first answer to it.

The second answer: If thou say, that God doth it by means; yet remember, that it is his blessing or his curse, which makes those means on which thou art fixed effectual or ineffectual. The greatest means, the fairest, the most specious, and most probable to bring things to passe; remember, that if God do but say to that means, prosper not, (for that is the curse, when hee bids a thing wither) thou shalt not doe it.

Again, If it be weaker, if God say to such a thing,
a thing, goe and doe this business, it shall be able to bring it to passe: this is his blessing and his curfe; you should learne to haue these words, not onely in your mouthes, but to know the meaning of them; and not onely fo, but to come to the practice; to say with your felves, when things are faire and probable. Except GOD bid this doe it, it shal not be effectuall, if he curse it, it shal wither.

Thirdly, remember this, That his blessing is dispenced, not according to thy meanes, but according to the vprightnesse of thy heart, according to thy workes. One would thinke, when he hath riches, then he should bring it to passe: but, faith the Prophet, Psal. 62. Riches belong to the Lord, they come neither from the North nor from the South: And, when riches increafe, set not your heart vpon them: Saith he, it is not riches that makes men happy; for that Objeftion will come in.

If I had riches, I should be able to doe this or that, they are the meanes to make a man happy, though happinesse consists not in them?

No, (faith he) when riches increafe, set not your hearts vpon them. (As if he should say) If wealth would doe you good, I would giue you leaue to set your hearts vpon it: but it is not in wealth or riches to make a man poore or rich, but that comes of the Lord. But now comes in the Objeftion.
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Obie. Yea, but God doth it by meanes, the Lord doth it by riches.

Answ. No, God rewards men according to their workes, not according to their wealth. So that, when thou trustest to the meanes, know that God blesseth thee according to thy workes, not according to the outward condition thou art in. Thus we should learne to doe, when we say God doth things by meanes, when a man sees the fairest meanes, yet, if thou find that thou haft not prayed, thou haft not sought to God, thou haft no secret assurance of his blessing, thinke not that such a businesse will be done.

Againe, when the meanes are low, mean, and weake, yet, if thou haue sought him earnestly, if thou haft had a secret assurance of him, that he will be with thee, let not thy heart be discouraged; doe in this case, as David did, Psal. 31. (faith he) I heard the speaking against of great men, they fate and conspired against me, but I trusted in thee, I said, my times are in thy hands. (Marke:) When David saw the greatest meanes vfed against him as might be, They were great men set against him, and many of them, they joyned together, they tooke councell against him, he was not discouraged, but faith, my times are in thy hands. If my times were in their hands, they might make me miserable, I had reason to bee discouraged at that; but my times are in thy hands: See if thou canst say this.
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this on both sides. When great men ioyne for thy wealth, say not now, I shall bee made a great man in the World; but say, My time is in God's hand, it is not in their power to doe it.

Againe, when great men seeke and consult against thee, say not now, I shall be miserable, but consider thy times are in God's hands, it is not in their hands to doe it.

FINIS.
OF EFFECTUAL FAITH.

The sixth Sermon.

I. Thess. I. 3.

Remembering your effectual Faith, &c.

We have already answered one Objection, that God worketh by means; we shewed after what manner: Well, if this be so, (before we leave the point) take heed you deceive not your felicities; you commonly say, God worketh things by means: The saying is true, if thy heart be not false: for it is true, hee worketh things
things by means; but if such means come in competition, (as God hath not appointed, that which is unlawful for thee to doe) if it come in competition with that which God hath set apart, in such a case thou must let such means goe, else thou mayest use that means, but it is the means alone, thou shalt have no encouragement in the use of them. If thou hast means, encourage not thy self so much because of them, but because thou hast God for thy friend; Let not the rich man reioyce in his riches, nor the strong man glory in his strength, or the wise man joy in his wise-dome, Ier. 10. but let him that glorieth and reioycceth, reioyce in the Lord. If they could doe a man good, we might reioyce in them: The Lord requires nothing but that which is reasonable; I dare be bold to declare it, that if the confidence in the strength of a man were able to doe him good, he might reioyce in it.

Therefore we see in that place, hee faith, it comes of the Lord. As if he should say, We see by experience, when God will use them as instruments, it is otherwise, then they doe that which of themselues they cannot; they doe it no farther then God blesseth them, for else they hurt, and doe no good to a man. Take heede therefore thy heart bee not false, and deceive not thy selfe, that thou mingle by-respects in the businesse; but use the means, and depend and trust in God for the bringing it to passe; which thou shalt know.
know by this, if thou draw neere to God; for that is a tryall, 1 Tim. 1.6. Cursed is he that maketh flesh his arm: This drawes the heart from God; you shall finde that noted in 1 Tim. 1.6. The Widdow that truus in God, prayeth day and night. Therefore when thou hast the best meanes, if thou be not slacke in prayer, it argues thy trust in God; when thou goest to God, and striuest with him by prayer, and sekest not to the creature, to say thy wealth, or riches, or the like, shall helpe thee. So much for the answer to the first Objection.

Another thing that we are ready to object, is, But what if such a thing should come to passe? what if the euill that I feare should fall vpon me? what if the businesse I goe about proceed not, which is of that moment, I am undone, if it be not done?

Herein the heart of a man must be quiet. 
First, It may be thou art too hafty in this kinde; many times thou thinkest in such cases, that thou art without helpe and without hope, when it is not so: Know therefore, that a man may be vnder water and rise againe, he may sinke twice or thrice before he be drowned; thou mayest receive many foiles, many blowes, and yet not lose the victory. The best Saints haue beene vnder the cloud for a great while, but they were not destroyed, they perished not: So was Ioseph, so was David, so were all. Therefore put the case that thou fall into the particular ill, that the euill which thou
thou fearest, fall vpon thee, cast not away thy confidence, God may helpe thee, hee may come betwene the cup and the lip, as often it is seen. It is his vniual manner to appeare in the Mount, and not before. It was a Proverbe in Israel, The Lord will be seen in the Mount; not so much because it was a common speech, but because it was commonly done, it was a thing that God vshed to doe. Therefore be not discouraged too soon, God may helpe thee, as low as thou art. Suppose this doe come to passe, as a mans heart will never be at rest, till he suppose that which he would not be content shou'd be so: and hence comes disquiet in a mans heart, if it do come, he hath not resolution to bear the perplexity. Therefore in such a case, if thou suppose it will be so, doe as Hesper did; resolue, If I perish, I perish. The meaning is, If I perish, I shall not perish: when she faith, If I perish, I perish, she means not such a matter as we say in our common speech; but, if it will come to passe, let it come to passe: so Hesper, If I perish, I perish: She knew it was a good worke that she went about, and she knew she should have a reward for it. It is not such a thing to lose the life, as men thinke it is: If wee looke vpon it with the eye of faith, it is no such matter. And so the three Children, they care not what should become of them; They knew not whether God would deliver them, or no; but if hee would not, they resolued
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resolved to bear it, and so should we do.

But, you will say, a man is not able to do this.

If thou diddest know the reason, it would move thee. Therefore labour to worke thy heart to consider, that all these worst things that befall thee, may be good enough; and if thou have not learned before, learne now: Marke what Paul faith, We are afflicted, but not overcome; persecuted, but not forsaken; cast downe, but we perish not; ever dying, but yet behold we live; sorry, and yet we rejoyce. That is, there is somewhat that sustaines vs in the worst dangers, somewhat that keepes vs from sinking: And Paul, he is as good as his word; what he faith there, we see by his carriage; we see in what a manner he went thorow all, all was nothing, persecution was nothing, but what he did in such a case, he had God stood actually by him, and said, Feare not, Paul, I haue much people there, when he sent him into Macedonia.

But thou sayest, thou haft nothing to beare it.

Consider, whatsoeuer thy case bee, If the thing doe so tall out, thou shouldest be ready to say, this is not to desperate, but it may bee helped; it is not so heavy, but it may bee borne; it is not so miserable a case, but it may be happy; and lastly, it is not so bad, but it may be good for me.

First, There is no case so desperate, but it may
may be helped: Put the case thy name, which is so tender a thing, which is like unto glass, which if it be broke, cannot be made vp againe; Suppose it be broken all in pieces in the World, God shall make it vp. Joseph, his name could not be made vp againe, and he cleared as innocent of all; but God cleared him. David now by his great sines, hee brake his good name, so that now it was not an easie thing to healte David's name; yet God did it abundantly, and he dyed full of riches and honour: It was forgotten as a thing that had never beene; when he had gotten credit with God, he got credit with men.

And so for poverty: It is not easie for a man to be rich, riches have wings. It is true, riches have wings to flye to a man, if God bid them come, as well as they have wings to flye from a man, if God bid them leave him.

Againe, what if such a man be thine enemie? There is no man that is such an enemy but God can soone make him a friend, as we see in Jacob and Esau. Let the case be what it will: you know Job's case, there was all extremity of misery vpon him, that, if a man should looke vpon him, hee would thinke it impossible to helpe him, yet you see what God did.

Againe, I say, it is not so heauy but it may be borne: we see how Paul bore all his afflictions, (we see it in other instances, which before we reckoned vp:) in 2 Cor. 11. See how
how he was stoned, how hee was scourged, and imprisoned, the troubles that hee had within him: the care of all the Churches was vpon him, and who was afflicted, and he did not burne? It was to him as a fire to a man, it scorched him; and yet you shall see, that he bore them in such a manner, that if a man were to chuse Pauls comforts with his afflictions, he should make a good choice to take the one with the other. Paul, in the presence of Nero, is not daunted, who was a wicked Tyrant. So David, hee was in a miserable case at Ziglag, he had lost his Wives, and all that he had, he had no helpe, but a few (600.) men, and yet they would haue stoned him too: this was nothing to him, when God had setled his spirit with comfort, he comforted himselfe in the Lord. So in any case, if God keepe a whole spirit in thee, it is no matter.

Take a Plaster that is sharpe, if you lay it to a sore place, it will smart and grieue it, but lay it to the whole flesh, it is nothing: So it is with afflictions, when thy soule is whole, it is like a whole shoulder; lay a heauie burthen vpon a whole shoulder, and it goes away with it well enough: But if the soule and spirit be broken, it is not fit to beare a croffe. If God enable a man, it is another thing; then, disease is nothing, imprisonment is nothing, and dilgrace is nothing; when God enables a man to beare it, it is no-

Simile.
thing: therefore it is not so heavy but it may be borne.

Againe, it is not so miserable, but thou mayest be happy in it. Why? The reason is in Rom. 8. Because, whatsoever it be, it shall not separate vs from the loue of God in Christ: neither principalities, nor pow-ers, nor things present, nor things to come, neither men, nor devils: In such a case, the Devill, with all his forces set against thee, shall not be able to make thee miserable, thou art a happy man notwithstanding, hee shall not be able to hurt thee, God loues thee still, and loues thee tenderly, thou art deare to him at all times. Therefore whatsoever it is, it shall not separate thee from the loue of God in Christ: and when he could name no more, he names in generall; faith he, neither men, nor Devils, nor any thing shall doe it.

Againe, it is not so bad, (I say) but it may be best for thee, it may doe thee good: for our nature is so rebellious, and so set vpon things of this world, that except God should take this course, to worke a wearinesse in the World, to mortifie our lusts, if God should not take such courses, our nature would bee ready to rebell: therefore God dealeth so with men. Sometimes he afflicts thee with sicknesse, sharpe sicknesse, which is irksome to thee; but know, that if that disease were taken from thee, thou knowest not what thy heart would doe. Some men bee afflicted with
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with enmity of others; thou knowest not, if thou were friends with all men, how thou shouldst be. Thou art afflicted in the world, in thy wife, in thy children, in thy neighbours, in thy name, in thy estate, and though thou thinke with thy selfe, If I were free from this, I should be happy, I should bee humble, I should serve God the better; I say unto thee, thou knowest not what thou shouldst be: A mans minde doth not know what it would be in another estate, onely he knows the present. If thou haddest such and such circumstances, if thou haddest wealth, if thou haddest such crosses removed, if all things should goe well with thee, Oh then thou wouldest be happy: but thou knowest not what thou shouldst be. You know what the Prophet said to Hazael: (faith he) Doest thou know what thou shalt be when thou art King of Aram? Thou knowest how thou art affected now, but thou knowest not how thou shalt be then, when thou art a King, then thou wilt be answerable to thy state and condition. So much for the second Objection.

Thirdly, it will be objected; It is true, if God did heare my prayers, or if he did visibly heare the Prayers that the Saints make, that it were no more but seeke and haue, we would trust in God in difficult cases: But I finde by experience, that I pray, and he doth not answer me: and it is not my experience onely, but it is the experience of others like-
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wife; they pray, and God doth not heare their prayers; what should sustaine me therefore now?

To this I answer; It is certaine that God alwayes heares thy prayers, there is no doubt to be made of that; he is a God hearing prayers, and hath made a promise, that when they come, hee will heare them: Be assured therefore that he heares. But now to answer thee;

First, there are many cases wherein God heares not: as first, it may bee thou askest amisse.

But thou wilt say, My heart is right; and therefore I hope I aske not amisse.

Yes, though thy heart be right, thou maiest aske amisse, out of mistake, out of want of judgement; thou must not thinke with thy selfe, because thy affection is strong to such a thing, therefore it is lawfull for thee, and meete for thee to have it. There are many things which a little childe asketh, which are not meete for him; a wise Father will not seconde his child in all that he affects and desires: thou must thinke that God will not doe it in these cases. And therefore learne in such a case when thou comest to God for outward things, or for the measure of grace, or for the present use of grace (as you shall heare hereafter) it may be hee answers thee not; yet thou must acknowledge God to bee onely wise. If we could remember that in 1 Tim. 1.
19. To the King onely wise, be glory and immortality: we thinke our selues wise too, wee thinke that we haue some part of wisdome; but if we did beleue that he were only wise, that is, if thou diddest beleue that none were wise but he, thou wouldest be content to resigne thy selfe vnto him, let him doe with thee what he will, although thou see no reason, yet thou wouldest be content. Therefore when thou commest to aske at Gods hands, thou shou'dest be ready to say thus; Lord, I see no reason why this should not be good, and yet I may be deceived, I may be mistaken: Therefore I will not aske it absolutely; It may be the want of it is better for me then the enjoying of it; it may be, to be crossed in it, is better for me then to haue successe in it: thou art onely wise, I am not able to judge: and therefore when wee come to aske any thing of God, thus wee should doe. Paul, when he comes to aske the mortification of his fleshly lusts, 2 Cor. 12. one would thinke he might haue asked that absolutely, we cannot see how God should not heare that prayer, and yet in that case Paul was mistaken, God saw it was best to suffer that lust to continue vpon him, and to contend with him; thou shalt not be free from this strong temptation; for, faith he, by this I will humble thee, thou shalt haue a better grace then thou shouldest haue if that lust were taken away: when Paul saw that the continuance of that
Upon him, it humbled him more, that it brought more glory to God, that it shewed God's power in his weakness, he was content, he saw that he was deceived before: I say, in such a case a man may be deceived, much more in outward things. You know, the Disciples, when they came to ask fire to come downe from Heaven, they thought it was a zealous request; but Christ tells them that they were deceived; they knew not from what Spirit that request did come: If it had come from God's Spirit, hee would have heard it, but they were deceived: So if thou wouldest have God hear thy prayer, know whether they come from God's Spirit, whether thy prayers be the voice of thine owne Spirit, or of God's Spirit; if it be the voice of God's Spirit, he heares it alwaies, because it askes according to his will; our spirits may ask that which is good, but not that which is fit at this time.

Secondly, he will heare thee, but it may be, thou art not yet fit for the mercie, not because he doth not heare thy prayer, and tender thee in that case thou art in, but thou art not yet fit, herein God deales with vs as the Physician deales with his Patient; The Patient earnestly desires such and such things; The Physician wants not will to giue them him, but he resolues to giue them as soone as he is fit: and therefore he makes him stay till hee haue purged him, and made him fit for it, till hee
be fit for such a Cordiall, for such a Medicine, that it may not hurt him: it may be God staies thee. So the men of Benjamin, they were fitted when they had fasted and prayed three times; when they had fasted once and twice, they adventured, and prevailed not till the third time. So God defers long: What if thou fast and pray, and God doth not heare thee, yet conclude not with thy selfe, that thou art not yet fit. There is somewhat more that must be done. David, a man would thinke that he had beene fitted for the Kingdom before that time, but God deferred it vntill David was humbled enough, till he was broken enough, till God had provded a Kingdom, as he promised.

And so he did with Joseph, and so with the people of Israel; they were kept long in bondage, they were long pressed, before they were fit to be delivered: God tendred his people then, hee had no delight in their afflictions. And so we may see in the whole Booke of the Judges, how God suffered his people to be afflicted, to fit them for deliverance. So thinke with thy selfe, thou art not fitted yet; & if thou wouldst go by a rule, see the rule, 1 Pet. 5. 6.

Humble your selves under his mighty hand that he may exalt you in due time. (Marke, whensoever God layes any affliction vpon any man, his end is to humble him. And if the worke be done, he will performe that which he hath promised, assoone as thou art humbled, he will exalt thee:

Therefore
therefore that word is added, he will exalt you in due time, not when thou thinkest hee will before-hand, for \textit{God is wise}, and will doe it in due time, if he should defer it beyond the time when thou art fitted, he should not doe it in due time, but beyond the time.

Againe, if he should send deliverance before thou art fit, it were not in due time, it would come too soone: But assure thy selfe, when thy heart is humbled and weakned from the world, when thy lufts are mortified, and when thou art made spirituall and heavenly-minded by such afflictions, be sure, \textit{God will not deferre one iot}, he will come in the exactnesse of time, that as it is said, \textit{in the fulnesse of time his Sonne came, so it is in the fulnesse of time before he will saue thee, in the fittest time. Therefore I would say to thee, whosoever thou art, that suest to God for pleasure, for honour, it may be, to be relieued in thy state, for health, for life, or for comfort; I say, \textit{God hath made a promise, and it is impossible that he should faile in the performance of it}, as \textit{Salomon faith, Pro. 22. 4. Riches, and honour, and life shall he give; but to whom? to him that is humblt, and that feareth the Lord. You must put in both the conditions. Many men feare the \textit{Lord}, which are not humbled; and some men are humbled, but they have some secret way of wickednesse, wherein they are indulgent to themselves; but they must goe both together. Let a man be holy, that he}
he may have no way of wickedness in himself, and let him be humbled, or else God may bestow wealth on thee, but if thy heart be not holy, thou wilt forget God in it. And if he give thee health, if thy heart be not humbled, thou wilt be ready to use it intemperately, thou knowest not thine owne heart: but be assured, when thou commest to God, he heareth the requests that are made by his Spirit, that if thou be prepared, he will not deny thee, the promise is absolute, let the condition be fulfilled: for those are the words, The reward of humility, and the fear of God, is riches, and honour, and life: Except not these, when there is not the precedent preparation: for it is not best for thee.

Thirdly, it may be God doth it not because there is a defect in thy prayer, hee will have thee pray more frequently, that condition is put in, Lam. 5. The prayer of the righteous availeth much, if it be fervent. Indeede God might bestow blessings upon vs for the meere asking, if we did but make our requests knowne, yet he is pleased to require that condition that our prayers be fervent, and he defers the giving of the blessing vntill we be quickned: and therefore he defers oft-times, to enhance, and to cause vs to prize his blessings, (lightly come, lightly gone, as we use to say.) Things that come easily, we willingly part with, but God will have vs prize them high: and therefore we must begge them earnestly, he holds them backe.
backe to affect our appetites, to make vs contend with him in prayer; or else why did hee deferre to grant the Woman of Canauns request, why did he defer to giue Iacob deliverance from his brother Esau? If he had done it in the beginning, Iacob had not so wrastled, he had not done that excellent duty of prayer all night. When Hannah comes to aske a sonne of the Lord, he hath giuen to many with lesse adoe, but he would not grant it her till her spirit was troubled, till she prayed earnestly with contention and violence, that Ely thought she was drunke: No, said she, but I am a woman troubled in spirit: they must be earnest, those prayers that God will haue at thy hands; and if thou be not heard, goe and mend thy prayers that thou mayest mend thy speeding; quicken thy prayers, as thou labourest to make thy heart more righteous, that thou mayest be fit. The prayers of the righteous prevale much, if they be fervent: so pray more fervently.

Fourthly, it may be God heares thee, but it crosseth some other secret passage of his prouidence. There are many things that God the great Gouernour of the world must bring together; and though thou see no reason why he should not heare thee, yet it may be hee will discover unto thee, that the sum of all things being put together, thou shalt see that it is not best for thee to be heard. Dania now, when he comes to aske a request at Gods hands, that he might build him a Temple, it was a thing that he
he desired, and he made no question but that it was according to **God's** will: and **Nathan** was of that opinion too, *Goe, faith hee,* and doe all that is in thine heart: **David** did not know what belonged to that business, because no man can judge of those things, that **God** hath appointed to bring to passe, a man cannot see round about all the corners of **God's** providence, no man is able to see it: wee see not the concurrence of things, how one thing stands with another. And therefore we ought not to looke in such cases to be heard; as the Wisemen, they thought it fit to have returned by the way they came, but **God** saw a reason to turne them another way. Therfore be not haftily in thy requests, but know that **God** is wise, and will worke all for the best, his glory must goe in all, and one thing must be done, that his end may be brought to passe in all.

Againe, it may be **God** will grant thy request; but for the manner, and the means by which he will doe it, and for the time, it is in his own power. But because these things are knowne, I will not stand to presse them farrther: but now I come to the last Objectioun.

Last of all, you will be ready to say, *It is true,* I would trust in **God,** if he did alway shew mercie for my sake, *If I saw the Saints alwaies bring their enterprizes to passe,* If I did see it still well with them that trust in him, but I finde it contrary for the most part: *It is ill with them that trust in the **Lord,** and euiill men
men prosper; and therefore what encouragement have I to trust in God in this manner as you exhort me to doe, when I am brought to such an exigent, to such a case that my life or my goods are in hazard, or my name, it is not my best way so to doe: I see by experience, that those that are wise men, politique men, and those that have the greatest means, they prosper, when as other men that feare God, doe not bring thy device to passe.

I will answer this, and so will have done with the point.

First, I answer, it is true, that ill men oft-times doe prosper, and that good men many times do not succeede; I say, we will not deny it: for wee see the Scripture is plentifully, 

Psal. 37. Feare not the man that bringeth his enterprizes to passe: where it is supposed that they doe so. In 

Ier. 12. 1. Why doe the wicked prosper? where the Prophet sets out in particular how they prosper, he faith, they grow, and take roote, they spring, and bring forth fruit. And you know what Salomon faith, who was a wise man, and looked through many events that fall out vnder the Sunne: Eccles. 8. 14. I have seeen this vanity, (faith he) that where should haue beene justice, there hath beene wickednesse, and it hath come vnto the iust as vnto the wicked: I have seeen the Battell hath not beene to the strong, nor bread to the wise. And so he goes along, as you know well. He sets out in that Booke plentifully, that euill men may prosper long, and
may exceedingly bring their enterprizes to passe.

Againe, on the other side, the Saints may not prosper, and that in those things which they doe according to God's will. When Christ sent his Disciples over the Water, and bade them goe to the other side, yet they rowed all night, there was a great storme, that they could doe no good, so that they were in great jeopardy and danger, and yet it was his owne appointment: So, I say, thou mayest goe about a businesse, and yet finde such stormes, such contrary windes and waues, such streames running against thee, that thou mayest be exceedingly hazarded, though God himselfe set thee on worke. When Paul went to Macedonia, you see God called him from another place, and bade him goe thither: you shall not finde that Paul was the better vsed; nay, you shall finde, that for the time, he seemed to doe lesse good there of any place, there were few that beleueed in God. And Peter, when he came to Christ on the water, he had a warrant for it, he did that which was a fruit of his faith, yet for all that he sinke, he beganne to sinke, till Christ put forth his hand, and was faine to helpe him. Therefore I say, you may goe about God's businesse, and yet it may not prosper. Therefore wee must set downe that conclusion, it is a great light to know that it is so. The Wiseman giues the reason of it,

Eccles. 7. 14. (Saith hee) Thou shalt finde great variety,
variety, thou shalt finde some times, good times: and in the day of wealth, when thou hast it, rejoice.

Again, another time afflictions will come, know that God hath done this for some purpose: He hath made this contrary to that, that thou shouldst finde nothing after him. That is, that all the world may see that his ways and his actions are past finding out. If God should deale always after this manner, you might know where to haue him in his ways: If he should always giue affliction to sinners, a man might say, surely God will doe this: but it is not so, hee hath made this contrary to the other; that is, he takes different courses with men, he hath made this contrary to that, that men should not finde the print of his footsteps: to say that God will certainly doe this another time. Therefore hee addeth those words, which doe immediately follow, that none might finde out any thing after him: I have seene the just perish in his justice, and I have seene a wicked man goe on long in his malice. This God hath done, that men might know to fleare before him, that men might learne to cry out with Paul, Oh the depth of his wisdome, and understanding, and his ways are past finding out; that men might tremble before God, and acknowledge his wisdome. But I come now to a particular answer: for it is a point worthy the answeringe, it is a point that will stand vs in much stead, when wee meete with
with many such objections as mans heart will haue in that case. Therefore I answer particularly and briefly.

First, though God doe so, yet remember that thou must not judge any thing, till thou seest he haue finished the worke: thou wilt not judge a man's worke till hee haue done it: If a man goe about to build, judge not his worke till it be done, because thou seest not for what end many things are framed and made, wilt thou therefore say that hee is an unskilfull builder? It were folly to doe so, but stay till hee haue finished his worke, and then see how one part answers with another, and in what proportion. So in all the workes of God, if thou see it goe well with those that are ill, and those that are good are afflicted, stay till thou see God haue finished his worke.

And therefore I say to thee in this case, as Saint Iames faith; Know ye not what end the Lord made with Iob? So marke what end the Lord makes, as with Iob, so with all the Saints; know what is their ends. And otherwise take all the cuill men, as Ieroboaam and Saul, and see what end the Lord made with them; their prosperity was as a pleasant Dreame, which was soone gone; as the flower of the grasse ypon the house top, which withereth: Looke to the end of things. I cannot stand on it.

Secondly, though the wicked prosper, yet their prosperity hurts them as much as affliction.
on and adversity doth good to the godly, their prosperity layeth them, whereas the afflictions of the other benefits them: if thou finde this to be thy case, that thou prosper, and that thou feest thou goest on in sinne, thou hast no cause to reioyce in this; or if thou seest other men prosper, thinke them not happy for this, it is out of mistake. It is the miserablest condition in the world; you know what God did to Hophni and Phineas, he did not afflict them, he let them goe long, he sent them no disease, hee interrupted not their course: What was the reason? Hee had a purpose to destroy them.

So againe when thou dost not succeede in thy matters, but art crossed, yet so long as that will doe thee good, what needest thou care?

But, you will object, My afflictions are great, and many, and therefore how shal I beare them?

I will instruct thee; I say thou hast neede of strong afflictions. Some Colts are so untaimed, they must needs be broken: so some corruptions are so vnruely, that they will not be wrought out without great afflictions.

Againe, thou needest many afflictions, because the corruptions of thy heart are of divers sorts, and if there were but one affliction, it would not serve the turne.

Againe, thou hast neede that afflictions should continue long, because sinne is very naturall; some are hidden, and long a breeding, and
and cannot easily be removed. Therefore what though thy afflictions be so, as is is said Dan. 11. 7. They shall fall by the Sword, by the Famine, by Captivity many days. These were men of understanding, holy men, yet they had great afflictions of divers sorts, Sword and Famine, such as James speaks of, and long afflictions for many days. Now all this was to doe them good, to try them, to purge them, to make them white. So when those afflictions are to doe thee good, and their prosperity for their hurt, let this satisfy thee.

Thirdly consider, that though they doe prosper, and godly men doe not so, yet their low estate, their imprisonment, their poverty, their obscurity, the disgrace which they are vnder, this is better to them, then the honour, and the pompe, the titles and the riches that euill men haue. I can but name these things. Psalm 37. A little that the righteous hath, is better then the riches of many wicked. What is the meaning of that? That is, they have more comfort in that little, then the other haue in their faire Pallaces, in their great states; thou mayest haue more comfort in a little, then they haue in their abundance; thou mayest haue more comfort in obscurity, as Paul faith, as not knowne, though a man be obscure, yet if he be knowne to God, and to mens consciences, he is of greater eminency then those that are in the highest place. So though thou haue poore possessions in outward things, though

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Dan. 11.7.
thou be melancholique, and alwayes sorry, yet that little, that very condition is better to thee then the outward condition is to the other.

Fourthly, in perillous times this is a great difference: for though a man haue prosperity, yet certainly, a hard time will come, a time of sicknesse, and of temptation, and of death will befall vs: Psal. 37. In perillous times they shall be confounded: here is the difference: and they shall melt as they fall: that is, In such a time their hearts shall faint, and such men haue nothing to sustaine them; they shall be confounded in such a time, they shall not know what to doe.

But now you will say, What perillous time is that, when God will deale so with them, you will say, in those perillous times, for ought we see, the Sword devours one as well as another; certainly, it sweepes away one as well as another: Sicknesse, when it comes, it sweepes away one as well as another: And therefore in the perillous time, I see no difference between the godly and the wicked.

I answer, There is difference when the same affliction falls vpon both. Looke in Ier. 24. you shall finde there, that both were carried away captiues, good men and bad men, the whole Chapter is spent in it; it is but a short Chapter: See there what is the difference there is in the same afflictions which fell to both: faith he, There were two Baskets, the one was full of good Figs, the other was full of bad, which could
could not be eaten for badness, looke in the Text, you shall finde that both were carried away captiue, but here is the difference, they were carried both in an indifferent manner, (faith he) you shall be carried captiue as well as the other, the good Figs in the Basket, but I will know you, mine eyes shall be vpon you to doe you good, and I will bring you backe in due season, and I will plant you in captiuity, and you shall grow; and I will build you, and you shall not be destroyed; and I will gue you a heart to know me in that condition; and I will be your God, and you shall be my people: all this will I doe to you, although you be in the same afflication. And what will hee doe to the other? They shall be carried in a Basket into captiuity, but, faith the Lord, I will make you a reproach, I will make you a curse, I will make you a common talke, I will destroy you when you come into captiuity, with the Sword, with Famine, with Pestilence, mine eyes shall be on you for ill in such a case. So I say, the same Beesome of destruction may sweepe away both, the same Sword may deuoure both, the same disease may seaze vpon both, there is no great difference outwardly in the same afflication; both may die, and is there not great difference in their death? both may be sicke, and is there not a great difference? In the one his heart is made glad and light in Gods countenance, in his Beloued; when as the other hath nothing to hold him
The one hath the consolation of the Spirit, the other wants it.

Again, consider in affliction there is great difference, as you shall finde this difference betweene the condition of the Saints and others, although their outward condition seeme to be alike; The enill man stands in slippery places, and his condition is vncertaine, and it is a great miserie to be vncertaine, for a mans condition to be ready to be blowne downe with such a winde, he knowes not how long he shall continue and stand; so they stand in slippery places. The other, those that are built on Christ, are like the house built on the Rocke, they are sure it shall be well with them.

Again, afflictions that come to the wicked, they come suddenly. Therefore it is a thing proper to the wicked, Prov. 1. 27. Their desolation shall come suddenly, and their destruction as a whirlwind: Why, is it not so with the godly? do not they often perish by sudden death? doth it not fall on them? do not sudden changes come to them as well as to the others? No: Things are sudden, not from their suddenness, but from the want of the preparation of the person that they fall vpon: therefore God will not send affliction vpon his children till he have prepared them; hee will prepare them, and then it is no matter if they come suddenly, it is no matter though he strike them suddenly before they be aware; when he hath fitted them, it comes not suddenly, Death comes.
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comes not upon them as a snare: that is to be taken in a snare properly, when the Beast is taken in a snare by the Huntsman, or by the Fowler, who means their destruction; so afflictions come upon evil men as a snare, when as they are taken in an evil Net, Satan takes them there to destroy them eternally.

Again, the afflictions of the godly are not so heavy to them, as the afflictions of the wicked are; God afflicts them in the branches, not in the root; they drink of the Cup, but not of the dregs; but as for the wicked, he smites them so, as that he smites them not the second time, that they roar for his wrath:

**Ps. 37:24.** The godly, though he fall, yet shall he rise again, he shall not be cast off, the Lord puts under his hand: That is, though the godly fall into affliction, yet he is not broken in the fall, God puts under his hand, hee falls soft, hee falls not so as to break his necke, to be undone; so there is that difference. So that, though God doe the same act to both, yet he doth it to the one for love, to the other he doth the same act for destruction. Like to a man that loppes Trees; there is a certaine season in the yeere, when if he loppe his Trees, they will be the better for it, if they be lopped in due season, they are the better; loppe them at another time, and they will wither: So God comes to the wicked man in the vnfittest time to him, a time when they looke not for him, a time that the wicked men feare least, then
he comes just as a Thief doth in the worst, and most dangerous time of all for the owner of the house, then comes the Thief, he pickes out that time: So God comes upon the wicked, and afflicts them when they are in peace and prosperity: take heede that he loppe thee not at that time when thou shalt wither to destruction, when thou art not prepared. So the Scripture faith, sudden destruction comes upon wicked men: So that suddenness is when men are not prepared. And so when God faith, will free the godly from sudden death, his meaning is, he will prepare him, and fit him for death. Put all these together, That the wicked bring their enterprizes to passe, that the godly are crossed and afflicted, that God hath a speciall end in this, that death, affliction, and sickness come suddenly upon none but wicked men, and it will give satisfaction to any man. I should come now to press the point, but the time is past, I cannot doe it. So much shall serve for the second Vse, for the answering of the Objections.

The third thing to set faith on worke in, is to sanctifie you, to mortifie your lusts, to renewe and strengthen you in the inward man, and to make it quicke in every good worke. This point I intended to handle at this time. Faith is exceeding effectuall to doe this. I will touch it but in one word, I will not hold you long. Set faith aworke to sanctifie thy heart. You will ask me, How shall I doe it?
Faith doth it divers ways, I cannot goe thorow them: Set faith aworke, to beleue the forgiueneesse of thy sinnes, to beleue the loue of God towards thee, to beleue the promises, and thou shalt finde that these will sanctifie thy heart, this act of faith will purifie thy heart. But how can that be? Because this shall turne thy heart from thy sinnes, to God: for there is no way to mortifie lusts, and to quicke thy heart, but by causing thee to delight in God. No man can haue his heart weaned from sinne, divorsed from sinne which he hath beene wedded to all his life, except he find another Husband, in whom hee may delight more. Now the more thou beleuest that God is thine, the more thou beleuest that thy sins are forgiuen, the more thou canst set faith on worke to doe this, the more victory thou shalt get ouer thy sinnes, that is the nature of mans disposition, that still it desires that object that is amiable and pleasant. Now if thou looke on God as a Judge, that will turne thee away from him, that makes thee continue stil in sin, but when thou lookest vpon him as vpon one that loues thee, as one that fauoureth thee, as one that is thy frend, that accepts thee, this will winne thine heart, this will cause a mans heart to turne from sinne, to turne from darknes to light, it will make him to leau the wayes wherein he delighted before, it will diuorse a mans heart from the sinne wherein it hath taken pleASURE a long time, so that
it shall never get the victory over it. Therefore the best way in such a case, is to set faith a worke to beleue the forgiveness of sinnes; remember the promises of God, those promises you have heard often, that God will forgive thy sinnes, that he will pardon thee, take these promises, and apply them; see God ready to forgive, this will turne thy heart from sinne, thou shalt finde sinne dye and wither in thee, and thy heart to growe and bee quickned in grace: you know, that to get a louing heart, is to beleue that God loues vs, to beleue that our sinnes are forgiven. Now I say, there is nothing that weakneth sinne indeede, but to loue God; whatsoever sinne is weakned by other meanes then by loue to God, by turning the heart to him by repentance and mortification, that sinne lyeth thid, though it seeme no way to increase: this increaseth loue, when we beleue the promise of God, that he is ready to forgive, that is effectuall for this purpose. When Christ came to Peter, and said vnto him, Louefl thou me? then, faith he, feede my Sshepe. So after this manner, when thou once beleuest that God loues thee, and canst bring thy heart to loue him againe, if now Christ should come to thee, and say, Louest thou me?, who loved thee, and gave my selfe for thee? If thou dost loue me, disdaine such a thing which I hate, doe not such things as will grieue me; keepe my Commandements, keepe my Sabbaths; if thou louest me, let not thy con-
versation
Of Effecluall Faith.

uerlation be in wantonness, in strife and en-
yuing; it thou loue me, labour to bring some
glory to my Name, and to doe some good to
mankind; if thou loue me, be diligent in thy
Calling; if thou loue mee, honour mee, doe
good to others, doe good to thy selfe with it.
Let a man goe thorow all the particulars of
finne, and he would abstaine from it, if hee
would let faith on worke this way to sanctifie
his heart.

Againe, faith doth it by overcomming the
World, that when a man is drawne, one of
these two things drawes him, Either some of-
fer of some great benefit, or some great euill
which he is put in feare of: now when hee
lookes, and feeth that God is able to keepe
him when men doe their worst, and that hee
can giue him a heauenly Kingdome, when he
lookes to the promise, he is aboue the World.

Againe, he not onely overcomes riches, but
he makes advantage of them; hee not onely
loues them as a flaue, but he gets the victory
ouer them, and hee gets seruice from them.
And so when men can make their recreations
to serue their turnes for better purposes, when
a man not onely overcomes them, gets the
victory of them, but makes them seruiceable,
so a man make advantage of the World.

Againe, when thou wouldest haue thy san-
cification increased, increase thy faith. The
more thou beleuwest, the more the Spirit of
Chrift is conueyed into thy heart. The stronger
thy
thy faith is, the more the winde of grace, the sappe shall flow from Christ into thy heart. As old Adam's corruption, it is with the grace of Christ, when thou commest neere, thou art ingraft into the similitude of his death; that is, there comes a gift from him, he sends his Spirit into thy heart, that doth make thee joy in him, that causeth thee to dye to sin, and to live to righteousness. This I thought to have opened: But so much shall serve for this time, and for this Text.

* * *

FINIS.
Of Love.

The First Sermon.

Galat. 5. 6.
For in Jesus Christ, neither circumcision availeth anything, nor uncircumcision, but Faith which worketh by Love.

In the fourth verse of this chapter the Apostle affirmes, that there is no justification by the law; for, faith hee, if you be justified by the law, you are fallen from grace: that is, you cannot be partakers of that justification which is by grace: because for to have it by the law, and to have it by grace are opposite.
And he gives a reason for it, because, faith he, *Through the Spirit we wait for the hope of that righteousness which is by faith, and not by the law.* When he had expressed himself so far, which is the righteousness received by faith, that is, that righteousness which is freely given by God, offered to us, wrought by Christ, but taken by faith on our parts: Thus faith he, you must be justified. Now to confirm this, he gives a reason in this verse that I have read; for, faith he, *In Christ Jesus, (that is, to put a man into Christ Jesus, or to make him acceptable to God through Christ Jesus, to do this) neither circumcision availeth any thing, or uncircumcision: (That is, neither the keeping of any part of the ceremoniall law, or the omission of it, nor the keeping of the morall law, or the breaking of it will helpe to ingraffe a man into Christ, or to make him acceptable to God through Christ: What will doe it then? nothing faith hee) but onely faith.* Now left we should be mistaken in this, as if he should require nothing at their hands but an empty idle faith, hee addeth further, *it must be such a faith as is effectuall, as is working: And that is not enough, but it must be such a faith as workes by love.* So that you have two parts in this Text: One is a removall or a negation of that which doth not ingraffe us into Christ, or that makes us not acceptable to God through Christ; it is not being circumcisced or uncircumcisced, or any thing of that nature: The other is the affirmative part; What is it that doth it, that makes us in a glorious condition, that makes
makes us sons of God: faith he, it is onely faith and love, it is such a faith as is accompanied with love and good workes; so that you see hee removes all workes of ours, all workes of the ceremoniall law, circumcision is nothing, it is as good as if you were not circumcisedit is all one. And by the same reason that circumcision is excluded, all other is. And not onely workes of the ceremoniall law, but all the workes of the morall law also considered as the meanes of justification; because they are opposite to faith, they exclude faith, and faith excludes them, so as they are as well to be shut out as the workes of the ceremoniall law. None of these faith the Apostle, will doe it. For you must know the way to salvation is contrary to that of damnation: Looke how you lost the kingdome of God, so you must get it, looke what gate you went out at, by the same gate (as it were) you must come in at. What was it that lost all mankind the kingdome of heaven? You know it was not our particular breaches of the morall law, but it was the fall of Adam, and when the root was dead, you know, all the branches died with it. Well, what way is there then to regaine this losse? We must goe in againe into Paradise by the same way that wee went out, that is, by being borne of the second Adam, and by being made partakers of his righteousness: By being borne of him, or ingrafted into him. As you communicate of the sinne of the other, because you are his children, so you must partake of his righteousness. A.
Of Love.

It is the Lord's pleasure that you should be saved after this manner, because he would have it to be of grace. If you should have been saved by any works of your own, you would have imputed it to your selves, and to your own strength: But the Lord would have it to be of grace, of his free will, and therefore hee will have it meereely of faith, by taking the righteousness of the second Adam which he hath wrought for you. Againe, he would have it sure to all your seede: if it had beene by works, it would never have beene sure unto you, you could never have kept the law so exactly: But since Christ hath wrought righteousness, and you have no more to doe but to take it, now it is sure, or else it would never have beene sure. Againe, if it had beene by works, the flesh had had wherein to rejoice, it might have something to boast of: But the Lord will have no man to rejoice in the flesh; but let him that rejoiceth, rejoice in the Lord. Now if it had been by works, if it had beene by any inherent righteousness, by any ornament of grace that the Lord had beautified us with, we had had rejoicing in our selves; but now that it is by the second Adam, by comming home to him, by taking him, by applying his righteousness: Now no flesh can rejoice in it selfe, but now whosoever rejoiceth, rejoiceth in the Lord. Therefore faith the Apostle, you must know this truth, you can never be saved by doing these actions, no nor you shall not lose salvation by omitting them,
them, for this is not the way that the Lord hath
appointed mankinde to be saved by: But the way
by which mankinde must be saved, is by recei-
ving Iesus Christ and his righteousnes. But you
must remember that you must take him so as
to love him. And it must be such a love as is fruit-
full in good workes, and not an emptie and idle
love, that is, a love in shew onely, but it must be
a love in decde and in truth. Now in the handling
of these words we will begin with the affirmative
part, because though the other be put first, yet the
affirmatio you know in order of nature, is before
the negation: therefore I will begin with this, what
it is that puts us into the happy estate of life and
salvatiō, Faith. But it is faith that works by love.

This is enough to make this cleere to you, that
these two great radicall vertues faith and love,
are the two pillars, as it were, upon which our
salvation is built. The use of them we have han-
dled at large, Faith; and the efficacy of it in the
Text we handled of effectuall faith: Now the oth-
er remains, of Love, whence wee will deliver
this point to you, that,

Whosoever loves not, whatsoever else he find
in himselfe, whosoever loves not the Lord Je-
sus, is not in Christ, and by consequent, in a cur-
shed and damnable estate.

Because this is necessarily required that you
have faith, and love, or else you can have no sal-
vation; or else you are not in Christ, and cannot
be acceptable of God through Christ. So our
businesse will be to open unto you this grace of
love.
love, that you may know what it is. And that you may know it, we must first declare unto you a little in generall, what this affection of love is.

All affections, as you know, are nothing else but the diverse motions and turnings of the will, as the will turnes it selfe this way or that way, so a man is said to be affected to love or to hate, to grieve or to rejoyce. Now love is that act of the will, whereby it turnes it selfe to a thing, as haterd is that wherby it turnes it selfe from a thing: And that which is the object of this affection of love is something that is good; for that which is true, and that which is beautifull is not the proper object of love, that is the object of the intuitive understanding: but it is no further the object of love than it is good. For this take for a generall rule, We love nothing but as it is good; And a thing is said to be good, when it is suitable, proportionable and agreeable to us, for that is the definition of a good thing. There may be many things that are excellent, that are not good to us, we say not that any thing is good, but that which sutes and is agreeable to us, and convenient for us. So that if you take the definition of this affection in generall of love, Love is nothing else but a disposition of the will, whereby it cleaves or makes forward to some good that is agreeable to it selfe: I say, it is a disposition of the will whereby it cleaves to, and makes forward to some good thing agreeable to it selfe, which you must marke, for we shall have use of all this in the sequel of this tract.

Now
Now this love shewes it selfe by two effects: it would have the thing it loves to be preserved.

And secondly, a man that loves, would have it his, and therefore he drawes neere to it, or else he drawes the thing neere to him. For I take it not to be true that is commonly taken for granted, that love is a desire of union, for we doe not alwayes desire, that the thing should be united to us that we love, (for a thing may be too neare us, as letters may be too neare the eye, as well as too farre off:) But wee would have things in such a distance as is most agreeable to us, as we love fire for our use, but it may be too neare us, and wee love a knifes for our use, but it may be too neere: So by the way marke it, It is not alwayes a desire of union, but it is a desire to have the thing it loves in such a distance, as is most agreeable to us: but still remember this, that love shewes it selfe by these two effects: It desires the preservation of the thing: Secondly, he would that what he loves might be his. As when a man loves an unreasonable creature, when hee loves a glasse, when he loves a horse, he preserves the glasse, he keepes the horse strong and faire, and if he can he would have them for his use. So a man that loves riches, or honour, or that loves a good name, he preserves them, he would have them his: that is, he would have them at his owne arbitrement, for his owne turne & service: So a man that loves his sonne or his friend, he desires the preservation of them, and withall he would have them his; that is, he would have them so lare united to him, as
Five kindes of love.

I.

may stand with his conveniencie. This is the nature of love; one thing more know of it, it is a commanding affection: Love and hatred are as it were the great Lords and Masters that divide the rest of the affections betwene them, as when a man loves, he desires, he goes and makes forward towards the thing he loves; if he obtaine it, he rejoynceith in it; if he doe not obtaine it, yet if there be probability, then hee hopes, if there be no probability, then he despaires, if there be any inconvenience and impediment that hinders him in his prosecution, he is angry with it, and desires to remove it: thus these affections hang on love. Againe, on the other side, as love desires the preservation of the thing in a neerenesse and union of it: so hatred desires the destruction of the thing, and the separation from it. And upon this affection likewise hang the others, when a man hates a thing, he flies from it; if it overtakes him, hee grieves; if it be likely it will overtake him, though it be not yet on him, he feares: if he thinke he is strong enough to resift it, hee is bolde and confident. So these two affections (I say) divide the rest. Now I will adde but this further, that I may declare to you the generall nature of this affection, that is, the kindes of love: And you shall finde these kindes of love. I will name them briefly.

First, there is a love of pitty, as when you love a thing, you know, you desire the preservation of it; when you finde any thing lye upon it that destroys it, you pitty the thing you love, and dese-
fire to remove it: So a father pitties his sonne when hee is sicke, when hee is vicious and unward, hee loves him now with a love of pitty, he desires to remove the thing that hurts it.

Secondly, there is a love of concupiscence, that is, when a man desires the thing that hee is said to love meerefly for his use. As when you love an inanimate creature, or any other creature for your use, you are said to love it with a love of concupiscentiall desire: and this in common men is a suitablenesse betweene the object and the lower faculties.

Thirdly, there is a love of complacency, when a man is well pleased with the thing, that is, when the object is somewhat adaequate to the higher faculties of the will and understanding, that there is some agreeablenesse betweene the thing loved, and the frame of the soule, so that when he looks on it hee is well pleased with it: So the master loves his scholler that is every way towardsly: so the father loves his sonne as one in whom hee is well pleased.

Fourthly, there is a love of friendshipe that goes beyond this love of complacency, because in the love of friendship there is a reciprocation of affections, when a man both loves and is beloved againe: So a man loves his friend, and is loved againe by his friend.

Lastly, there is a love of dependance, when one loves one upon whom all his good depends, so we are said to l OFF To love God, wee love him as one upon whom all our good and happiness, all our comfort
Three of Love.

Now, as you shall see after, with these three last loves, we are laid to love the Lord, we love him with the love of complacence, because he is a full adequate object to the soul; we love him with a love of friendship, because there is a mutual love, he loves us, and we love him, as the Apostle faitheth, 

**But love ye one another with a pure heart,**

We love him with a love of dependence, for we hang and rely upon him for all our happiness and comfort. Now, this love wherewith we love any object that is full, and all, again, as it is more free from mixture, and that love is full of all the degrees, as the object of that love, that love is full. Again, as it is more free from mixture, and the object which we love in the world, is known for all things that we love in this world, we know there is some mixture of evil in them, and therefore our love is left.

Again, as the thing which we love is more high and supernatural, as we hang and depend upon it, and that love wherewith every man loves his wealth, or any thing by nature that is good to him. Now this natural love hath two other loves hanging on both sides of it. One is an avicious and finfull love, that carries it.
it the wrong way to love sinfull things.

The second is a spirituall love, which sets limits to this naturall love, that sets banke, as it were, to the streame of naturall affection, that suffers it not to runne over, and not so onely, but gives a higher rise to this naturall love, and pitcheth it on higher ends, it elevates naturall love, and makes it an holy love. So that all naturall love is to be subordinate to this, otherwise it is not good; for naturall love is but given us to help us to goe that way that spirituall love should carry us, even as the winde helps the ship, whereas otherwise it should haue beene driven with oares: And therefore the Lord, to helpe us to love our selues, and to love our children, and to love those things that are sutable and convenient to us, hee hath in mercie, and for a helpe to us, put a naturall affection into our hearts, which yet is to be guided by spirituall love, that we are now to speake of.

So the next thing is to shew, what is this spirituall love, this love of God, this love of Christ Iesus.

And first we will shew how it is wrought, and withall what it is. For you must know, that every man by nature hates God, by reason of that opposition and contrariety which is betweene God and every man by nature, for all love comes from similitude and agreeablenesse: And therefore where there are two of a contrary disposition, there must needs be hatred. Now the pure nature of God is, contrary to us, and therefore every
every man by nature hates God. And therefore that love may be wrought in the heart of man towards God, this sinfull nature of ours must bee broken in pieces, and subdued. And againe, it must be new molded and framed before that can ever be fit to loue God. Therefore, if you would know how this loue of God is wrought in us, it is done by these two things:

First, by breaking our nature in pieces as it were, that is, by humiliation, and by the law.

Againe, by moulding it anew, which is done by faith and by the Gospels: For when we come and propound Christ to men to be taken, and to be received and loved by them, what is the answer wee have from them? Most men, either minde him not, or regard not at all this invitation to come to Christ, but they deale with us as those that were invited to the marriage, faith the Text, they made light of it, they cared not for the invitation, it was a thing they looked not after: or againe, if they doe, yet they minde them not enough, because they doe not prize Christ enough. Therefore the first thing the Lord doth to prepare mens hearts to loue him, is to send the law to humble them, to discover to men what neede they are in, to make an impression on their hearts of that bond of damnation that they are subject unto when the law is broken, that mens eyes may be opened to see their sins; then a man begins to looke toward Christ, to looke on him as the captiue lookes on his Redeemer, as a condemned man lookes on him that brings him a pardon,
pardon, as a widow that is miserable and poor, indebted and undone, looks upon her husband that will make her rich and honourable, that will pay all her debts, I say, when a man's heart is thus humbled and broken by the law, by sound humiliation, then he begins to look towards Jesus Christ. But I say men doe fail, partly that they have no sense of their sins, or else they have a sense of their sins, but not enough to bring them home to Christ, for that was the fault of the second and third ground; there was impression made in them, that they prized Christ, but there was not so deep a preparation as to love Christ indeed, so as to preferre him above all things, so as to cleave to him, so as they will let him goe for nothing. And therefore this is required that our natures be broken all in pieces, that is, that the humiliation be deep enough, not a little light impression, a little hanging down of the head, a little sense of sinne, but so farre as it may be to purpose, that he lookes to Christ as to the greatest good in the world, that he will rather undergo any thing than misle of him, that hee will rather part with all his pleasure than hee will goe without him. That is the first thing that must be done to prepare our hearts, for this love our hearts must be humbled by the law.

Now when this is done, they must be made up againe, as I tolde you, they must be moulded anew, and that is done by the Gospell and by faith: For when the heart is thus prepared, now let the Gospell come and welcome: Now a mans heart
heart is fit to be wrought on: Why? what doeth the Gospell? The Gospell comes: and tells you, that the Lord Iefus is willing to be your Redeemer, is willing to be your Lord, he is content to be yours.

If you will take him, you shall have him and all his.

Now when a man's heart is broken, you cannot bring him better newes: Indeede till then you may goe and preach the Gospell long enough, you may propound Christ to men, they will not take him: But when we propound him thus to a heart prepared, thus to him that is poore in spirit, to him that hath his heart wounded in the fenfe of his finnes and of Gods wrath, now I I say hee is willing to come in, hee is willing to take Christ as a Lord, as a husband: when that is done, that Christ hath discovered his will to take them, and they resolve to take him, then there ariseth a holy, a constant conjugal loue wherein they are rooted and grounded. This is the love we are now to speake of. So that to prepare us to love Christ, wee must come to looke on him as upon that which is futable and agreeable to us. And againe, as one that is willing to receive us: And that you must marke diligently. Therefore wee will give you this definition of loue out of that which hath been said: It is an holy disposition of the heart rising from faith, whereby we cleave to the Lord with a purpose of heart to serve him and to please him in all things.

When these two things are joyned, that a man is
is humbled, and looks on Christ as one that is now fit for him: And secondly hee is perswaded that Christ is willing to take him, when this is done, a man receiveth Christ by faith: And from this faith this love issues. Whence this is specially to be marked, and it is a matter of much moment, That to love the Lord, it is not onely required that you be perswaded that he is well affected to you, that he is willing to receive you, (for that men may haue, which say that Christ is mercifull and ready to forgive, and so they think; but yet they love him not: Therefore I say, it is not onely required that you looke on Christ as upon one that is well affected and propitious to you) but also that you looke on him as one that is suitable and agreeable to you, for both these must concur to incline your hearts to love him: you must, I say, both looke on him as one that is fit for you, as a good that is agreeable to you: And also you must be perswaded that he is willing to receive you. Now the first indeed is the maine. This second, that Christ is willing to forgive you, and to receive you, though it be weake, it may be such as is a true faith, and may beget love: when a man lookes on any other men that he loves, if he see so much excellency in them, as that he longs after them and desires them, though he thinks there be a backwardnes in them to love him, yet if there be some probability that they are likely to love him, he may come so farre as to embrace them in his affections, and have a desire to them, though it be true, as that perswasion
is stronger, so their love is more near, for faith and love grow together: Indeed if there were an utter averseness, if there were enmity, as it were impossible to remove it, then we could not love, but hate even as Cain and Judas did. But, I say, that is a thing you must especially mark, that faith doth not consist in being persuaded that Christ, or God through Christ is willing to forgive you your sins, or to receive you to mercy, but in this your judgement must be rectified, that is, to know that you are to look on Christ as one that is suitable and agreeable to you, as one to whom you have an inward inclination, as one that is fit for you. This is the maine thing, the other easily followes, to be persuaded that he is willing to forgive us, and that he is willing to love us: therefore whereas, it may be, you have thought, that to believe that God is willing to forgive you your sins, is faith: I dare be bold to say, it is not full faith, you may haue it, and yet not savingly believe, you may haue it, and yet not be true believers. This I make cleare by this argument: That which begets no love, is not faith. But you may be persuaded that Christ is willing to forgive you your sins, and yet not love him, as a prisoner may be persuaded that the Judge is willing to pardon him, and yet for all this he may not love the Judge; for love as I tolde you comes from some suitableness, some agreableness betweene the party that loves, and the party that is loved. Again, you shall finde this by experience. A man may
may be persuaded that he is in a good estate, that he shall be saved, and that his sins are forgiven him, and yet for all this, he may be an unregenerate man; he may be a man that hath no life of grace in him: I say, we see oft in experience, many men applaud themselves in their good persuasion, and they die peaceably and quietly, and all is well, they think God hath forgiven them; and yet we finde there is no love in them, nor no fruit of love. Againe, on the other side, a man that hath his heart broken with the sense of his sins, may hunger after righteousness and after Christ, he may long after the Lord himselfe, that he desires him more than any thing in the world; and yet there is but a weak persuasion that the Lord will receive him, and forgive him his sins: I say, this man may be a true believer, though he be not yet so fully persuaded that Christ will forgive him, when the other is no true believer, as I said to you before. As when one loves another man or woman, if hee looke on him as one that is suitable to him, if hee thinke it be but by good probability and likelihood, I shall obtaine their love, though I haue not yet a full assurance of it; I say, there may be an affection of love. And thence I confirm that which I said to you, that faith that hath beene joyned with it is true; and that faith that is disjoyned from love is not true. So I say, such a disposition of heart as lookes on Christ as one whom he longs after, he lookes on him as on a husband, as one whom he is willing to match with, that he can say truely, This is the best
best husband for me in all the world, though yet I have not wooed him, though yet I have not a full assurance of his affection to mee, as I would have; I say, this will certifie your judgement, and withall it will comfort you, that though your faith be weake, yet he belongs to you, it is a true faith. Againe, it shuttes out those that have false hearts, although thou thinkest thy perswasi- on be full, that Christ belongs to thee, yet if thy heart be not thus prepared to seeke him, and to esteeme him, thy faith is not true. I can stay no longer in the opening of this, so much shall serve to shew you what this love is: You see what love is in generall, and this love to the Lord, this love to Christ.

Now I come to prosecute the point, having gone thus farre in the explication of it; I say, this love is so necessary to salvation, as that hee that hath it not is in a cursed and damnable condition; he is not in Christ, if hee doe not love, that as the Apostle faith, hee that beleevs not shall be damned: we may say as well of love, for there is a tye betweene all these, faith, repentance and love. And therefore wee finde these words put promiscuously, sometimes he that beleeves not shall not be saved, sometimes he that repents not shall not be saved, sometimes he that obeyes not, sometimes hee that loves not shall not be saved: and therefore the Scripture is cleere in it, and there is good reason for it.

First, because if a man love not, there is a curse, there is a woe due to him, for wheresoeuer there is
Of Love,

is not love, a man is an hypocrite, as our Saviour faith to the Scribes and Pharises, Wo be to you Scribes and Pharises hypocrites, that is because you are hypocrites. Now wheresoever love is not, there is nothing but hypocrisy in such a man's heart. For what is hypocrisy? Hypocrisy is nothing but to do the outward action without the inward sincerity; as we say it is counterfeit gold, when it hath the forme and colour of gold; but in the inside is base: as we say he is a false Hector, when he acts the part of Hector, but is not so indeed: So hypocrisy is to do the outward act without the inward sincerity. Now to do them without inward sincerity is to do them without love; for to do a thing in love is to do it in sincerity. And indeed there is no other definition of sincerity, that is the best way to know it by: A man that doeth much to God, and not out of love, all that he doth is out of hypocrisy, he is an hypocrite, and there is a woe belongs to him. So that as we deale with counterfeit wares, wee breake them in pieces, or we set markes upon them, as we doe with counterfeit pieces of golde and silver, we bore holes in them, as condemned pieces; so the Lord proposeth a woe to such as love him not, for in that hypocrisy consists, when a man doth much, and doth it not out of love.

Againe, hee that breakes the law, you know there is a curse belongs to him: Now there is a double keeping of the law, a strict and exact keeping of it, and there is an Evangelicall keeping of it, that is, when you desire and endeavour to ful-
fill the law in all things: and accordingly there
is a double curse, there is a curse that followes the
breach of the morall law that belongs to all man-
kinde, till they be in Christ; there is besides an
Evangelicall curse that followes upon the Evangelicall breach of the law. Now when a man
loves not, he breaks the whole law: for as love
is the keeping of the whole law, so the want of
love is the breach of the whole law; because
though hee may doe many things of the law,
though he may keepe the sabbath, though he may
deale justly, though he may heare the word, and
doe many things, yet because it is not out of love
he breaks the whole law. When he breaks the
law thus, there is a curse belongs to him, and it is
the curse of the Gospel that cannot be repealed,
it is more terrible than the curse of the law. And
therefore he that loves not, is in a cursed and dam-
nable condition.

Againe, you know, in the law of God an A-
dulterer ought to die, as in the law of triall, when
the woman was to drinke the cursed water, if shee
were an Adulteresse, it was a curse to her, the
Lord appointed it to be death to her. Now hee
that loves not the Lord is an Adulterer, that is,
hee is false to the Lord that should be his hus-
band. And when he loves not the Lord, he doth
love somewhat else: And doth it not deserve a
curse to preferre their pelfe before the Lorde, that
he should love pleasures more than God? that he
should love the praife of men more than the praife
of God? And this is the case of every man that
loves.
Of Love.

loves not the Lord, hee loves the world: and hee that loves the world is an Adulterer and an Adulteresse, saith St. James.

Lastly, when the Lord shall be a suiter to us, when God shall offer his owne Sonne to us in marriage, and we refuse him; when Christ shall come from heaven to shew us the way to salvation, and to guide our feete into the way of peace, and we shall either be carelesse or resist it, doe you not thinke the Lord will be filled with indignation against such a man? will hee not be angry with such a man? Is not the Sonne angry when he is not received? Kiffe the Sonne lest he be angry: Will he not lay the axe to the roote of the tree, and cut off such a man, as men doe briers and thornes, whose end is damnation? This is the case of all those that love not, when they reject the Lord, and the Lord shall come to be a suiter to them, and they will have none of him. This is enough to cleare this to you, That whosoever loves not, is in an evill condition, in a state of damnation, he is not in Christ, he is a man without the Covenant. We come to make some use of this.

If it be of such moment to love the Lord, then let every man looke to himselfe, and consider whether hee have in his heart this love to the Lord Iesus; for as it is with men, although you may doe them many kindnesses, yet if it proceed not from love, they regard it not: so it is with the Lord, whatsoever you doe, though you may doe much, though you pray never so constantly,
though you sanctifie the Sabbath never so dili-
gently, doe what you will, yet if you love him
not, he regards it not: Neither circumcision is a-
y thing, nor uncircumcision is any thing, but
love. Indeede, when a man doth love him, the
Lord beares with much, as you see hee did with
David, because he was one that loved him. But
when you love him not, performe never so much,
he rejects all, he heedes it not: As you see it was
with Amaziah, you know how much he did, yet
it was not accepted, hee did it not with a perfect
heart, that is, he did it not out of love. And there-
fore the Lord doth with us as we doe with men,
when men have false hearts, we see they love us
not, we say they doe but complement. So the
Lord Iesus doth. This should helpe us to disco-
ver our selves, there is no way to discover hy-
pocrisie, none so sure a signe of it, as where love
is not.

And therefore learne by this to know your
selves, and to judge of your condition: It may
be, when we confess our sinnes, wee have not
thought of this, that we love not Christ, or at
the leaft, we have not considered what a sinne it
is, but you may know what a sinne it is by the
punishment of it: 1 Cor. 16.22. Let him be accursed
that loves not the Lord Iesus. You may know the
greatnesse of the sinne by the greatnesse of the
punishment; for the punishment is the measure
of the sinne, and (marke it) he doth not say, if you
believe not in the Lord Iesus, or if you do not
obey him; but if you love not the Lord Iesus:

That
That is, if there be an omission but of this one thing, that you love not, let such a man be accursed, yea let him be had in execration to the death. Therefore consider this, how great a sinne it is, not to love the Lord. And when you consider your sinnes, and make a catalogue of them, looke on this, as that which discovers to us the vile-ness of our natures, as Paul faith of lust, I knew not that it was sinne, but by the law: but when sinne began to live, he died: So I may say of this, it may be men take not this into consideration, this sinne, that they have not loved the Lord; and therefore learne to know it. When we consider this, that he is accused who loves not Christ, it may open a crevise of light unto us, to see what condition wee are in, how cursed our nature is, how hainous this sinne is, when a man seeth that there is a cursed man, a man whom the Lord sets himselfe against, a man whom the Lord is an enemy to, whom he puts all the strength and power he hath to confound, when hee seeth there is a man whom the Gospell curseth, which is more terrible than the Law, because the curse of the Law may be repealed, there is a remedie for that in the Gospell: But the Gospell, if that curse a man, there is no remedie: This should humble us; for the Gospell should humble us as well as the Law. And there are sinnes against the Gospell as well as against the Law, and whatsoever is sinne should humble us, yea the sinnes against the Gospell are greater than the sinnes against the Law: And therefore in this sense the Gospell is fitter.
fitter to humble us. Now when a man comes to consider his sinne, it may be possibly, he lookes to sinnes especially against the morall Law; but you must learne to doe more than that: Begin to thinke, Have I received the Lord Iesu? Have I beleived in Christ? These are great sins against the Gospel; and these sinnes should chiefly humble us. If you thinke I preffe this too hard, consider the words of the Apostle I named, Let him be accursed that loves not the Lord Iesu: Let these words be sounding in your eares, compare your hearts to them, sometimes cast your eye on the one, and sometimes on the other, and see if it be not absolutely required to love the Lord. And againe, reflect on your hearts, and see if you be in the number of those that doe love him.

And take heede herein that you deceive not your selves, for it is the manner of men, when we preffe the love of Christ upon them, they are ready to say, I hope I love the Lord, I hope I am not such a miscreant as not to love him; yea but consider whether thou doe or no: it is true, thou maift deceive me or another man when thou professest love to God, but in this thou canst not deceive thy selfe; for a man knowes what he loves, love is a very sensible and quick affection. When a man loves any thing, when hee loves his wife, loves his friend, loves his sonne, loves his sport, his recreation, he knowes he loves it, he hath the sense of that love in himselfe. Therefore consider with thy selfe whether thou haft any such stirring affection towards the Lord Iesu or no; dost thou
thou feel thy heart so possessed with him? art thou sick of love, as the Spouse saith in the Canticles, I am sick of love? That is, are you grieved when he is absent? are you glad when you have him? when you can get into his presence? for there is a kind of painfulness in love: and all painfulness is of a quicke sense. When it is said, the Church was sick of love, sickness is painfull: And therefore when you want the Lord, when there is a distance betwenee him and you, when he doth not looke on you as he was wont, there will be painfulness in it and griefe.

Againe, there will be much joy and gladnesse when you have him. Therefore let it be one way to examine your selves, if you feel such a love towards him or no.

Besides that, let mee ask thee if thou walke with the Lord, if thou converse with him, if thou be perfect in his presence, if thou doe as Enoch did, walke with the Lord from day to day; as it is an argument of an evill man, that he walke not with the Lord, that he restraines prayer from the Almighty, that is, that he doth not converse with him: So is it a great argument of love to desire Gods company, to desire to be with him, to walke with God: (to use that phrase.) You will say, What is that to walke with him? To walke with him is to observe the Lords dealing with you, and to observe your carriage and dealing to him againe, that there may be continuall commerce and intercourse every day, that continually every houre, every moment, you would consider
sider and thinke what the Lord doth to you, what his carriage is to you, what passages of his providence concerne you. Againe consider what you doe to him, what carriage there is betweene you:I say this conversing is an argument of love. Shall a wife professe love to her husband, and never come where he is, never be within dores, and never be in his companie? So, will you say you love Christ, and not be frequent in prayer, or neglect and flight that duty, seldom converse with him, and seldom speake of him: When you love your friend, you are with him as much as you can, you love to speake with him, and to speake of him: So it is with the Lord, if you love him, certainly you will love his company, you will love his presence.

Besides, if you love the Lord, you know love is a diligent thing: and therefore it is called diligent love, 1 Thess. 1. 4. Effectuall faith, and diligent love: that is, when a man loves a thing, he is diligent to obtaine, he spares no labour, no cost, he cares not what he doth so he may get it; much labour seemes little to him, many yeares seeme a few dayes, hee cares not what he doth so hee obtaine it, he is diligent and laborious. Doe you take this paines to draw neere to God, to get grace, to excell in it? Are you willing to put your selves to it, to deny your selves in your case, to take some time from other business, and to behow it this way? are you content to put your selves to a harder taske, to forbeare things that are pleasant according to the flesh, to take paines for
for the Lord: If you love God, it will make you diligent. A man will take pains to get the thing he loves.

Besides, love is an affection that would enjoy presently the thing it loves, it cannot endure deferring. And therefore when a man professeth he loves the Lord, and yet will deferre to come in, saying, I wil serve the Lord perfectly, but not yet, not till my youth be a little more over, not till things be thus and thus with me, then I will; it is certain thou lovest him not: for it is true of every affection, that which is a true and right affection, that which is an hearty affection, it is present. If a man desire any thing, he would have it presently, hope would be presently satisfied: and therefore hope deferred is griefe, and love deferred is a great griefe: So that if you finde a disposition to put it off in your selves, I will doe it, but not yet, certainly you love not the Lord. It may be, if you were sure to die within a week or a month, what men would you be? how perfectly would you walke with God? how would you have your hearts weaned from the world more than they be? Well, if you love the Lord, you will doe as much presently, though much of your life remaine; for love is a present affection, it cannot endure deferring, but it would have full communion, and that speedily and presently: so is it with that affection where you finde it.

Againe, if you examine your selves further, if you have this love in you, you may know it by this, Love is a thing that is well pleased with it selfe,
selfe, as we say, Love desires no wages, that is, it carries meate in the mouth of it, it is wages enough to it selfe, it hath sweetnesse enough in it selfe, it desires no addition: So it is when a man loves, Love pays it selfe, I say, it is its owne wages. And therefore if you love the Lord, you shall know it by this; you serve him, and serve him with all your might, with all your strength, though he should give you no wages. Iacob, as you know, served for Rachel, the very having her was wages enough: So if you love the Lord, the very enjoying of the Lord, the very having communion with the Lord, the very having the assurance of his favour, that you might say, My Beloved is mine, and I am my Beloved: this is wages enough to a man that loves indeed, to such a man, though there were not heaven to follow, though there were not a present reward, nor a future, yet he would love the Lord; and if he love him, there will be a delight to serve him: and enough to him is the Lords favour, as Christ faith, It is my meate and drinke to doe my Fathers will: that is, though there were no other meate and drinke, though there were no other wages, yet this was as pleasant to him as eating and drinking. Aske thine owne breast, whether in any thing thou lovesst, if the very enjoying of that, though there were no other wages superadded, if that were not motive enough, if it were not comfort enough, and wages enough to you to doe it?

But besides all this, to name one more, if you love the Lord, it will make you, it will constraine you
you to please him, it will put such necessity upon
you to obey him in all things, to do what he re-
quires, whatsoever is for his advantage, that you
cannot chuse but doe it; as the Apostle faith,
2 Cor. 5. The Love of Christ constraines us: What
is the meaning of that? That is, I cannot choose
but doe it, it makes a man doe it whether he will
or no; it is like fire in his breast; he cares for no
shame, it makes him goe through thicke and thin,
the love of Christ constraines us. It is true, I
confesse, I may lose my reputation, you may rec-
ken me a mad man, some men doe thinke me so,
but that is all one, I must doe it, the love of
Christ constraines me. So that where love is, it
is such a strong impulsue in the heart, it carries
one on to serue and please the Lord in all things,
that he cannot choose but doe it. As a man that
is carried in a strong stremme, or as one that is car-
rried in a crowde, or as one that is carried in the
hands of a strong man, so a man is carried with
this affection that hee cannot choose. You will
say, this is strange that love should compell, it
doeth nothing lesse. It is true: You must know,
when the Apostle faith, The love of Christ con-
straines me, it is a Metonomy from the effect, that
is, love makes me doe it in that manner as a man
that is compelled, that is the meaning of it: so it
hath the same effect that compulsion hath,
though there be nothing more different from
compulsion than love. And therefore know that
of love, that it is such a change as drawes one to
serue
Of Love.

Serve the Lord out of an inward attractive, thence I take that note of love, such a thing as purs it on, such a thing as riseth from an inward inclination of the mind, from an inward principle, so that there is no other spurre, no other attractive, but the amiablenesse of the object.

Now when a man shall finde this in himselfe, that hee hath all these, hee findes that hee hath such a sensible love, that hee knowes hee loves the Lord Iesus: Againe, hee findes an earnest desire to be in company with him, to walke with the Lord from day to day: Againe, hee is exceeding laborious and diligent to get this love, to get this assurance of favour, and to excell in that grace, without which he knowes he cannot please him: Againe, when the affection is present, you would have communion with the Lord, and you would not have it deferred: Againe, when a man shall be well pleased with that hee doth, it is enough that hee hath the Lord himselfe, though there were no other wages: And when hee findes such a strong impulsive in him, in his owne heart, that carrieth him on to serve the Lord, that hee cannot choose but doe it; then you loue the Lord: And if you loue the Lord, you are in Christ. But if these things be not in you, you doe not loue him: and then, what is your condition? You know what the Apostle faith, Hee that loves not, let him bee accursed, let him bee had in execration to the death. I should prosecute
cute it further, and shew the reasons why
we should love the Lord, as there
is great reason: But that I
must deferre till the
afternoone.

THE
SECOND
SERMON

FINIS.
For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.

He last tryall of our love to Christ was its constraining vertue, love will constraine you to serve him, you cannot choose but doe it, it so constraines a man, as the weight of a stone compelleth it to goe to the center, as the lightnesse of the fire compells it to ascend up: for such a thing is love, a strong inclination of the heart, when the soule puts it selfe on any thing from an inward principle, from a bottome of its owne, when it is carried on with no other motive but the amiablenes of the object. Now
Of Love.

Now to conclude this, wee must beseech you to consider your owne condition, and examine your selves by these rules, that you may be able to say as Peter said, *Lord thou knowest I love thee*: that is, to have such an assurance, that your hearts may be well affected towards Christ Jesus, that you may love him, that you may be able to say to God, who knowes our hearts, searcheth our reins, that knowes all the windings and turnings of your soules, Lord thou knowest that I love thee. Since it is a matter of such moment, wee should be carefull to examine, if we finde that we have not yet this love: for we must know, that all that we have, all that we doe, it will nothing availe us, but faith which worketh by love. And if you object, why doe ye preach damnation to us? doe you tell us we are in an evill condition for want of this love? I answere, it is profitable for you, while you are in such a condition, to have it preached, it is good for you to speake this damnation to your selves, that while yet there is hope you may seek to be healed, that you may be translated into another condition, that you may not perish in the evill day, when there shall be neither hope nor helpe for you. For you must know, that when wee deliver you these signes of examining your selves, our end is not to grieue you, this doctrine tends not to destruction, but to discover to you your owne hearts, that you may know your owne condition, that if you want it, you may seek after it. If therefore you finde a want of this love, that we will doe next, shall be to shew you what reason
reason you have to love the Lord Jesus: for there is no better way to get it in you, than to describe him to you, to shew you what cause there is of loving him: if we were able to present him to you as he is, we should effect this thing, but that must be the worke of the holy Ghost; notwithstanding we will briefly open to you such reasons as we finde used in the Scriptures.

And first, let this move you to love him, that he is worthy to be beloved, as David speakes, Psal. 13. 3. The Lord is worthy to bære praise: so we may say, the Lord is worthy to be loved: for what is it that makes any thing worthy of love, it is the excellency that we finde there. Now in the Lord there is all kinde of excellency: whatsoever there is that is amiable under the Sunne, all that you shall finde in him more abundantly: If ever you see any thing in any creature, any thing amiable in man, if ever you saw any beauty, any vertue, any excellency, all these must be more abundant in him that made these creatures. And therefore if you have a love, as there is no man without some love or other, some creature seems beautifull to you, thinke with your selues, this is more in the Lord. If ever you see excellency in any man, if ever you see any noblenesse, any holinesse, any excellency of disposition, know that it is more abundant in the Lord Jesus: Let these rivers leade you to that Ocean, to that abundance of excellency that is in the Lord. And if you love any creature, let it be with a little love, let your affection be proportionable to the object; as it exceeds,
exceedes in the Lord; so let your love exceed towards him, to love him with all your soul and all your strength: And know this, that he hath not only that in an omnipotent manner, that is but sprinkled among the creatures, they have but a spark, but a drop of it; but also there is this in the Lord, that there is nothing in him but that which is amiable: every creature hath some imperfection in it, there is somewhat in it may cause aversion in you, there is no man but hath some weakness, but hath some infirmity, there is no creature but it hath some want, some defect in it: but in the Lord there is no want, there is nothing to put you off; but as the Church faith, Cant. 5. He is wholly delectable: that is, there is nothing in him but that which is amiable. That would be a very profitable thing for us in this case often to think on the Lord Jesus, to present him to our selves in our thoughts, as the Spouse doth, Cant. 5. She considers her wellbeloved is the fairest of ten thousand: so we should beholde the person of our husband. You know it is but a harlottry love to consider what we have by our husband, to consider what riches he brings, what honour, and not often to contemplate upon his person, and upon his vertue and excellency: we should learne to doe this with the Lord, that we may love him. Therefore that we may helpe you a little in this contemplation, we will shew you how the Lord hath described himselfe: Exod. 34. 4. when the Lord describes himselfe to Moses, thus he declares his owne name, The Lord hovah,
hovah, strong, mercifull, gracious, long-suffering, abundant in kindnesse and in truth, reserving mercies for thousands, forgiving iniquity, transgression and sinne, &c. Wee will a little open to you this description that the Lord giues us of himselfe, that so you may learne to know what hee is; for the way to loue the Lord is to know him: and indeed therefore we loue him not, because we know him not; there is no other reason, why in heaven, when we shall come to be present with him, wee shall loue him so abundantly, but because wee shall know him face to face; that is the reason the Angels and the Saints loue most: And of every man amongst the Saints hee that knowes most loues most. Therefore it should be your labour to know the Lord. But to open, as I say, this description unto you,

First, he is Iehovah, that is, hee is a constant friend to whomsoever he is a friend, he is alway the same; for that is another name, by which the Lord describes himselfe to Moses, when he sends him to Aegypt, I am that I am, faith hee, say, I am hath sent me: I take this word, that it comes from the same roote, Iehovah is described by that I am, and by that it is best understood, when the Lord calls himselfe I am, whereas every man may say, I was, and I shall be, this every creature may say; but the Lord faith, I am: that is, whatsoever the Lord was from eternity, the same he is to eternity, there is no change in him: And that is a great excellency in him that may move us exceeding ly to loue him. You know when we meete with
Of Love.

A friend that is constant, that hath no alteration in him, that is a sure friend, have him once and have him for ever, it sets a higher price on him. When we can consider what the Lord is, that he hath dealt thus and thus with us, that he hath loved us; and when we consider he is constant in it, that he embraceth them with the sure mercies of David, as they are called; that is, his compassions faile not, but when he hath once begun to love, hee loves for ever: it is not so with men, if they love us at one time, they forget us againe, as the Butler forgot Joseph; when they are in prosperity they forget us, but the Lord knowes us in all our conditions; thou hast knowne my soule in adversity. When we are in a strait, friends oft times are backward to helpe us, but the Lord in such an exigent he is the same; he appeares in the Mount when there is no helpe in man; I say, this constancy, that God is alway the same to us, that his mercies are sure, for they are called the sure mer-
cies of David. He shewed mercies to Saul too, but they were another kinde of mercies; Saul was not one that he had chosen to himselfe, and therefore his mercies continued not, for indeed hee never loved Saul with that unchangeable love: But when he loves any man as he loved David, his mercies are sure as they were to David. David was ready to step aside often as well as Saul, hee let Saul goe, but he carried David along, they were sure mercies: and such hee shewes to all those that he hath begun to love. That is the first,

I am, or Ichovah.

C 3

Secondly,
Secondly, he is strong, Jehovah, strong, mercifull and gracious, &c. that is, Almighty. What is the meaning of that, that he is almighty? The meaning of it is this, that the Lord hath all the excellencies; those which we call graces and vertues, and qualities in men, all these abound in the Lord; for what serves any vertue for, or any quality that you have, but to enable you to doe something: if a man have any science or art, that is but to enable him to doe that which without it he cannot doe: if a man hath the art of Arithmeticke, he is able to number, or if he haue the art of Logick, he is able to dispute: come to all morall vertues, What is temperance, but that which enableth us to doe such and such things upon such and such occasions? What is patience, but that which enableth us to endure afflictions? So all that is excellent in man, all those amiable, those beautifull qualities wherewith the foule is adorned, are but so farre good as they enable a man to doe this or that. Now when the Lord is said to be almighty, the meaning is, hee hath all excellency in him, and hee hath it in the highest degree, for in this sense God is able to doe more than any man, in regard of excellency; whatsoever a man is able to doe, you know how infinitely the Lord hath it beyond him, he is able to doe so much more as he is beyond any man: For that power, that attribute, that quality that is in man, it is not a quality in him, he hath it beyond any man. Againe, when a man is able to doe one thing, yet he is not able to doe another, one creature is able to doe this, another that: But
the Lord is Almighty, therefore he is able to
doe all things. And therefore this is a kind of ex-
cellencie, that is the second description, he is Le-
boval, and he is Almighty.

But now when you heare that the Lord is thus
constant, and thus exceeding in excellencie, a man
will be ready to say, what is this to me: I am a
sinfull man, there is nothing in me but that which
may turne away the Lord from me, and cause him
to abhorre me: Well faith he, to comfort you,
know that I am mercifull, exceeding pittifull, ex-
ceeding ready to forgive, though your sinnes bee
exceeding many, though they bee exceeding
great, yet the Lord he is mercifull: he is ready
to passe by all those infirmities. And that is an-
other of his excellencies. You know we reckon it
a very amiable thing in a man when we see him
pittifull. This doth more abound in the Lord,
than in any creature, there is no man in the world
so ready to forgive as God. If he were not God,
if he were as man, my brethren, could hee beare
with us as he doth? Let us doe to a man injuries,
and injuries againe and againe, and never give o-
ver, what man can beare it, doth he not in the end
withdrawe himselfe, and will no more be recon-
ciled? But it is not so with the Lord, when wee
have done all, Yet returne to me, faith the Lord, ter.
3.2. Well, but if we haue such sinnes in us, sup-
pose the Lord is mercifull and ready to forgive,
but yet there is no goodnes in us, wee haue no-
thing in us why he should regard us, and why he
should looke after us: To that it is answered, the

Cc 4

Lord
Lord is gracious, that is, though there be no worth found in you; yet he is ready to doe you good: as grace you know is proper to a Prince or a great man, that is sayd to be gracious to his subject, or to one that is very inferior, because hee can doe nothing to deserve it, it is called grace, for grace you knowe is nothing but freenes, and to be gracious is to doe things freely, when there is no motive, no wages, when there is nothing to winne him, but of free grace he doth it. So the Lord doth what he doth of his free grace, he hath mercy on whom he will have mercy, that is, when all men did stand before him alike, though there were nothing, when there was no cause why the Lord should regard them more than an other, yet He will have mercy on whom he will have mercy, that is, he is gracious, though there be nothing in us to winne that love at his hands. Well, but yet wee may be ready to object, it is true, the Lord hath been thus to me, he hath been very mercifull to forgive me my sinnes, he hath beene very gracious to me to shew me favour when I never deserved it, but after I was put into such a condition, I provoked him to anger by relapsing into sinne againe and againe, after I have been in a good estate, I have broken the covenant with him, I continued not in that good estate that out of his mercy he hath put me into.

To this he answers, He is long suffering, that is, though you provoke him out of measure, though you have done it againe and againe, he continues patient, you cannot weare him out, but his merci-
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cy indures forever: you know that if there were an end of his mercy, that on your sinning, he should give over to be merciful, his mercy did not endure forever; therefore it is said, He is long suffering, because though your sinnes be often repeated, yet the Lord as often repeats his mercy, therefore there is a multitude of mercies in him, as there is a multitude of sinnes in you, there is a spring of mercy in him, that is renewed every day, he opens a spring for Judah & Jerusalem to wash in, it is not a Cesterne but a Spring, that is renewed as much as your sinnes, that as you are defiled daily, so the Lords mercy is renewed to wash away those sinnes, he is long suffering. But besides all this he goes yet one step further; he is abundant in kindnes and in truth, that is, if you would know the Lord yet further, whereas you may thinke He is a terrible God, because of his great Majestie, and power, and therefore that those disharten you, as wherefoever you find terriblenesse, that (you know) puts off, it is contrary to love: and therefore the Lord to winne us the more, tells us: that though he be so great a God as he is, yet he is abundant in kindnesse, that is, He is exceeding ready to beare with us, that looke what you finde in a kinde Husband, in a kinde Father, or in a kinde friend, that you shall find in the Lord, he is exceeding kinde to you, he is not harsh, he is not stiffe, he is not ready to obserue all that you doe amisse, if you will aske any thing at his hands, if you want it, (as therein kindnes doth consist) he is ready to doe it, whatsoever it is, he is a God hearing prayer.
er, he faith, whatsoever you aske at his hands he will doe it, can you have a greater kindnesse than this? if kindnesse be an attracive to winne love, hee is kinde, and hee is abundant in it. If you will not beleewe this assertion, this affirmation, this description of himselfe, hee tells you he hath promised, and he will be as good as his word, he is abundant in truth, that is as if hee should say, I am not onely of such a nature and disposition as I have described my selfe to be, but besides this I am engaged to you, you have many promises I have made you, I have sworne I will doe thus and thus: Therefore I will adde this to this disposition, I am abundant in truth, that is, you shall finde me as good as my word; and not so onely, but I will be better than my word: I am abundant in truth: that is, his performances exceede, they runne over, whatsoever hee hath said, he will surely doe it. Consider this, consider how many precious promises you have, consider what the Lord hath said hee will doe for you, how full is the Scripture of promises every where; remember this, the Lord is abundant in truth, he will doe them and overdoe them, hee will fulfill every word that hee hath said. And that he may give you a prooffe of it, he addes, that he reserves mercy for thousands, that shewes hee is abundant in kindnesse and in truth: as if hee should say, when any of you doe mee service, when you are faithfull as Abraham my servant was, I am bound no more but to reward your selves, but I am abundant in mercy and forgivenesse,
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Givenesse, reserving mercy for thousands: The Lord cannot content himselfe to doe good to a mans owne person, but to his children, to his generation. As David when he loved Barzillay and Jonathan, it extended to their posterity, when his love was abundant: so the Lord reserves mercie for thousands.

Lastly, because the objection still comes in when you have such a description of the Lord: I but my sinnes are still repeated, hee adds in the conclusion, he is a God still forgiving iniquitie, transgression and sinne. Why are those three words put in? That you may know that hee forgives sinnes of all sorts; for every man is ready to finde some peculiarity in his sinnes, hee thinkes such and such sinnes cannot be forgiven, sinnes that I have committed thus and thus: Nay, faith the Lord, what sinnes soever they are, of what nature soever, he forgives iniquity, he forgives naturall corruption, he forgives lesse infirmities, he forgives greater rebellions, and he is still doing it, for so the word signifieth, hee is still and still forgiving iniquity, transgression and sinne. So we have shewed you what the Lord is, that you may learn to know him:therefore we wil conclude this first, and say to you as the Spouse faith, Cant. 5: Such a one is the Lord, and such a one is our wellbeloved, oh you daughters of Jerusalem, that is, he is wholly delectable: if we were able to shew him to you, it must be your labour to consider him, that you may learn to know him, and to love him.

Secondly,
Secondly, when you know this and consider what the Lord is, and what excellency is in him, consider in the next place the greatnesse of the Lord, and know that this great God is a suiter to you for your love, that is, he that makes towards you: If a great King, or if your potent neighbour should sue to you for love, would not that move you? You know the weaker should seek to the stronger, men of meaner condition should seek to him of higher place, when the great God be-seecheth us to be reconciled to him, when he desires to be at peace with us, and to be friends with us, I say, the greatnesse of God is a great argument to move us to love him: as you have that Deut. 10. 17. when the Lord reasons there with the people to persuade them to love him, faith hee, I am the God of Gods, the Lord of Lords, mighty and terrible: as if he should say, this great God hath done all this for you: and this he requires at thy hands, that thou shouldst love him, when he shall desire but this, refuse it not. If one that we contemne, one that is beneath us should seek our love, we are not so ready to returne love againe, for we say he is below: But when we consider God in his majesty and greatnesse, that he should seek to be reconciled to us, that should move us, that should win our hearts to him

Besides, consider what the Lord might have required of you, you know you are his creatures, you know what a distance there is betweene the Lord and you, if he had put you on a harder task, you ought to have done it, if he had said to us, you
you shall offer your children to me in sacrifice, you shall give your owne bodies to be burned, you shall be my slaves, who could have said any thing to that, for he is the Lord, the great God, our soveraigne Creatour: But now when the Lord comes and askes no more at our hands but this, you shall love mee, will you deny it him? This is effectually urged in the same Chapter, Deut. 10. 14. where Moses (marke the manner of urging it) had described to them what the Lord had done for them, that hee had brought them into that good land, &c. And now, faith he, what doth the Lord require of thee for all this, but onely this, that thou love the Lord thy God? As if hee should say, the Lord might aske much more at thy hands; if he had, thou hadst no reason to deny it; but all that hee requires is that thou love him: and wilt thou deny this unto him?

Besides, consider who it is that hath planted this love in the heart, is it not the Lord that gies thee this very affection? And when he calls for this love againe at thy hands, doth hee call for more than his owne? Shall hee not gather the grapes of his owne Vineyard? and shal he not eate the fruite of his owne Orchard? Hath not hee planted in us these affections? and ought they not to be returned to him, to serve him and to pitch on him?

Besides consider, you are engaged to love the Lord, and that should be a great motive to us: in Josh. 24. 12. You are witnesses that you have chosen the Lord this day to serve him: And they said, we are witnesses:
witnesses: that is Isuahs speach to the people: As if hee should say to them, you are not now to choose, you are now engaged, you cannot goe backe, you have professed you have chosen the Lord to serve him, therefore you are witnesses against your selves. So I may say to every man that heares mee, you are engaged to love the Lord: Why? Because you have chosen him for your husband, you are baptized in his name, you have taken him for your Master, and for your Father, therefore he may challenge it at your hands as right, for he is your Father: and where is his honour then? He is your Master, and where is his feare then? That is, you are engaged, he may challenge it justly, you are his, hee hath bought you, yea he hath overbought you, hee hath paid a price more worth than we, hee hath bought us with his blood: And what hath hee bought us for but to be his, that is, to love him? Therefore when we love him not, wee robbe God of our selves, we doe an unnaturall thing, it is treacherie and injustice in us. As you know, it is one thing in a woman that is free from an husband to neglect a man that is a friend, but when she hath engaged her selfe, and the match is made, now it is adultery: So every one of us that loves not the Lord, sinnes the more, because he is engaged to him: Deut. 32.13, Thou forsookeft the strong God of thy salvation, thou forlakenst him to whom thou art engaged, he is the strong God of thy salvation, he hath done thus and thus for thee. Therefore consider this, for seeing you have such an affection
affection as love is, you must bestow it somewhere, somewhat you must love: and you must know againe it is the best thing you have to bestow, for that commands all in you; and where will you bestow it? Can you finde any creature upon whom to bestow it rather than the Lord? Will you bestow it upon any man? The Lord exceedes them, as David faith, *Who among the gods is like thee?* That is, take the most excellent among them, that therefore are reckoned as gods, yet who among them is like unto thee? or whom will you bestow your love upon, your wealth, or your pleasures or your phantasies? You must think the Lord will take this exceeding evill at your hands, that you should bestow this affection elsewhere than on him whom you are engaged unto, to whom you are bound so much, who hath done so much for you.

But that which moves us most is particulars, if a man consider what the Lord hath done for him in particular, remember what passage hath beene betweene the Lord and you from the beginning of your youth. *Jer. 2. Neither said they where is the Lord that brought you out of the land of Egypt through the wilderness: I remember thee from the land of Egypt, &c.* That is, let a man consider Gods particular dealing with him, for when the Lord would stirreup David, and melt his heart, and bring it to a kindly sorrow for his finnes, he takes that course: *2 Sam. 12. 7.* it is Nathans speech to him, faith he, *Did not the Lord do thus and thus? Did hee not make thee King of Judah and Israel?*
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Israel? Did not he give thy Masters wives and thy Masters houses into thy bosome? And if that had not been enough, he would have done thus and thus. So let every man recount the particular kindnesses and mercies he hath received from the Lord; and when we consider that it is he that doth all, that it is he that feedes us, that it is he that clothes us, we have not a nights sleepe but he gives it to us, we have not a blessing but it is from his hand, there is not a judgement that we escape but it is through his providence: I say the consideration of these particulars should be as so many sparkes, to breede in us a flame of love towards the Lord, to thinke with your selves when you have done all, how unreasonable a thing it is, how unequall a thing that you should forget this God, that you should never thinke on him, that you should not love him, hee that hath done thus much for you.

And last of all consider, that the Lord loves you, for that is the greatest motive to winne us to love him; for as fire begets fire, so love begets love. This was the cause that Paul loved the Lord, Gal. 2. 20. He that loved mee, and gaue himselfe for me, faith he, I will not live any more to my selfe, but to him, he hath loved me, and gave himselfe for me, he hath loved me: and there was that testimony of his love, hee gave himselfe. I say consider this love of the Lord, and let this beget in you a reciprocall affection towards him: Put all together, and consider the Lord is worthy to be beloved, that he that is so great sues to you for your love, that he that is God, that planted
O f L O V E.

ted that love in your hearts, and therefore hee doth but call for his owne, that hee that hath done you so many kindnesse, that you are so engaged to him, that you are now bound unto, you are not now to chuse, at the least come to this, to say hee is worthy to be beloved, bring your hearts to this, to desire to love him.

You will say, we may desire long enough, but how shall we be able to doe it?

I will tell you in a word, and so conclude. First, you must pray for it, it is a lovely suite, when we come to the Lord and tell him, that we desire to love him, that we would faine doe it if we could, and beseech him not to deny us that request, that we know is according to his will: doe you thinke that the Lord will refuse you in that case, especially if you begge it importunately at his hands?

For if you object and say, we have prayed and have not obtained it, know, that to love the Lord is a precious thing: and therefore the Apostle reckons it so.

You will say, How doth this prayer doe it? I say that it doth it partly by obtaining at Gods hands; for when you crie earneftly, hee cannot denye you: But as he did with the lame and the blinde when they were importunate, hee never neglected any but healed them. When you crie to the Lord, and say, I would faine love thee, but I cannot, will hee not be as willing to heale thy soule, to give thee legges to runne after him, and eyes to see him, as he was to heale the lame.
and the blind, certainly he will not deny thee.

But besides that, prayer doth it, because it brings us to converse and to have communion with him; by prayer, we are familiar with God, by that means love grows between us: as you know when you converse with men, it is a means to get love.

Againe, prayer doth it, because when we are much in calling upon God, the Lord delights to shew himself to such a man, yea at such a time, for the most part, as he shewed himself to Christ when he was praying, as he did to Moses, and to Cornelius and others.

And againe, prayer it exerciseth this love, it blowes up the sparske of this love, and makes a flame of it; therefore much prayer begets much love: If you would be abundant in love, be fervent and frequent in this dutie of prayer, pray much and you shall finde this effect of it; it will beget love in you: You will say prayer is a generall meanes for other things: Why doe you put it as a peculiar meanes to get love?

The reason is, because love in an especiall manner is a gift of the Spirit, a fruite of the holy Ghost; and it is true, it must be a peculiar worke of the Spirit to beget love. It is true, faith comes by hearing, and hearing begets faith; it is done likewise by the Spirit; but love is more peculiarly than other graces, the gift of the holy Ghost. And therefore 2. Thess. 4. faith the Apostle, You are taught of God to love one another. That is, it is such a thing as God teacheth, or else our teaching
teaching will never doe it: that which he faith of love to the brethren, we may say of the love of God; the Lord hath put love into man, man loves many times, and knowes not why, many times he hath reason that he should love, and yet he cannot, because it is a peculiar gift of God. That naturall affection for a man to love his children, all the world cannot doe it, all the arguments in the world cannot perswade a man: for if arguments could doe it, we might perswade others to doe so; but none can love so as the father doth his child: and why? but because the Lord workes that in men. So the love of God is a peculiar worke of the holy Ghost, none are able to love Jesus, but hee in whom the Lord hath wrought it, in whom the holy Ghost hath planted this affection: Therefore the way to get it is earnestly to pray, to acknowledge the power of the holy Ghost, to goe to him, and say, Lord I am not able to doe it: this acknowledgement of the power of the holy Ghost is the way to prevaile. Besides, you know the power of God is so transcendental beyond the pitch of our nature, that except the holy Ghost worke more than nature, we shall never be brought together in agreeableness and suitableness, wee are no more able to love the Lord, than colde water is able to heate it selfe: there must be somewhat to breede heate in that water, so the holy Ghost must breed that fire of love in us, it must be kindled from heaven, or else we shall never have it.

Secondly, another speciall meanes to enable you
you to love the Lord, is to consider your owne condition, to consider your sinnes, what you are, what hearts you have, and what lives you have lead.

You will say, how doth this beget love?

Yes, this is a great means: Mary loved much, because much was forgiven her, that is, Mary Magdalen had great sense of her sinnes, the Lord had opened her eyes to see what a one shee had beene, what sinnes she had committed: And because she had that sense of her sinnes, her eyes were open to see her owne vilenesse: thence it is, faith he, she loved much. For when we are humble and poore in spirit, when we are little in our owne eyes, then the Lord will come and shew mercy on us; when a man shall see his sinne, and shall thinke with himselfe, I am worthy to be destroyed, I can expect nothing but death, then the Lord shall come sodainly as it were, and shall tell us you shall live, and shall reconcile himselfe to us, this will command love. We shall never receive the Gospell as to love Christ, till we come to poverty of spirit, till we be thus humbled: as in the first of Luke, it is the speech of Mary, My soule doth magnifie the Lord: and why? because he had respect to the poore estate of his handmaiden: When she was little in her owne eyes, and made no account of her selfe, and thought not her selfe worthy to be looked after, the Lord comes and takes her, and vouchsafes her such an honour as to cause his owne Sonne to be borne of her: now she could not holde, but that was it that enflamed her.
her heart with love, so the Lord, my soule doth magnifie the Lord, because he had respect to the poore estate of his handmaid: So wee see in David, you never finde a greater expression of love in David, than at that time when hee was most humbled, when the Prophet came to him and tolde him what the Lord would doe for him, that he would build him an house: David begins to consider what he was, what is David, faith he, What am I, or what is my fathers house? That is, I am but a poore miserable man, I am but thus borne, what have I done that the Lord should respect me so farre? If David had not beene so little and so vile in his owne eyes, those great mercies had never so wrought on his heart. And therefore I say, the way to make us abundant in love is to consider our sinnes, to be humbled, to consider what wee are, and to conceive from thence the kindnesse of the Lord: you know how it affected Saul when hee came into the hands of David, that he had power to kill him, he considered what he had done to David, how he had used himselfe to him, and he saw David's kindnesse againe to him, but unexpected and undeserved it was, it melted his heart, it dissolv'd him into teares. So the love of the Lord, when we consider how we have behaved our selves to him, and yet he hath offered us peace, and yet he faith, Returne and I will forgive you, I say, this would worke on the hardeft heart: And therefore consider your sinnes, it is not enough to say I am a sinner, perhaps you are ready to doe so: But come
to particular sinnes, consider wherein you have offended the Lord, say you have done thus and thus, as Paul reasons with himselfe, I was a blasphemer, I was a persecuter, an oppressour, and yet the Lord had mercy on mee: so be ready to say, I have committed such and such sinnes, it may be uncleannesse, it may be Sabbath-breaking and swearing, &c. yet the Lord hath beene mercifull or willing to receive me to mercy: as that place, Jer. 3. 1. If a mans wife play the harlot, will he returne to her? No, he will put her away, and give her a Bill of Divorcement: but you have done it, and done it oft, and with many lovers; and yet returne againe to mee, faith the Lord: So I say, when Christ shall come to you, when you have committed such and such sinnes, and the Lord shall say to you, though you have done this, though you have done it often, yet returne again to me, and I will receive you to mercy: I say, this should melt our hearts, and cause us to love the Lord. I should come to the third, that is, to beseech the Lord to shew his owne selfe to you: for indeede wee shall never come to love him till the Lord shew himselfe to us. It is one thing when we preach him to you, and it is another when the Lord shewes himselfe: For as the Sunne is not seen but by his owne light, there is no way in the world to see the Sunne, all the candles, all the torches cannot doe it, except the Sunne shew it selfe: So I say of the Lord, all the Preachers in the world, though they should speake with the tongues of Angels, they were not
not able to shew the Lord Christ Jesus what he is: But if the Lord shew his owne selfe to you, if he open the cloud and shew you his glory, and the light of his countenance, then you shall know the Lord after another manner than we can shew him to you, with another knowledge more effectually: And when you have seen him thus, you shall love him, without this you shall not love him. And therefore pray the Lord to shew himselfe to you, as it was Moses prayer, Exod. 33, Show methy glory. What is that? That is, Lord shew methy excellency which is exceeding glorious: You must think Moses asked not this in vaine, it was for some purpose, hee asked not meerely to satisfie his fancie, for the Lord would not then have heard him: But what did he ask it for? Surely that he might love the Lord the more, by knowing him better. And when Moses came to ask it at the hands of the Lord, he did assent, he proclaimed, that is, hee revealed himselfe more than ever he did before. So I say to every one of you, if you be earnest with the Lord, desire him to shew you his excellency, that you might love him more, serve him more, and feare him more, he could deny you no more than he did Moses: for you must think, that this is no extraordinary thing for the Lord to shew himselfe. That which hee did miraculously to Stephen, when he opened the heavens, and shewed himselfe to the outward view, that hee doth ordinarily to the Saints, hee shewes himselfe to their mindes and inward affections. When wee
preach at any time, except the Lord shew himselfe to you at that time, then our preaching is in vaine: for the word that we speake is but a dead letter, it will worke no more upon you, than a dead thing that hath no efficacy. But when the Spirit goes with the word, and hee openeth to you the thing that we speake, then it is effectuall. Therefore Paul to the Ephesians, when he had opened those great mysteries, hee concludes with this: The Lord give you the Spirit of wisedome and revelation, to enlighten the eyes of your understanding, that you may know what the hope of your calling is, and what is the glorious inheritance of the Saints, &c. As if he should say, when I have said all this, it is nothing, it will not doe it; but he beseecheth the Lord to give them the Spirit of revelation, and then it is done. And so to conclude all, when we have said all we can to move you to love the Lord, it is all nothing except the Lord give you that Spirit of wisedome and revelation to open your eyes to see what is the exceeding greatnesse, and excellency of his power.

FIN. I. S.
THE THIRD SERMON.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.

V T of these words we have formerly delivered this point to you, that,

Wh soever loveth not is not in Christ.

The last thing (in the prosecution of this point) was the means whereby this love is wrought in our hearts, which we did not then finish, notwithstanding we will not proceed in it at this time, but rather alter the matter, and do that which I did not then intend; because there are many this day that are to receive the Sacrament.
Sacrament, and you know when we come to receive the Sacrament, our chiefe business is to examine our selves. Let every man examine himselfe, and so let him eate of this bread and drinke of this cup.

We have often pressed to you the necessitie of these two things:

First, that you may not omit the Sacrament when it is administered in the Congregation whereof you are members: for if they were to be cut off from the people that neglected the Passeover, why should not this be accounted a greater sinne, and to deserve a greater punishment, to neglect the receiving of the Lords Supper, which is come in the place of the Passeover, and is farre beyond it?

First, because it is more cleare, and it is more cleare because the doctrine is more cleare; for it doth more lively represent Christ now exhibited in the flesh, than that which onely represented Christ which was then to come.

And secondly, because the mercie that you are now to remember is your redemption from sinne and from hell, a greater mercie than that which they were to remember in the Passeover, which was their delieverance out of Egypt, (though that was not all) therefore the neglecting of this must needs be a greater sinne than the neglecting of that.

Now you see how strictly God layeth a charge upon them, that no man should omit the Passeover, unleffe sicknesse or a journey hindred him.
him. Now consider this you that have beene negligent in coming to this holy Sacrament, for it is a great sinne, and provokes God to anger when he shall see that this ordinance which himself hath instituted, and which he hath laid such a charge upon you to doe is neglected?

Besides, doe you thinke it is a sinne to neglect comming to the word? and is it not as much to neglect this ordinance?

Besides, doe we not neede all helpes of grace? and is not this among the maine helpes?

Againe, as you ought not to omit it, so to come negligently to it, to come without examination, to come without a more solemn and extraordinary renewing of your repentance is to receive the Sacrament unworthily, to eate and drinke judgement and damnation to your selves. Now there are two sorts that receive the Sacrament unworthily.

First, those that are not yet in Christ.

Secondly, those that are within the covenant, but yet come remissly and negligently, and take not that care they should in examining their hearts: for though you ought to renew your repentance every day, yet in a more especiall manner you ought to doe it upon such an occasion.

As women doe in scouring their vessels, they make them cleane every day, but yet there are some certaine times wherein they scour them more: so we should scour our hearts in a more speciall manner upon this occasion. Now because this is the business that we have to doe this
this day, we will therefore handle that more fully that we touched lightly before, which is this examination, whether we love the Lord Jesus or no: for if you love not the Lord Jesus, you are not in him; for whatsoever you doe avail not, if you have not faith and love. Therefore if you finde that you have not this love to Christ, that you are not rooted and grounded in love, you have nothing to doe with Christ, and if you have nothing to doe with him, you have nothing to doe with the Sacrament. And therefore we will shew you what properties of love we finde in the holy Scriptures.

This is one property of love set downe in 1 Cor. 13. Love is bountifull, and seeketh not its owne things: that is, it is the nature of love to bestow readily and freely any thing a man hath to the party whom he loveth. We see, Joseph that loved Benjamin, as his love was more to him than to all the rest of his brethren, so he gave him a greater portion than the rest. It is the nature of love to be bountifull, what a man loveth, hee cares not what he parts with to obtaine it. Herod cared not to have parted with halfe his kingdom, to please that inordinate affection of his. The Converts in the Apostles time, how bountifull were they, laying all their goods at the Apostles feete? Zacchæus, when hee was converted, and his heart was inflamed with love to Christ, he would give halfe his goods to the poore. But in generall, it is a thing that you all know, that love is of a bountifull disposition. If you would know then whether

Properties of love.
1. It is bountifull.

1 Cor. 13.
ther you have this love to the Lord Jesus or no, consider whether you be ready to bestow any thing upon him, whether you be ready to part with any thing for his sake. David, when hee abounded with love to the Lord, you see how he expressed it in his provision for the Temple, you see how he exceeded in it, An hundred thousand shekels of gold, and a thousand thousand talents of silver: this, faith he, I have done according to my poverty: As if he had said, if I had been able to doe more I would have done more, but this was as much as I could reach unto: herein hee shewed the greatness of his love to God in the greatness of his bounty. Take it in the love which we have one to another: where a man loveth, he denieth nothing. Sampson, when he loved the harbor, he denied her nothing that she asked of him. If you love the Lord Jesus, examine yourselves by this, are you ready to bestow any thing for his advantage? are you ready to take all opportunities to doe somewhat for his glory? consider how many opportunities you have had, and might have had, wherein you might have expressed and manifested this love to the Lord Jesus. Might you not have done much to the setting of a powerfull Ministry here and there? have you not had ability to doe it? would it not much advantage the glory of Jesus Christ to make bridges (as it were) for men to goe to heaven by, and to make the high way that leadeth thither? A greater worke of mercy than these externall workes that appeare so glorious in the eyes of men,
men: to have blessed opportunities, and not to use them, because we have straight hands and narrow hearts, is a signe we want love to Christ.

In the passages of your life there is many a case, that if you were of a bountifull disposition, you might doe much good in. You know what Paul faith, which was a great testimony of his love, 

Acts 20. 24. *My life (faith he) is not deare unto me, so I may doe any thing for Iesus Christ, so I may fulfill the course of my Ministry. *So examine your selves whether you can say thus upon any occasion; so that I may doe any good, so that I may help forward any good cause that may tend to the glory of God, my life is not deare unto mee, my liberty is not deare, my estate is not deare, my friends are not deare to me. You that have to doe in government, many cases there are, wherein if you will doe any speciall good, you must part with something of your owne; God lookes to you and sees what you doe, and how your hearts stand affected in all these passages, aske your selves now whether these things be not deare to you: if there were love in you, it will cause you to doe more than you doe. It was Davids great wisdome, when water was brought to him that was purchased at so deare a rate, when so high a price was set upon it, hee would not drinke it himselfe, but powred it forth to the Lord; and therein hee shewed the greatnesse of his love, that he was willing to part with that which he so exceedingly longed for, which was bought at such a rate.

The
The like he did when he bought the threshing floore of Araunah the Iebusite, hee might have had it given him for nothing; No, faith he, I will not offer to the Lord of that which cost me nothing. As if hee had said, I shall shew no love to the Lord then, and if I shew no love to him, what is my sacrifice worth? For David knew well enough that God observed what hee did, hee observed what it cost him. The Lord observeth all that you doe. Beloved, he knoweth your hearts, and seeth what motions you have, and prizeth your actions accordingly. If you doe any action for him, that costs you something, he observeth that likewise. In Rev. 2, I know thy works and thy patience: so doth the Lord say of every man, I know what such a service cost thee, I know what losse thou sufferedst, when thou didst part with such a thing for my sake. Therefore if you would shew your love to the Lord, and would have a testimonie in your hearts, that you have this love wrought in you, be not backward to bestow any thing upon Christ. The woman that brake the boxe of precious ointment, you see how the Lord accepted that worke of hers so much, that he puts it down that it should never be forgotten. For love wherefoever it is, will open the heart, and open the hand, and bestow any thing upon Iesus Christ, that is in our power.

Now if we examine whether love be amongst men by this signe, wee shall finde but little love, and we may justly take up the complaint of the Apostle, Every man seekes his owne things, and not
the things of Jesus Christ: that is, when any thing is to be done, men are ready to enquire thus, it is the secret inquisition of their hearts; What is this to mee? what profit will it bring mee? wherein will it be to mine advantage? And if they finde it is a thing that will cost them something, and a thing that they shall get nothing by, how colde and backward are men to doe it? It is from this, that men seeke their owne things.

But here every man will be ready to professe, and say that he is not fo strait handed, but hee is readie to doe manie things for Christ, that hee is bountifull, and seekes not his owne things.

My Beloved, let us trie this now a little: thou thinkest thou art fo bountifull for the Lord, I would aske thee this; Doest thou doe it purely for the Lord in such a case, when there is no profit nor praise with men, nor advantage redounding to thy selfe? art thou as forward then as when there are all those respects? art thou as abundant in it, as diligent, and as ready to doe it? This discovers the falshood of mens hearts for the most part.

And besides, take it in the case of selfe-love, consider what thou doest when thine owne selfe-love shall come in competition with this love to the Lord: for in that we shall know our love to the Lord, when wee denie our selves, when wee crosse our selfe-love, and reject and refuse it: for otherwise it is no thanke to us, when there is no inward crossing in us, no contrary affections drawing us another way. Therefore if you would know
know whether you love the Lord or no, trie
what you doe in the things that are dearest to
you, consider what you doe in those things that
of all others you are most unwilling to part with:
for indeed herein is the tryall, as the Lord said to
Abraham, when hee would have offered up his
sonne, Now Abraham I know that thou lovest mee:
As if he had said, this is a sure testimony that
thou lovest me, because thy sonne is not deare to
thee. So I say, when you are to part with some-
thing that is deare to you, consider what you doe
in such a case, consider whether you can say ge-
nerally, I account all things but as losse and dung for
Christ. It may be thou art willing to part with
something that thou carest not much for, but this
is nothing. Some man will not lose his credit,
that is deare to him; Examine thy selfe now, if
thy credit be deare to thee, art thou content to
lose the praise of men for Christ? when thou art
put to a hazard art thou content to suffer the losse
of thy estate?

Every man hath some particular temptation,
young men for the most part are lovers of pleasures
more than lovers of God, and olde men are lovers
of their owne wealth more than of God. There-
fore consider what you will doe now in your fe-
veral cases. Christ, you know, requires this at
every mans hands, that his wife and children,
that his father and mother, and whatsoever is
dearest to him, that hee should neglect it all for
his sake; and herein a mans love is seene.

And when you have done all this, I will adde

that
that further, though you doe bring your hearts to doe it, yet are you willing to doe it? doe you doe it cheerfully and readily? for why doth the Lord require that as a necessarie condition, that whatsoever is done to him might be done cheerfully and willingly? For no other reason than this, but because hee regards nothing but that which commeth from love, and if it come from love, we know, we doe it cheerfully. Therefore consider whether thou art willing to doe this cheerfully, and with a full hand, not niggardly and pinchingely, and by this you shall know whether you have this love to the Lord Iesus or no, whether you be bountifull, whether you seeke the things of the Lord, and not your owne things.

In the second place, you shall finde this to be one propertie of love (by which you may trie your selves) it will be content with nothing but with love againe from the party whom wee love. If one love another, let him doe never so much, let him be never so kinde in his actions towards him, let him be never so bountifull to him, yet except he have love againe, hee is content with nothing. - Indede when we doe not love a man, we can be content to receive profit from him, and it is no matter though his heart goe another way so we enjoy it; but it is the nature of true love to desire to be paid in its owne coyne. Now if thou love the Lord Iesus, if thou mightest have all the blessings that he could bestow upon thee, if hee should open his hand wide, and compasse thee about with abundance, yet if thou loueest the Lord
Lord, thou wouldst not be content with this, but thou wouldst have assurance of his love; thy heart would be at no rest else.

And this you may see in David, Psal. 51. David, you know, was well enough, hee had health and wealth, and abundance of all things; yet you see how miserably he complained, because he wanted that joy that hee was wont to have; because he was not in those termes with the Lord that he was wont to be, and till hee had that, his bones were broken with sorrow, and hee tooke it to heart, that nothing in the world could content him, till he was assured of Gods favour: And it is certaine, that if thou love the Lord, nothing will satisfie thy soule, but the assurance of his loving countenance to thee againe. Therefore that which Absalom did we may make use of, upon this occasion, hee had that wit, to make a right pretence, whatsoever his intent was: when hee was called from banishment where hee lived well enough, and enjoyed all things, hee wanted nothing, but had as much as hee could desire, yet, faith he, what doth all this availe me, so long as I may not see the Kings face? It was but his craftinesse: Yet thus much we may observe out of it, that this is the property of love, that till a man see the face of God, that is, till he enjoy a neare and close communion with God, untill he can have the love of God witnessed to his soule, hee cares for nothing in the world besides: As you have it in 2 Chron. 7. 14. you have that condition put in: If my people (faith he) when they are in distress, shall humble
humble themselves, and seeke my face, then I will doe thus and thus. As if he should say, it may be they may seeke libertie, when they are in captivitie; it may be they may seeke health, when they are in sickness; it may be they may seeke deliverance from enemies, under whom they are enthralled; but that is not the condition that I put them upon, but if they humble themselves, and seeke my face, then I will heare in heaven, &c. So I say now, if you will trie whether you love the Lord Jesus or no, consider whether you seeke his face, that is, whether you seeke grace or no, whether nothing in the world can content you but his favour. For it is the property of one that is truly sanctified, mercie alone will not content him, but hee will have grace as well as mercy: Another man that loveth not the Lord, it is true, it may be hee is pinched with the sense of his sinnes, but let him have mercy, it is enough hee thinkes; but now take a man that hath his heart right towards God, except he have grace, it contents him not; for that is the property and nature of true love, that it careth for no wages, all that it desires is the love of the party, that what it doth may be acknowledged and accepted; and there is a great difference in that: You know, a nurse doth much unto the childe, as well as the mother, and it may be more, but notwithstanding the nurse never doth it but when she is hired, but the mother doth it for nothing, and she doth it more abundantly, because she doth it out of love, and it is wages enough to her that she hath done it, because shee loves
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loves her childe: So I say, if you love the Lord Jesus, it is not wages that you seek, but if you may have the light of his countenance to shine on you, if you may have his favour, if you may have opportunity to do him service in your place, it is enough for you, you care not for the present wages, nor for future. Therefore herein you may know the nature of your love, the rightness and ingenuity of it, if it be so that all that you do is out of love to the Lord, and if you can content your selves with love againe from God, it is a signe that you love the Lord Jesus.

Againe, (to proceed) if you love the Lord Jesus, you will also love his appearance: as you have it in 2 Tim. 4.8. A crown of righteousness is laid up for me, and as many as love the appearance of Jesus Christ: and in Heb. 9. ult. Hee was offered for the sinnes of many, and shall appeare the second time to such as looke for hime, &c. For whom was he offered? and to whom shall he appeare? To as many as looke for his comming againe. So in 2 Pet. 3. 13. What manner of men (faith the Apostle) ought we to be in all godlinesse & holy conversation, looking for and hasting to the appearance of Christ? &c. So that it is certaine, every man that loveth the Lord Jesus, hee loves his appearance, hee hastenth to the comming of the Lord, he lookes for his comming againe: and it must needs be so in reason. For if you love any, you know, you must needes love their presence; will you professe that you are louing to any, that when you heare of their comming towards you, there is no newes more unaccepteable
unacceptable to you? If a woman had a husband in the East Indies, and report of his comming home should be the worst newes that shee could heare, shall we thinke that such a woman loues her husband? So if you did loue the Lord Iesu, you would be glad to haue his appearance.

And (Beloved) seeing the Apostle hath chosen out this note, why should not we presse it in our examination of our selves, whereby wee may know whether wee loue the Lord Iesu or no? whether wee desire to be with the Lord? whether we can say, as the Apostle Paul, Wee desire to be at home, and to be with the Lord? If we examine the loue of men by this rule, wee shall finde that there is exceeding little loue to the Lord Iesu, men are so exceeding backward in desiring to be at home, and to be with him; and we may know that by our backwardnesse to be in the Lords presence upon earth: Shall wee thinke that men are desirous to be in his presence in heauen, and yet are so unwilling to draw neare to him upon earth? But you will object,

Many of those that loue the Lord, that are men truly sanctified, yet are afraid of death, and the newes of death is terrible to them: and therefore surely this is a rare signe, euen in those that haue faith and loue to desire the appearance of Iesu Christ?

I answer, it is true, there may be a backwardnesse even in the Saints, but you must know upon what ground it is. A spouse that is to marrie a husband, no question but shee would be glad to be
be handsome, and to be prepared for his coming, and though she may desire his company exceedingly, yet because things are not so readie as she would have them, or for feare that he may finde that which may divert and turne away his eyes from delighting in her, perhaps shee desires not his comming at that time. There is a certaine negligence and unpreparednesse in mens hearts, which breedes an unwillingnesse in them sometimes, and makes them afraid of seeing the Lord, and yet there may be a true and inward love after him.

Besides, you know, there is flesh as well as spirit, and the spirituall part desires, as Paul did, to be at home, and to be with the Lord, and to enjoy his presence, but that flesh that is in us is always backward to it. Therefore in Rev. 14. 13. *Blessed are those that die in the Lord, so saith the Spirit,* but so faith not the flesh; the voice of the flesh is contrary to it, but it is the voice of the spirit and the regenerate part that is in us. So that this I may boldly say to you, that every man that hath this faith and love wrought in him by the Spirit of God, hee hath that in him which doth earnestly desire communion with Christ to live with him for ever, to be in his presence continually, although there may be some reluctancie by reason of the flesh that is there. Take a man that hath sore eyes, you know, to the eye the light is exceeding pleasant, but look, how much soreness and defect there is in the eye, so much the light is burdensome to it; but so farre as the eye is right,
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So farre as it is perfect, so farre is the light pleasing and delightfull to it; so it is with the heart of the regenerate man, looke how much faith, looke how much spirit there is, so much desire there is of the presence of Christ, and it is most pleasing and acceptable to him, as the light of the Sunne is to the eye; but looke how much forenese, that is, looke how much flesh there is in him, so much reluctancie, so much unwillingnes there is in him: and that hee must strive against: But still the rule holdeth good, that wherefoever the heart is right, there is always an earnest desire and longing to be with Christ. And indeede this is only found in the Saints; for evil me, if they knew what heaven were, they would never desire it: for they desire heaven in another notion, they would be well, they would be freed from misery and discontent which they meete with in the world, they would have whatsoever the flesh desireth, and that is it they looke after; but to desire heaven as it is, that is, to desire an excellency in grace, to be alway praising God, to be continually in his presence, to be freed from the practice of sinne, this is a thing that if men aske their owne hearts, they doe not desire in this manner; for they desire it not here upon earth, when they are in the communion of Saints. When they are in places where there are holy speeches, and holy exercises, it is burthensome to them, they are out of their element, they are as men that are not upon their proper center; these men desire to be in heaven, but they desire another kinde of happinesse.
necfe than there is in heaven; the felicity there is
presented unto them under another Idea, they de-
sire no more than the flesh desires: but to desire
heaven indeed, as it is heaven, to desire God there
in his purenesse and holinesse, to desire it so as
thereby to be sequestred from all worldly, carnall
and sensual delights, this a carnall man desires
not. Therefore this is a distinguishing note and
signe, that he that loves the Lord will love his ap-pear-
ance.

Fourthly, you shall finde this to be the pro-
erty of love, hee that loveth is very readie to
speake of the party loved; love is full of loqua-
citie, it is readie to fall into the praises of the par-
ty beloved, and to keepe no measure in it, to a-
bound in it, that is the disposition of every man
that loveth. So is it in this love to the Lord Iesus:
You may see it in David, as he abounded in love
to the Lord, so hee could never satisfye himselfe
in praifing the Lord: in Psal. 105. which is re-
peated 2 Chron. 15. you shall finde that hee hath
never done with it, but is alwayes singing praifes
to the Lord: Sing praifes to the Lord, and be alway
talking of his wondrous worke. And againe, Re-
membre his marvailous worke that hee hath done of
olde, and all the wonders, &c. As if he should say,
if you love the Lord, shew it in praifing of him.
Doe you profess to love the Lord, and yet ne-
ever delight to speake of him? nor delight to heare
others speake of him? My Beloved, this back-
wardnesse that is amongst us to holie and grac-
ious speech, to speeches that tend to the setting
forth

Psal.105;
2 Chron.15.
forth of the Lords praise, shewes that love to the Lord Iesus is wanting among us.

You know, it is natural for every man to abound in the speeches of the things they love, of what nature soever they be. Mariners are delighted to talke of their voyages, and soldiers of their battells, and huntsmen of their games. If you delight in the Lord, certainly your tongues will be much in speaking of him, you will be ready to doe it upon all occasions. Out of the abundance of the heart the mouth speaketh: and if love to the Lord doe abound in your hearts, this love will be expressed in your tongues, upon all occasions: and therefore, at the least, you may judge of the measure of your love by this. Hee that speakes much of loving God, and yet hath his speeches, empty, vaine, and unprofitable, surely we may guesse that he loves him not at all: and this is a mark that will not deceive us.

And now what will you say for your selves, that you speake no more upon those severall occasions that you meete withall in the world: is it because you are ashamed, because you are bashful, and fearefull to express your selves, and to make an open profession of that holinesse that is in your hearts? Certainly it is a signe that you love not the Lord Iesus: for hee that loveth, is never ashamed; because, whom a man loveth, hee magnifieth, hee prizeth much, hee hath a high esteeme of: and therefore that bashfulness and fearefulness that you object, will not keepe you backe, if you did love the Lord in truth and sincerity.
cerity. Or else, why is it that you speake of him no more? is it because you cannot speake? is it because your understandings are weake and dull? because you are not able to doe it as well as others, and therefore you are loath to expresfe your selues?

You know, when you love any, that love will teach you to speake, it will quicken the dullest wit and invention; love sharpeneth, and maketh the rudest tongue eloquent. It is the nature of love to set the heart on worke, and when the heart is set on worke, the tongue will be as the pen of a ready writer. You know how the Apostle setts it forth, Our heart is enlarged to you: love openeth the heart wide, and the heart openeth the tongue wide: therefore if you love the Lord much, you will bee much in speaking of him. Consider therefore what your speeches are concerning God, whether you your selues are ready to speake much, and to delight to heare others speake also; whether you be glad of any occasion, as those that love are glad to heare those that they love to be spoken of?

Fifthly, love will doe much and suffer much for the party loved: Paul, as he was abundant in love, so he was abundant in labour likewise; whoever aboundeth in love will abound in workes also. Therefore see what you doe for the Lord Jesus, see what you suffer for his sake. When Christ came to Peter, and asked him that question, Peter lovest thou me? hee puts him upon the tryall by this fruit of his love, Feede my Lumbes: As
As if he should say, *Peter*, if thou wilt shew that thou lovest me, express it in doing something for my sake, *Feede my Lambes*: herein thy love shall be discerned; do not say thou lovest mee, and yet art negligent in doing for mee, *Feede my Lambes*. We shall not need to press this much in this Congregation, because it belongs to the Ministry: Although you have somewhat to doe in it for the Magistracie also, whereby they may express their love to the Lord Iesus, to helpe the feeding of Christ Lambes.

It is true, wee are as the vines that bring forth the grapes, but you are as the elmes that holde up those vines: the Magistrates feede the people as well as the Ministers: therefore that phrase is applied to *David*, hee was a Shepheard. Therefore in your severall occasions, when you meete with that which may tend to the feeding of the people of God, when you shall labour so farre as may lie within your compasse, that the Gospell may have a free passage, that there may be more faithfull and laborious Ministers set up in the severall places of the kingdome, the more you doe this, the more you feede Christ's lambes. And if you will shew that love you have to the Lord, shew it by feeding his people, that is, by doing that which lyes in your power tending to that end, by doing of it zealously, with all your might. And as that was the worke that Christ put *Peter* upon for the tryall of his love, so I may say to every one of you, If you will shew that you love the Lord Iesus, doe the worke that belongs to your
your particular place; for every calling hath a particular worke in it: if you love the Lord, be diligent in that way, in that calling which Christ hath given you to doe him service in: and herein you shall shew your love, as it was Christ's owne speech, I have glorified thy Name, that is, in that particular worke, in that charge which thou gavest me to performe: so you must shew your love to God in doing the actions of your particular callings diligently. You know, when that woman's heart abounded in love to Christ, how it found out a way wherein it would shew it selfe presently in breaking the boxe of oynment, &c.

As it is said of faith, It is dead without workes, so love is dead without workes, the Lord regards it not, it is a dead carkasse, without motion. Wee know it is the nature of love to be diligent: if you doe love Christ, it will make you diligent.

And as you will be ready to doe much, so you will be ready to suffer much also: these two I put together, because suffering is a kinde of doing, onely it is a doing of things, when there is difficultie and hardnesse. Now if you love the Lord Iesus, see what you will suffer for his sake; those that we love, wee are exceeding readie to suffer for. A husband that loves his spouse, is exceeding readie to suffer any thing to enjoy her love, he is willing to suffer any displeasure of parents, of friends, to suffer the losse of his estate, he cares not for discredit in the world, hee is ready to breake through thicke and thinne, and to doe any
any thing, so he may obtaine her love at the last: So if you love the Lord Iesus, you will suffer any thing for his sake. It was an excellent testimony of Davids love, in 2 Sam. 6.21. when David there dancing before the Arke was scoffed at by Michal his wife, see what an answer he gives her, It is, faith he, before the Lord: as if hee should say, I am willing to beare this at thy hands, for it is to the Lord who hath chosen mee rather than thy father and all his house: As if he should say, seeing it is the Lord, for whose sake I endure this rebuke at thy hands, I care not for it, I am willing to doe it, yea I will doe it more, and be more vile in mine owne eyes, and expose my selfe yet to more scorne and derision, since it is to the Lord who hath chosen mee rather than thy fathers house; so I say, when any thing comes to be sufferd for any good action, for any good cause, (as indeede commonly such actions have sufferings joyned with them) if you love the Lord, you will be ready to goe through it, and that with cheerfulnesse, because it is to the Lord who hath chosen you, and passed by so many thousands. And therefore it was the commendation of those in Heb. 10. it was an argument of their sinceritie, that they suffered the spoiling of their goods with joy. Whence came this, but from their love to the Lord? they were so farre from being backward to suffer, as that they were glad to have the opportunities to suffer somewhat for his sake,

But you will say, I am readie to doe much for the
the Lord, and I hope I am not backward to suffer for him.

It is well if it be so, but let me add this to all that I have said. In what manner dost thou do that thou dost? You know the caution that the Apostle puts in, in 1 John 5:3. Herein is love manifested, that we keep his commandments, and his commandments are not grievous. Indeed herein is the reality of love scene, that we keep the commandments of God. It is true, a man may do much for Christ, and yet not love him; an hypocrite may go far in performances, and yet though he doth much, he may not love much; therefore you must examine your selves by that, in what manner you do that which you do. Therefore it is added, if we keep his commandments, and they be not grievous: as if he should say, the manner of your doing is all in all, you must both do much, and suffer much; but they must both be done willingly. You know, the wife and the servant, they both serve the husband, and do much for him, both are alike diligent, yet notwithstanding there is this difference, the wife doth it out of love, she doth it in another manner, proceeding from another affection, aiming at another end than the servant doth. So two men may be diligent in keeping the same commandment of the Lord; the one doth it as one that loves the Lord earnestly, being desirous to please him, as one that delights in the Lord, nothing doth more content him, than when he is in an opportunity wherein he may express his love to
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to the Lord, all his commandements are not grievous to him, it is not respect to the reward, it is not an eye to the punishment that moves him.

A man indeed may doe much for the Lord, when it is the respect that he hath to hell and to judgement, to heaven and the reward that moves him: Not but that these may be motives; but yet you must remember this, that if these be the principal, and if these onely move you, you doe it not out of love, you take but an aime from your selves. When a man hath a business of his owne to doe, you know how carefull he is in it, and with what diligence hee doth it, how often and how serioosly he is devising with himselfe to bring his matters to passe. Now if you love the Lord, the actions that you doe, you will not doe them as those that are his slaves and servants, that doe things for other regards; And indeed such is the love for the most part that is among us now adayes, there is much formality in our actions, wee have a forme of godlineffe without the power of it: even as in our love towards men, there are many complements, and much profession of love one to another, but wee finde that there is little true love: So wee may take up a complaint against men in their love to God, there is much formality, men are much in outward performances, which is well, I confesse, but alas, the power is wanting; it is all but complementing with God, as it were, when you come and doe these duties of Gods worship, when you keepe
the Sabbath, and present your selves at prayers and at Sermons, it is well you doe so; but yet when your hearts are going after your covetousness, and after your pleasures, after this or that particular humour, the Lord lookes upon this as upon a formall performance: it is another kinde of doing that the Lord requires at your hands. It may be you doe duties in secret and private, and it is a good propertie that you doe so, but yet that is not enough, you may doe them as a taske, that you are glad when the businesse is done, and it is well that it is over; but when you will doe things out of love, you must know that you must doe it in another manner, not in this formality. If you will serve the Lord out of love, it is not the praying to him morning and evening that will content you, but it is the working upon your hearts, it is the beating upon your affections till you have brought them to a good frame of grace, till you have wrought upon your selves a sound and thorow renewing of your repentance, you will never give over till your hearts be quickened in prayer, till you have found that God hath answered you, till you have had experience of his mercy and loving kindnesse towards you.

So when you come to heare, is this all, (thinke you) that God requires of you, to sit here, and lend us your cares for a little time? No, my Beloved, unleffe you doe it from love, unleffe you be mooved to it from an in-
ward principle, from an entire and holy affection to God, it is nothing. You must labour to have the word wrought upon your hearts, you must observe how you practise, and how you bring forth into action that which you hear; for you do not learne a thing here, when you come to heare the word, till you practise it, till your hearts bee transformed into it: Doe not thinke that you have done the worke, when you have sate here and heard us, when you have gone home and repeated the Sermon, and understand it: To heare as God would have you heare is another thing: it is like your lessons in musicke, you say you have never learned them, till you be able to practise them; so you never have learned the word of God aright, till you have an abilitie in you to practise it.

To shew you what love is, and what faith is, and what patience is, to make you understand and conceive of it, it is nothing; but to have faith, to have patience, to have love, to have your affections inflamed to the Lord, this is the right hearing. As it is in physicke, the understanding of the Phyfitians bill is nothing, it is the taking and applying of that which is there written that doth good to your bodies; so is it with the doctrine that wee preach, you may understand it, and apprehend it, and conceive of it aright; but except you bring it forth into your lives and actions, you learne it not. Therefore this slight and overly performance is not a true testimonie of your loue to the Lord Iesus.
Jesus, but the doing of it to purpose, so that God who searcheth the heart may accept of it, the doing of it thorowly that your hearts may be wrought upon, this is a signe that your doing and suffering comes from Love.

FINIS.
Of Love.

The Fourth Sermon.

Gal. 5. 6. For in Jesus Christ, neither circumcision availeth anything, nor uncircumcision, but Faith which worketh by Love.

The last thing that we did was to shew you what were the properties of true love, that by them you might try your selves whether you love the Lord Jesus or no: we went through five in the morning, we now proceed.

Another property of love is this, it is full of heat: therefore in Cant. 8. it is compared to coals of juniper: and that phrase is used in Mat. 24. 5. Iniquity shall abound, and the love of many shall wax cold. That antithesis shewes that love is a hot
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hot thing, hot as fire. Therefore if you would know whether you love the Lord Jesus or no, consider what heat and what fire there is in you. Now what are the properties of fire? Wherein doth love and that agree?

Fire, you know, is the most active of all the elements; cold benummes a man, and is the greatest enemy to action: if thou love the Lord Jesus, thou shalt finde thy love will have that property of fire to set all on work on thee; it will set thy tongue on fire, and thy hands on fire, and thy head and heart on fire, every thing that is within thee will be working, and doing some service or other to the Lord. When a man wanteth love, he is as a man benummed, as a man frozen in his dreggs, not apt to any thing: the more a thing is like to fire, the more aptnesse, and the more activeness; so the more love, the more aptnesse and readiness to every good work: where there is no love, there men are reprobate to every good work.

Besides, love as it is very active, so it is very quicke, as fire is of a quicke nature. Therefore we say that love hates nothing so much as delayes, and it is in this like to fire, which is the quickest of all other elements. Consider of this therefore: Art thou speedy in thy executions? if thou love the Lord, thou wilt not deferre and put off from day to day any thing that is to bee done, thou wilt not say with thy self, I wil change my course of life, but not yet: no, if thou love the Lord, thou wilt doe it presently.

Besides,
Besides love agrees with fire in this, that it is earnest and vehement: and indeed I take it, that in that regard it is chiefly compared to fire. For fire, as it is of a quicke, so it is of a vehement nature, and so is love. Looke what a man loves, upon that he bestowes the top of all his affections, and the maine strength of his intentions run that way. Examine by this therefore whether thou love the Lord or no. If thou love the Lord Iesus, thou wilt look upon other things, as things that thou regardest not much, thou wilt grieve for them as if thou grievedst not, and rejoice as if thou rejoycedst not, thou wilt use the world as if thou usedst it not, thy heart will be taken up about Christ, and about the things that belong to the kingdome of God, thy intentions will be set upon the things that belong to the service of God, and thy owne salvation. This is a thing by which you may plainly discerne the truth of your love: examine therefore what it is upon which you bestow the maine and the top of your intentions. Indeed, my brethren, the greatest things that the world hath are not worthy of the toppe and strength of our affections; for they are but trifles. Therefore if you love the Lord Iesus, if you prize him aright, and be rightly affected to wards him, you will esteeme nothing great, but the enjoying of his favour, and nothing of worse consequent than the losse of it, nothing will be of any great moment to you, but onely sinne, and grace; sinne that displeasest him, and grace that brings you into favour with him: as for other things,
things, you will looke upon them as trifles, you will not put the strength of your mindes to any thing else; this is the nature of love, it is vehement toward the thing that it loveth.

Moreover, it hath also this property of fire, that it is still aspiring, it is still enlarging it selfe, still growing on, assimulating, and turning every thing into its owne nature, it is overcoming and is not ready to be overcome: Which propriety of fire is noted in that place I spake of in the morning, Much water cannot quench it, it is as strong as death: Now death, you know, overcomes all; so will love, it will breake through all impediments. Consider whether you finde this disposition in your selves, that your hearts are still drawing nearer and nearer the Lord, that they are still aspiring up towards heaven, that you are still going onward and thriving in the worke of grace.

But that which of all other things will manifest most to us this affection of love, it is those affections which depend on it; you shall know it, I say, by the affections that hang upon it. It is true that all the affections depend upon love, but, for this time, I will instance but in two, namely, 

Anger, and

Feare.

Looke whatsoever it is that a man loveth, where he findes any impediment in the prosecution of it, hee is angry, hee desires with as much earnestnesse to remoove that impediment, as hee loves the thing.
Take any man even of the mildest disposition, if in any thing that hee loveth much, and intendeth much, there be an intercurrent impediment that shall interrupt him, he is angry, though otherwise he be of a most meeke disposition. For anger is but earnestnesse to remove the thing out of the way that hindres us: whatsoever a man loveth, hee is angry with the impediments that hinder him in it. Come now and examine your love to the Lord by your anger: that anger that proceeds from love to the Lord, we call zeale: will you profesle that you love the Lord, and yet your hearts are not moved when he is dishonoured? Thinke with thy selue when thou art wronged in thy name, or some body miscalleth thee, misreports of thee, and prosecutes thee with evill speeches and revilings, is not thy wrath kindled in thee against such a one? Well, if thou love the Lord Iesus as thy selfe, as thou oughtest to love him above thy selfe, why are not thy affections stirred in thee, when thou hearest him dishonoured, when thou knowest that his Name is ill spoken of? If a man should take from thee thy wealth, or any thing that is deare to thee; if a man should come and violate thee with ill tearmes, thou wouldest be angry with him, and be ready to die in the face of such an one. If you be thus affected to the Lord, and to his glory, why doe you not doe the like for him? You know, David did the same: Mine eyes gyn out (faith he) with rivers of water because men keepe not thy Law. Therefore know that, if you finde not
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not your hearts affected with the things that belong to God, that there is no anger stirred up, it is a sure argument that you love him not. It is observable that is said of old Ely, 1 Sam. 4. 3., when newes was brought him that the Israelites were fled, that moved him not so much when it was tolde him; morever that there was a great slaughter among the people, that stirred him not neither; when it was tolde him yet that his two sons Hophni and Phineas were slaine, yet this did not so much affect him; but when it was tolde him that the Arke of the Lord was taken, the text noteth something more than ordinary, that hee was so stirred with it, that he fell from his seate, & it cost him his life. Can you find this affection in your selves, that you are not moved with the death of children so much, or for the losse of your goods, or for your owne particular discontents, as when you shall heare that the glory is depa­ted from Israel, that religion suffers any eclipse in any place, that the Gospell of Iesus Christ is hindered? This is a thing that will try your love to the Lord. If you finde that you can heare of the desolation of the Churches, and of the in­crease and growing of Poperie, and yet you doe not take it to heart to be affected with it, you doe not grieve for it, it is a signe that you want love to the Lord. You know what is noted of them in Ierem. 36. 24. when the King had done an abominable action, that hee had cut the roll in­flander that Jeremiah gave him, and cast it into the fire that was upon the hearth before him, it is said
sayd that those that were about him, did not rent their clothes, nor petition to him &c. As if hee should say; in this they discovered a wonderfull want of love to the Lord, and to his cause; that they were not moved with this dishonour, that was offered to God, and to his servant, and to the cause of Religion at that time. You know what disposition Paul had in this case Act. 17. He observed that the place, where he was, was given to Idolatry, the text faith, His spirit was stirred in him, his zeale and his anger was kindled in his breast. Therefore consider what your affections to the Lord are by this holy anger that is in you. Moses you know, was the meekest man upon the earth, and yet you know how he was moved, how his zeale was kindled in his breast, when he saw the idolatry of the people.

In the next place consider your feare: For if you love the Lord, it will cause you to feare and tremble at his word, and at his judgements, for whom a man loves much, he regards much, and when a man regards another much, he is much affected with what he doth. Now when the Lord shall shew some tokens of his wrath, those that love him, and esteeme of him, those that prize him, cannot but be affected. Shall the Lyon roar, and shall not the beasts of the field tremble? Consider, how you are affected therefore, when the Lord shall discover any expression of his wrath, and what doth hee else in this stroake, which is now upon this place; is there not wrath gone out from the Lord? You know the plague is more
more particularly God's hand, then any other affliction: Therefore David faith when he chose the plague, that he would choose to fall into the hands of God, intimating that, in that buylines, God was in a more peculiar manner the doer of it. As the thunder is sayd to be the voice of the Lord, so the plague may properly be sayd to be the stroake of the Lord, more peculiarly than any other affliction. Consider thensore what your affections are in this case: for my beloved, let it not be in vayne to you, that the Lord stretcheth forth his hand as hee doth now at this time among vs. It is but yet in the beginning, and what is the Lords meaning in it? Is it not as a messenger sent vpon an errand? If it had its answer, if that were done, for which the Lord had sent it, would he not remove it againe? Would he not bid the destroying Angell to put up his sword into his sheath? Doubtlesse he would, if you would doe that at the beginning of this sickness that must be done before the Lord will remove it from you.

You will say, what shall we doe then? I beseech you consider what commonly is the cause of a plague among vs. Consider what hath ben the cause of the plague in former times. You shal finde in Numb: 25, two causes of the plague. One was the superstition and Idolatrie of the people, they began to be yoyt with Idolatrie, They joyned themselves to Baal Peor. I confesse that sinne was not yet grown to any great height, it was but yet in the beginning, in the seedes, and yet
yet you know how the Lord was offended with them.

And the second was fornication, the sin of uncleanness that was committed. It is not likely that all the people fell into that sin of Idolatry, or into the sin of Fornication, but yet the Lord was offended with the whole Congregation for those that did it, as the manner is to be. So here you see two causes of a plague, Idolatry which was but beginning, and the very admitting it into the Campe, and the Fornication of the people.

Another cause of the plague you shall find in David's numbring the people, it was their security and pride, and trusting to themselves, and the creatures: for surely it was not David's sinne only (who had somewhat forgotten God, and trusted to his mountaine, & thought that that was strong enough) but it was the sinne of the people.

It is good (my beloved) to be secure out of confidence upon God, and therein, the more security the better; but to be secure for any outward help, either in the number of men or ships, or strength or policie, or because we are compassed about with the walls of the Sea, or whatsoever it is wherein wee thinke our safetie consisteth, the more confidence in this the worse. The Lord smott the people for this security in David's time.

Another cause is, the unworthy receiving of the Sacrament. Many are sicke among you (faith the Apostle) and many are dead, because you receive the Sacrament unworthily. The Lord is pleased
pleased to punish that particular sinne of receiving the Sacrament unworthily, with some sicknesse or other, whether the plague or no, we cannot say, but this we may be sure of, that this was the cause why so many were sicke and dead. You know that passage in the booke of Chronicles concerning Ezekias, when the people had not prepared themselves aright as they ought, hee prayed to the Lord, and it is said, The Lord healed the people: we cannot say what the Lord healed them of, but yet it makes it evident that the Lord had some way smitten the. Moses for the omisision of the Sacrament the Lord would have slaine him, that is, he would have sent something upon him, whether some disease, as, is most probable, or some other thing which should have taken away his life in the end. The omisision and negligent receiving of the Sacrament I put together, which moveth God to anger, and to inflict plagues upon a people.

I will name yet one more besides these, and that is the coldnesse and deadnesse of their hearts who belong to the Lord, from whom he expects better things, and more zeale, which I gather hence: What was the reason that the zeale of Phineas stayed the plague? Numb. 25. Because his love was hot, and his anger was kindled in a holy manner against that Israelitish man, and the Midianitish woman, that had committed fornication among the people. If the zeale of Phineas was the cause of staying that plague, and of withholding the Lords hands, then surely the coldnes
of those from whom the Lord lookes for much heate, for much fervency of spirit, whom God expects should stand in the gappe, I say, that is the caufe that the Lord goes on in punishing.

But what should we doe now to remove it?

Amend the things that are amisse, repent and amend, and he will turne from his fierce wrath, which he not onely intendeth against us, but is also already upon us; Labour to cleanse your hands from idolatry and superstition, and cleanse the land from the crying sinne of uncleannesse and fornication, and every man labour to cleanse his owne heart.

And againe, to turne to the Lord, to take heede of security, which is a forerunner of a ruine, as a great calme is a forerunner of an earthquake.

Againe, take heed of receiving the Sacrament unworthily, many of you this day have received; therefore I should speake something particularly to them, but in truth this concerns all among us; but chiefly let me speake to those a little that are able to pray, that have some fire in them, that have had the worke of grace in their hearts wrought by the Spirit of God, that have some sparkes if they were blowne up, that are men fit to stand in the gap; It belongs to you, my brethren to doe something that the Lord may stay his hand: and remember that when the Lord begins to send forth tokens of his wrath and displeasure against a Nation, it is a time wherein he expects and lookes for humiliation and repentance:
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Therefore take heed of neglecting that in Isa. 22. In that day (saith the Lord) when I called for humiliation, beholde killing of fatlings and oxen, &c. Therefore know what your duty is, and learn now to see what belongs to you to doe, shew your love to the Lord in trembling at his judgements, in being zealous for his Names sake: as indeed where there is abundance of love there is always exceeding much zeal: So it was with Paul, so it was with Elias, so it was with Moses, so it hath beene with all the Saints. And so much for this.

Another property of love is this, that it doth not play the huckster with the Lord (as wee say) it doth not bring things to an exact account, but when a man loveth, hee is willing to doe what offices of love and friendship he can, and he doth not stand to looke for an exact recompence; (for that is to play the huckster, to make a bargaine with God;) but the nature of love and true friendship, wheresoever it is found, is this, to be free in doing that it doth, and not to stand to examine how much they shall doe, and how much they shall receive for doing of it; but to doe it with liberty and with freedome. And so it will be if your love be right to the Lord, you will not stand halfpeny-worthing, you will not stand considering what you are bound to doe of necessitie, whether you are bound to pray in your families or no, whether you are bound to keepe the Sabbath so exactly and precisely as is commanded; whether you are bound from giving
so much liberty to your selves in vaine speachess, &c. but love will rather say, what shall I doe to recompence the Lord? It will be devising what to doe, it will be glad of any occasion of doing any thing that may be acceptable to God. When you set limits to your selves, and are afraid of going too farre, and doing too much, it is a signe that what you doe commeth not from love to the Lord, but from some naturall principle, it comes from your selves, and not from the spirit. For if you love the Lord Iesus aright, why doe you not labour to exceed in the duties of obedience? why doe you blame those that goe further than your selves are willing to doe? why doe you quarrell with that exactnesse and precisenesse, and strictnesse which is required in walking in the wayes of God? Love is abundant in the worke it doth, and if you love the Lord, you will not set limits to your selves, you will not have such thoughts as these, I will doe as much as may bring mee to heaven, and no more, I will take so much paines as that I may not be damned, but to exceede, and doe more than needes, this I hope may be spared, and I may goe to heaven notwithstanding well enough, though I goe not so fast as other men. No, Beloved, if there be love in you, you will strive to doe the utmost of your power, it is the nature of love so to doe.

Againe, you will not be so exact, nor indent with the Lord what hee will doe to you; but though the Lord be slow and flacke in rewarding you,
you, though he stay long, and suffer you to go on without taking any notice of you, as it were, nay perhaps he gives you many afflictions and persecutions, poverty, trouble, sickness, &c. though the Lord doth not doe what you expect, yet your love will be free, it will goe on, you will be ready to say as Paul did, *I know whom I have trusted:* that is, he was resolved to serve the Lord, to doe his utmost, though the Lord did reserve himselfe and the recompence of reward to a further time, yet he was content. Such a disposition will be found in those that love the Lord Jesus.

Again you may judge of your love to the Lord Jesus by another property of love, which is a hatred of sinne, by your hatred of that which is contrary to him; for love is not better knowne by any thing than by hatred; for all hatred is properly rooted in love: for you hate nothing but because you love the contrary; therefore if you love the Lord Jesus, you will hate sinne. Examine your selves by this, for it is a sure rule, if you love the Lord, you will hate that which is evill.

You will say, I hope I doe that.

It is well if you doe, but let us consider that: it may be you may be angry with sinne, but doe you hate sinne? That was the commendations that the Lord gives the Church, in *Rev. 2.* *Thou hatest the works of the Nicholaitans which I also hate.* Therefore, if you would know whether you love the Lord Jesus, try it by this, doe you hate sin?

You
You will say, How shall we know whether we hate it or no?

In these three things you shall finde wherein hatred differs from anger, and thereby you may examine your selves.

First, hatred is more of generalls; a man hates all drunkards, if he hate drunkennesse: hee hates all toads and all serpents, if hee hate poyson. A man is angry with this or that particular, but hatred is of all. I would aske thee, doest thou hate all sinne, every thing that is called sinne, all that belongs to sinne? If it be this or that sinne that you make against, you are but angry with sinne, you doe not hate sin: for hatred fals alwaies upon the generall. Examine therefore if you finde this disposition in your hearts, that you hate every sinne, that your hearts rise against every thing that is sinfull, whatsoever is contrary to the Lord, whatsoever you apprehend under the notion of sin, that you hate, and resist, and strive against; this is a signe that you love the Lord.

Secondly, hatred desires the utter destruction of the thing it hates, anger doth not so, anger desires but a revenge proportionable to the injurie: therefore we say there is a kinde of justice in anger, it would not have the party that it is angry with to be destroyed, but it would have him sensible of its displeasure, it would have some thing done that might answer the injurie that is offered; but hatred desires the destruction of a thing utterly. Now doe you doe so with your sinnes? doe you desire to have them wholly extirpate and
and rooted out of you? to have your lusts thoroughly and perfectly mortified? are you willing to have sinne so cleane taken away, that you may have any no libertie to have dalliance with it in any kind? do you hate it so as that you cannot endure to come neere it, nor to have it within your sight? It is a signe you hate it indeed.

Lastly, hatred differeth from anger in this, that it is implacable: hatred comes from judgement, and it continues, and therefore hatred is not a passion, but we call it an affection; it is a beautie, and disposition, and frame of the will; anger is a passion that dies, and flittes away after a time; but hatred continues. Is your disposition such to your sinnes? examine your selves; nothing is more frequent, my brethren, than to be humbled for some sinne, which amazeth you for the present, but doth your hatred continue? If not, you doe but fall out with your sinnes onely, and grow friends with them againe. If you did hate them, as you should, you would never returne to amity with them more.

Many a man takes resolutions to himselfe, I will be drunke no more, I will be a gamester no more, I will not commit such, and such grosse sinnes, as I have done any more; perhaps some shame, or some feare hath followed him, some deepe apprehension of wrath and judgement, which let him vpon this resolution for the present, but if the heart be right that thou hatest sin as thou shouldest, thou wilt continue hating of it. Therefore consider, whether you love the Lord Jesus.
Iesus by this triall, whether your hearts hate sin, in your constant resolution or no. This was the disposition that was in Lot. His righteous soule was vexed with the unclean conversation of the Sodomites, that is, he did not onely abstaine from the acts that they did, but his soule wrought against them, he was vexed with them, as a man is vexed with a thing that is contrary to his disposition.

So it is sayd of Moses, he stood in the doore of the Tabernacle, and he wept as he stood, his heart was mooved in him. It is not enough to abstaine from sinne, but to hate sinne, and that is an argument of our love to the Lord Iesus: take this therefore for an other triall of your love.

Againe, there is one more which wee cannot leave out, though it be a thing knowne unto you, yet because the Scripture gives it as a peculiar signe by which we may judge of our love to the Lord, it must not be passed by, and that is our love to the Saints; and there is good reason given of it, if we consider it well, 1 John 4.20. Wilt thou say thou lovest God whom thou hast not scene, and yet lovest not thy brother whom thou hast scene? The meaning is this, for a man to love the Lord who is immortall, invisible, who dwelleth in light inaccessible, is a more difficult thing then to love thy brother whom thou seest. For why doe wee love the Lord, but because we conceive him under such a notion? we thinke of him as such a God having such and such attributes: Now, faith the Apostle, whatsoever thou conceivest of God, that very image and disposition is stamped
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O
n man like thy selfe, thou shalt see the very same disposition in a holy man that is in the Lord himselfe. Indeed it differeth in the degree exceedingly, there is but a glimpse of it, yet why is it said that the Image of God is renewed, but that there is in holy men a disposition like the nature of God? Now this is in a more remiss degree in man, and therefore more suitable to our weakness; as you know, difficulty comes from disproportion, it is a harder thing to love the Lord than a man like our selves. If therefore wee doe not love men like ourselves, in whom is stamped a disposition like the nature of God, and his Image, in some degree, surely we cannot love the Lord who is so farre above us.

Againe, a man like our selves is visible, we see his actions, we hear him speake, we know more plainly the frame of his disposition; and therefore it is more ease to love a holy man than to love the Lord: For so is the Apostles argument. Doe not thinke that thou lovest the Lord whom thou never sawest, when thou dost not love thy brother whom thou seest daily. Therefore wee may conclude thus much, if we love not the Saints and holy men, it is certaine we love not the Lord.

I confesse every man is ready to say (in this case) he loves holy men.

I would put you to this tryall, and aske you but this question; you shall know it by this: Doe you love all the Saints? You shall finde that the Apostle Paul still in his Epistles puts in that caution, Love all the Saints. If thou love grace and holinesse,
holiness, thou wilt love it wheresoever it is. Many men will love some particular grace, especially when it suteth with their disposition, and is agreeable to them, and to their constitution; but to love all grace, to love all holiness in all the Saints wheresoever it is found, it is an infallible signe that thou lovest the Lord Jesus.

Againe, doest thou love none but them; that, where grace is, thou lovest, and where it is not, thou withdrawest thy love?

But, you will say, would you have us to love none but the Saints? I answer, it is true, wee ought to love all others with a love of pitty, wee should shew abundance of this love to all mankind; but then there is a love of complacencie and delight, and with this love we ought to love none but the Saints.

Againe, thirdly, doe you love them as they excell in holiness? many men can love one that hath but some degree of grace; but if it be one that hath more exactnes than ordinarie, that hath proceeded higher in holiness than he thinkes requisite, here his heart is ready to quarrell, and to rise against him.

Lastly, doe you manifest your loue by delighting in their companie, and by the fruites of love towards them? You may professe much, and say much, but of all other things companie is the worst dissembled. Will you professe that you loue the Saints, and that you delight in them, and yet desire to be in any company rather than in theirs? that when you are among them, you are as
as if you were out of your element, you move as
if you were out of your owne center: It is im-
possible but that those that are moved by the
same spirit should be best pleased when they are
in one and the same society. Put all these things
together, and by these you may judge whether
you love the Saints or no.

You will object, I doe love the Saints, but
who are they? I love not hypocrites, and so it is
made a notable excuse.

I will not wish thee to love hypocrites, only
take heede thou suffer not the impes and instru-
ments of the Divell to paint out the true Saints
unto thee in the colours of hypocrites: thou must
consider that it hath beeene the usuall manner to
cast that aspersion upon all the Saints, upon all
holy men in all ages, as the Apostle faith in 2 Cor.
We are as deceivers though true: that is the com-
mon esteeme that the world hath of the Saints,
they judge them to be deceivers, and to be men
that professe themselves to be otherwise than
they are. You know what was said of Iesus
Chrift, some said of him he was a good man, o-
thers said nay, he was a deceiver of the people.
You know what was said of David, that he was
a subtle man, one that went about to deceive o-
thers. Paul, you know, was reckoned the great
impostor of the world; this was alwayes laid up-
on the Saints: therefore let not the Divells in-
struments deceive thee in that.

Besides, why are they hypocrites? Is it be-
cause there are some shewes of holinesse in them?

Surely
Surely that is not argument enough.

Thou wilt say, because they doe not answer that which in their profession they make shew to be?

If that be the reason, why dost thou not pitch thy hatred upon those that are found to be so? And to conclude this, you must know, that no man speakes against religion or hates religion, under its owne notions, under its owne name, but something else must be put upon it, the name of hypocrite, or the like.

And it is the common condition of men whose hearts are not upright, that they are not able to judge aright of the wayes of God; a man that hath not grace himselfe cannot possibly judge aright of grace in others: but I haften. I must now proceede in the point I formerly began to insist on, namely, in shewing you the means of getting this love, and of increasing it.

I shewed formerly somes means to get this love and to increase it.

As first prayer, for it is the gift of the Spirit.

Secondly, to beseech the Lord to shew himselfe to you.

We will add but one now at this time, to shew you the way more fully to obtaine this love.

If you would love the Lord, remove the impediments.

What are those?

They are two.

Strangenes, and uncircumcision of heart, or worldly mindednesse.
First, strangeness is a great impediment to love. It is an observation that the Philosophers hath, that strangeness when we do not salute, and converse one with another, is a means of dissolving friendship; so in this case, when there growes a strangeness betwene God and vs, it unties and loosens that love and communion that should be betwene us. Therefore, if you would preserve your love to the Lord, suffer not your hearts to sit loose from him, suffer not a strangeness to grow betwene God and you. For strangeness breeds fearfulnesse, and fearfulnesse loosenth love, as boldnesse is the parent and nurse of love, and that which increaseth it.

Besides, when there growes a strangeness betwene God and us, wee begin not to know the Lord, there growes an ignorance, and so there is an intermission of those reciprocall offices of love betwene us; that even as it is among the Saints, the forsaking of their fellowship looseneth their love, and so stoppeth the intercourse of good duties that should be among them: so it is with the Lord. And therefore if you would maintaine love with the Lord, draw neare to him, and he will draw neare to you.

How shall we doe that? By speaking much to him, by hearing him speake to us, by retiring to him upon all occasions for consolation and comfort.

If thou receive any injurie from men, wrangle not with them, but doe as David did, betake thy selfe to prayer, take heede of sinne, for that of
of all other things will breede a strangenesse betwenee God and thee; and if you doe fall out, seek to be reconciled againe as soone as may be, labour to entertaine a continuall commerce betwenee God and thy selfe, observe constantly his dealing with thee, and observe againe thy carriage towards hm, this will breede a familia-

And above all, be much in prayer; for that in a speciall manner maintains and increaseth this communion and familiaritie betwenee the Lord and thee.

Againe, the other thing that hinders is uncircumcision of heart, or worldly-mindednesse: in Deut. 30. 6. I will circumcise your hearts, and you shall love me with all your soules, and with all your hearts. As if he should say, that which keepes you from loving me, from delighting in mee, is the uncircumcision of your hearts, that is, your worldly lusts, and worldly cares, and worldly desires, when these abound in our hearts, they keepe us from loving the Lord: Therefore in 1 John 2. If you love the world, the love of the Fa-

ther is not in you. Come to any particular, and you shall finde it so; if you love wealth, you cannot love the Lord, if you love pleasures, if you love praisse with men, if you love honours, &c. you cannot love the Lord; the love of God, and vaine glorie, the love of God and covetousnesse will not stand together. Therefore if you will love the Lord, you must have your hearts circ-

uncised, that is, you must have these sinfull lusts
lufts cut off; for nothing quencheth love so much as these. You know, the love of an adulterer quencheth the conjugall love of the wife to the husband: your love of the world is adulterie, the Scripture calls it so; therefore if you love that, it will quench your love to the Lord.

You will say, May we not love the things of the world?

Yes, my brethren, onely take heede that it be not an adulterous love.

How shall we know that?

You shall know it by this, if it doe lessen your love to God: You may know whether your love to any creature, to any sport or recreation be adulterous or no. A chaste wife may love many men besides her husband; but if it once begin to lessen her love to her husband, that is an adulterous love: Therefore if you would love the Lord aright, be sure to cut off this, for it breedes a distance betweene God and you. As it is said of Absalom, when the hearts of the people went with Absalom, they fell from David the King; so when our hearts are stolen away with the love of earthlie things, our love to the Lord is lessened with it. Therefore I say, if you will love the Lord aright, you must be carefull to remove this: for the cares of the world, the lufts and diverse pleasures, these choake the love of the Lord, they are the greatest quench-coales of any other.

Loure, you know, is of an uniting qualitie, when any thing lieth betweene God and us, that, you
you may be sure, will hinder our love. Now there are many things that lye betweene God and us.

Some things lie in our understandings, temptations to atheisme, temptations to thinke that the Scriptures are not true, temptations to judge amiss of God in any thing, temptations to doubt of the favour of God; These lie in the understanding betweene God and us, and are contrary to love: for love uniteth.

But in the will there lyeth much more, sometimes vaine hopes, sometimes vaine feares, sometimes one thing, sometimes another. If there be any inordinate lust after any creature, after any thing in the world, it lieth betweene God and us, and makes a separation betweene us; and till that be removed, God and we cannot come together, till there be an union wee cannot fully love. Therefore if you would love the Lord, have your hearts circumcised, that is, have those things removed out of your understanding, and out of your will. Take away those obstacles that lie betweene God and you: And if you cannot doe it your selves, goe to Christ, it is he that circumciseth us with the circumcision made without hands.

Againe, when you have done this, that you may grow in love to the Lord, learne to know the Lord; for the more you know him, the more you will love him. What is the reason that the Angels in heaven so love him? Because they knew him. What is the reason that we shall love him

Knowledge of God especiall helpe to make us love him.
him more in heaven than wee doe now, but because we shall know him more? Therefore when you reade the Scriptures, and observe the works of Gods providence in every particular, learne by this to know God: as you know a man by his actions and carriage, learne to have such an idea of God, as he hath described himselfe in his word, that hee is true of his word, that hee is full of goodness, that he is abundant in long-suffering and patience, that hee is exceeding mercifull beyond measure, &c. labour to see his wisdome, his goodness, and his mercie, labour to know God: for when you come to know him aright, by that we come to love him. Why doe wee love one man more than another, but because wee conceive him under such a notion, wee conceive his heart to be of such and such a frame, wee thinke him to be a man of such and such a condition? when we thus conceive the Lord, it will teach us to love him more. Therefore this you must know, that for you onely to looke upon things that are beneficiall to you, as forgivenesste of sins, and adoption, and an inheritance in heaven, that is not love to the Lord. It is true, you should doe all this, but that which you are principally to doe, is to looke to the essence of God, to see such excellencies in him, that thereby you may be led home to him: and therefore that you may know him the better, you must be taught of him. Againe, you must not onely know him, but you must likewise have assurance of his love to you: for when you know the excellencies of the Lord, unlesse
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unless you have assurance of his love to you, it is not sufficient. Take a man of the highest place, and of the most excellent quality; if thou conceive that he hath a hollow heart towards thee, thou canst not possibly love him: thou must be persuaded of the love of the Lord to thee. Therefore in the Text it is said to be faith which worketh by love. The increase of the assurance of God's love therefore is the means to increase thy love to him.

So much for this time.

FINIS.

THE
Galat. 5. 6.
For in Jesus Christ, neither circumcision availeth anything, nor uncircumcision, but Faith which worketh by Love.

The last thing we did was to give you the properties of love to the Lord Jesus.

Now that which remains to do at this time, is to apply that which hath been said, that is, to bring your hearts and the rule together, and to exhort you, that what you have heard in this, it may not passe like airy notions, and never be brought home to your particular practise. For, my beloved, the word that we deliver to you, should be like naiies, driven home
home to the head, fastened by the masters of the assembly, as the Wilcman speaks, that they may stick and abide in the soul, as forked arrows do in the body, that they may not easily fall out again. Therefore the maine businesse that wee have to doe in preaching the word, is to fasten these words thus upon your hearts. That which we will doe therefore at this time shall be to exhort you to question your owne hearts, and to examine them upon your beds, whether these characters and properties of love which have beene delivered doe agree to you or no. For, as the Apostle faith, unless you be in Christ, that is, unless you be knit to Christ in love, you are reprobates: it concerns every man therefore that heares me at this time, to examine this strictly with himselfe.

We will expostulate the matter a while with you at this time, and you must expostulate the matter betwene God and your owne consciences, whether this love be in you or no. And although indeede this needeth not any distinct dividing into branches, yet that wee may helpe your memories wee will put it into a number.

And first we will make this expostulation, you that profess ye love the Lord, (as who will not be ready to doe that, to say he loveth Christ; but yet as the Apostle John speaketh of love to the brethren, that men love them in shew, and not in truth; so it is with most men, they love the Lord in word, and in profession, but they love him
him not in deed, and in truth) therefore first let me aske you this.

You that professe you love the Lord, doe you not grieve him, and vexe him from day to day, and provoke him by your words, and by your workes? If this be your case, it is certaine you love him not indeede. Some there are that professe much love to the Lord Iesus, but yet spend their time idly, are diligent in no calling, but waste their precious opportunities in sports, in idle visitations, in gaming, in doing nothing that is profitable either to themselves or others, but care and drinke, and rise up to play: It is the case of many of our young Gentlemen; a shamefull thing before men, and abominable in the sight of God, that men should live like beasts, & make their soules like the soules of swine, serving for nothing but to keepe their bodies from putrefaction, doing so much the lefle worke, because they have the more wages; burying so many precious talents, whereof their time is the chiefe, because it helpeth to improove all the rest; of which they shall give an exact account at that day, when God shall judge the secrets of mens hearts according to our Gospell. Doe you professe that you love the Lord Iesus, and doe you neglect him thus?

Besides this mocking of the Lord, and dissembling with him, you deale most foolishly with your selves: for all the comfort that you shall ever finde in this life, it will be from working, from being serviceable to God, and profitable to men;
men; empty lives cause but empty joy. Therefore if any man shall finde this to be his case, examine it, it is but a false profession of love. And as I speake to those that are young, that spend their time, *Nihil agendo*: so I may say the same to those that are of more yeares, that waste their lives in doing something indeede, but it is not that which they should doe, or in doing it in another manner than they ought; those that are so drowned in businesse, so overwhelmed with employment, so occupied with outward things abroad, that they have no vacancie to feede their soules within, to cloathe them with graces. For you must know, my brethren, that your soules have neede to be trimmed every morning, as well as the body, they have neede of breakfast, and dinner, and exercise, as well as the body; and as you faile in giving this due respect to the soule daily, so you shall finde that proportionably in that degree the inward man will languish, and grow faint. But to speake a word unto you likewise: Doe you thinke that you love the Lord Iesus in good earnest, and yet have scarce leisure to thinke of him from morning to night, that you cannot take time to speake to him, to secke him, nor to prepare your hearts for him?

Besides this generall, come to particular sinnes, sabbath-breaking, neglecting of private prayer, vaine speeches, concupiscence and sinfull lusts, secret courtes of uncleannesse, swearing, if not by greater, yet by lesser oathes, which indeede in this exceede the greater; because in the other you
you sweare by the Creatour, in these by the creature. You that doe these things, will you say you love the Lord? You must know that it is a contradiction, it is impossible: For, if you love me, keepe my commandements: if you keep not the commandements of God, certainly you love him not.

But, it may be, you will say that your meaning is good, that you are well affected to Christ, and therefore surely you doe not hate him.

My brethren, you are deceived in this, thy meaning is not good, for while you cast the commandements of God behinde you, you cast him away: and let me say to you in this case, as you have it in Jer. 3.4. You professe well in saying, Thou art my Father, and the guide of my youth, but you doe evill more and more. So I say, when you professe you love the Lord, and that you reckon him your Father, and your Husband, thus you say indeede, but you doe evill more and more; and that is a certaine argument you love not the Lord. Therefore examine your selves by this rule: For, if you love the Lord, you will reverence him: You know, whom we love, we reverence, and whom we reverence, we dare not doe any thing unmeete in their sight. Take any one whom we love, whose good opinion wee seke for, wee had rather that all the world should see us doe an unseemely thing, than that he should; and certainly if you love the Lord, you would not dare to provoke him to anger. Therefore
this carelesnesse in serving of him is a certaine signe of want of love to the Lord Jesus, this carelessnesse, and carelesnesse, when you dare not shew your courage for him, when you account it a small matter to commit a sinne against God, this ariseth from the defect of your love.

In the second place, as you may try your love by your taking care not to offend God, so likewise you may try it by your sorrow and griefe after you have offended him: For you must know this, that love, as it hath the greatest joy of any thing else, when it obtaines that which it would have, so it is attended with the most exquisite griefe, when it is disappoincted. As when one loveth another earnestly, if any breach fall out that shall make a separation betweene them, if any strangenesse grow betweene them, if they love, they will never be at rest, it will trouble and disquiet them; but as the Scripture speakes, they are sicke of love, that is, they cannot be quiet while there is such a condition, while there is any alienation, while there are breaches and offences betweene them. For you know that nothing is so sweete as love; as you have it in Cant. 1: Love is better than wine: and as David expresseth it, Psal.63.3. Thy loving kindness is better than life. So sweete (I say) is love, as sweete as wine, and better than life. Now, by the rule of contraries, then, to have a breach made, to have a barre, and an interruption in this loving kindnesse of the Lord towards us, or in our love towards him, it is bitter as wormewood, and sharpe as
Of Love.

as death. Therefore you may examine your selves by the offences you offer to God, when they are past; if you love him, it is certaine they will trouble you exceedingly; for so much sorrow for sinne, so much love. And you may take it for a sure rule, in what measure any man desires to please the Lord, in that measure hee will be grieved that he hath displeased him. Therefore examine thy selfe, Hast thou sinned against him many times, and doest thou looke backe upon those sinnes in a carelesse manner, be sure that thou loves him not. Examine this by that which passeth betwenee man and man: When a father or a husband hath any thing committed against them by a childe or a wife, if they shall withdraw themselves, and profess themselves displeased, and yet the childe or the wife, in the meane time, be never troubled at this, but be at rest, well enough content it should be so, and are not disquieted for it; will not the parent or husband take this exceeding ill at their hands, when hee seeth his displeasure slighted? For this is much greater than the offence it selfe. So I may say, whatsoever the sinne be that you have committed, this hardnesse of heart, this negligence after the sinne is committed, when you are not disquieted for it, when your hearts are not troubled for it, it is a greater signe of want of love to the Lord, it is a greater signe of an evill and untoward disposition, than the sinne itselfe. Therefore this want of sorrow for sinne, is a sure argument that you love not the Lord. You may take that for one

H h 3
signe of want of love, that we commit finnes agaist God from day to day. For, doe but goe to your neighbours, and professe your love to them, and yet you injure them agaist and agaist, you care not what wrong you doe them; will they thinke that such a profession as you make is true? and will the Lord regard, when you say that you love him, if you provoke him to anger, and renew your finnes, and relapse into them agaist and agaist, and when you have finned, take it not to heart? No, my brethren, if you doe love him, you will doe as it is said, Zach. 12. when you have finned, you will mourne as he that mourneth for his only sonne, your hearts will melt, as Josiabs did, your hearts will smite you, as Davids did him: thus it is with all that love him in deede and in truth. Therefore in Levit. 16.29, and likewise Levit. 23.27. (they are both one and the same) the Lord appoints a feast and a meeting together for cleansing of finnes, it was the feast of atonement, faith hee. In that day when you come together to offer sacrifice unto me, and to make an atonement, you shall humble your soules, and whosoever doth not affliet his soule on that day, he shall be cut off from his people. As if he should say, At that day you come to reconcile your selves to the Lord, you make profession of your love to him, and of the desire you have to bee friends with him: Now, if you come and make this profession, and doe not humble your selves, nor affliet your soules on that day for those brea-ches that have beene betweene God and you, all your
your professions are but dissimulation; and such a man as will thus dissemble with the Lord, shall be cut off from his people. So I say, when you professe that you love the Lord, and yet have hard hearts, that there is no softnesse there, that your hearts doe not melt towards him, but when you have sinned, you can looke backe upon your sinnes without any disturbance at all, know that it is but dissembling with the Lord, and you are worthy to be cut off from his people.

I come to a third tryall: If you love the Lord Iesus, have you your hearts after his owne heart? that is the disposition of all those that love him. 

Acts 13. 22. the Lord faith of David, I have found a man after my owne heart, that will doe whatsoever I will: That is, looke how the Lord himselfe was affected in any businesse, so was Davids heart affected, and so it is with all those that love the Lord: (for this is proper to the Saints) If you love the Lord, you will be of one heart with him; if we have hearts after his heart, as every Christian must have in his measure, (though perhaps he reach not Davids measure) in all the turnings of our lives, upon all occasions, in the diverse disposition of our wills, we will be conformable to the Lords will, we will be like God, affected in every thing as he is affected.

But, you will say, this is a hard thing; how shall we discerne it?

You shall discerne it by these two things: If you be affected as he is, you will doe whatsoever he will; as those words are added concerning David.
David, I have found a man after mine owne heart, for he will doe whatsoever I will. You may examine yourselves by that; doe you doe whatsoever he will? are your affections aright, that you love what he loves, and hate what he hates? For your actions are the immediate fruits and effects of your affections, and as every man is affected so he doth.

And besides, as that is one way to discourse it, so this is another which you shall likewise finde in David, that hee loved those that feared the Lord, and those that love vaine inventions, doe I not hate them, faith hee? &c. And that you may discourse this, consider whether you love all those that feare the Lord, and hate all those that are enemies to the Lord. For while there is nothing but nature in a man, so long those that are of good natures, that are faire in their carriages, and kinde and loving to us, those wee love, and those that are contrary we hate and dislike; but when you love the Lord, and are after his heart, and have another nature in you, it raiseth you above this nature of your owne, and then you will love those that are like the Lord, whosoever they are, though perhaps they are not so sociable, nor of so faire and natural disposition: but if you have a new nature, and are become new creatures, now you have common friends, and common enemies.

Doe not object now, that you are willing to doe so, if they were sincere and upright, but they are hypocrites.
I say, do not deceive yourselves in this: for as they rejected Christ under the person of a counterfeit, and of a wine-bibber, so thou must persecute Christ under the person of an hypocrite. Paul, you know, he thought he did God good service in persecuting them whom he persecuted; yet though he did it ignorantly, he confessed of himself that he was a blasphemer, and a persecuter. So I say, though you do it ignorantly, under the person of an hypocrite, yet that is the judgement, and the censure that will be upon you, that in so doing you are persecuters.

And if you shall say, that if the Lord himself lived amongst us, if Jesus Christ were here, I hope I should shew that I doe not hate him. You shall see what the Lord himself saith, in that you have done it to these, you have done it to me. As he speaks there in the matter of giving, so may I say to you concerning this case, in that you have despised those that fear his name, in that you have spoken against such as are his, you have done it against the Lord; in this thing you have shewed your hatred against him. Examine your hearts therefore seriously by this mark.

Again, fourthly, we will bring you to that expostulation which is grounded on 1 John 2:15. Love not the world, nor the things of the world; for if you love the world, the love of the Father is not in you. Now question with your own hearts about this, whether you love the world, and the things of the world; for if you do, the words are clear, The Love of the Father is not in you.
You will say, how shall we know this? You shall know it by these three things. First, by your delight in the things of the world, and your griefe and sorrow for the losse of them after you have enjoyed them; for if you finde that you are much affected about them, it is certaine that you love the world, and the things of the world: Intemperate and excessive griefe, and complaint for worldly losses and crosses, is a sure argument and evidence that you love the world.

Whereas when you love the Lord, you will be indifferent in those things; if a worldly losse befall you, you will grieve as if you grieved not; if any worldly advantage happeneth, you will enjoy it as if you enjoyed it not: A man will be thus affected, If I have God sure, I reckon him onely my portion, all other things are by accident, he onely is essentiall to my happinesse.

We doe not deny that a man may grieve upon such occasions, but it is a lighter kinde of griefe; and therefore it is expressed well by the former phrase, As if he grieved not: He knoweth all this while the maine is sure, and so long his heart is fastfaft within him: but when a man shall fall into excessive griefe, when the affection shall be exceedingly stirred about worldly things, it is a signe that you reckon not God, and the assurance of his favour to be the maine thing in your happinesse: you should be affected to the world with a remiss affection. Now when your affections are so much taken up about them, it is a signe
Signe you love the world, and the things of the world. It is true, you may doe the things of the world, and enjoy them, and follow after them, but in a remisfe manner; but when your affections are so much stirred about them, when you come to excessive love in the having them, and excessive griefe in the losing of them, it is a signe that you love the world, and the things of the world.

Secondly, you shall know it by this, when worldly things shall come into competition with those that belong to a good conscience, and the service of God, you shall finde this one way whereby you may discerne your love to the world. When Christ would make a triall of the young man, whether hee loved the world or no, he puts him to it by this, Go, (faith he) and sell all that thou hast, and come and follow me, and thou shalt have treasure in heaven. When it came in competition once, whether hee were best to follow Christ, and sell all that he had, and that he must either forsake Christ, or forsake his riches, he went away sorrowfull, and would not doe it. So we shall finde it in John 12. 42. when the matter came there into competition, that if they confessed Christ they should be cast out of the synagogue; faith the text, though they beleived, They confessed him not, for they loved the praise of men more than the praise of God. Their carriage there towards Christ, when their confessing of him came in competition with their applause and honour among men, it was an argument that they loved
loved the world, and the things of the world.

You shall see in Abraha\'s case, when the Lord would put him to the triall, and bidds him come from his kindred and from his fathers house, and from his Country, this in Heb. 11 is taken as an argument of his love, that when hee was put to doe either the one or the other, he made his choise to obey the Lord, though it stood with the losse of Countrie and friends. So I say, consider with your selves, and you shall finde many cases wherein your conscience will dictate to you, this you must doe, this you ought to performe, this you ought not to doe. Perhaps it shall be saied unto you againe, if you doe it, you shall lose such a friend, you shall lose such credit, you shall suffer such losse in your estate, you shall expose your selfe to such and such danger, you shall incurre such and such inconveniences to your selfe; consider what you doe in such a case: Many businesles fall out everie day, wherein the like case is offered to you, many times you thinke it were best to doe so, and if it were not for the losse of some thing, or for the discredit, you would doe it. By this you may examine your hearts whether you love the world or no.

Lastly, you shall know whether you love the world, and the things of this world by your actions; for where your love is, there your tongue, and your hand will be, and all your endeavours: Now trie yourselves by this, Are you occupied so about the world, and the things of it, that all your endeavours and all your actions are taken up.
up about them? Some about matter of pleasure, in hunting and hawking, in gaming and sporting, your thoughts are there, and your speeches there; others againe in seeking wealh, and worldlie greatness: Are you taken up about these? I say, the actions of a man are a sure signe, for the Lord judgeth us by our actions; therefore wee may judge our selves by them. Consider in what element you live, if you be so busied about worldly things, that you are never well but when you are there, and as for heavenly things, you doe them but by the by, and when you are doing them you are wearie; this is an argument that you love the world, when a man shall turne the streame of his endeavours all that way, when he shall turne all his projects, all his actions, all his labours into that. As when the bodie hath a wen or a wolfe in it, all the nourishment is drawne to that, and in the meane time the bodie is leane and poore: so is it when a mans heart is taken up with the world, it cates up and devoures all the thoughts, all the intentions of the minde; all his care, and endeavour, and striving runnes this way; & the hidden man of the heart, in the meane time, is left starved and pined within: This is a signe that you love the world, this so much intending the things of the world, as Christ speaks, *The lusts of your Father will you doe, John 8.* What is the meaning of that? That is, looke to your actions, to your doings, to your executions and performances, and you shall finde that they are according to the lusts of your father the Divell; those
those actions they did were a signe that they did affect those things that the Divell affected.

But you will object, the holiest man, hee that is most regenerate, yet is inordinately affected to the world, is too readiness to grieve, and to rejoice inordinately, is too ready to faile when these things come in competition with God. Therefore how should wee examine our hearts by this:

I answere in a word, that it is true in the Saints, there is something in their hearts that doth all this that I have spoken, but it is not they that doe it: as the Apostle speakes, *It is not I, but sinne that dwells in me:* We cannot deny but that there is flesh and worldlie-mindednesse even in them; but yet this they doe, these worldly lusts and desires they are still checking them, and restraining them, and keeping them downe, so that though they be there, yet they doe not *walk after the vanitie of their mindes,* they are not led by it, but they are *led by the Spirit,* and *walk by the Spirit.* Indeede sometimes they fall, when they are transported with temptations, and through inco- gitation, and infirmity, yet their constant walking is not after the vanitie of their minde, for that is proper to those that feare not God. Therefore know thus much (my brethren) that though the Saints doe these things sometimes, yet their purpose, and their desire and care is to crossse and resift them as much as they can, that though they have these inordinate worldly desires in them, yet they are not midwives to themselves, to bring
bring forth fruise to the flesh, they are not stewards to provide for these before-hand, as it is in Rom. 13. Put ye on the Lord Jesus, and take no care for the flesh, to make provision for it: I say, they are not stewards for their lusts, but they resift them, and strive against them. But to conclude this also, examine yourselves by this rule, whether you love the world, and the things of the world.

And if we take an examination of men by this, how few are there that love the Lord? We may trulie say as the Apostle faith, The love of God is not in them, for men seeke themselves, and their owne things, and not the things of Jesus Christ. One followes this particular, another that, everie man fitting and plotting a garment to himselfe composed of such vices as doe suite everie mans humour. This is a signe that you love not the Lord, when you minde the world, and goe with the world, and let your whole bodie and soule follow it, with all the actions, and all the strength and indeavour thereof. The love of many shall waxe cold, because iniquitie shall abound. What is the meaning of that? That is, because the men of the world, those that are in place, because they shall countenance iniquitie, because the streame of the times shall goe that way; for this cause the love of many shall waxe cold: that is, because they mind the world, wheras if they did not love the world, and the things of it, though iniquitie did abound, yet their love would waxe hotter. When things are so that iniquitie abounds, some will not take the paines, they love their case, and contentment; others
others want courage to doe it, they are faint-hearted, and dare not adventure. Now whence doth this come but from the love of the world: for no man is fearefull, but because there is something that he is in love with, and is loath to part with. If a man did not love the things of the world, he would have courage for the truth. This is therefore an argument that men doe love the world, and consequently the love of the Father is not in them.

Let us come yet to another expostulation. In the first place therefore, if you love the Lord, you will finde in your selves a readiness to please him in all things, you will doe it naturallie: As the Apostle speakes of Timothy, I know no man like minded, who will naturally care for your matters. So if you love the Lord aright, you will doe it with a naturall affection, you will love him naturally: For what is this love to the Lord, if it be right, but that which himselfe hath planted in us? wee are taught of him to love him. It is like the natural affection which parents have to their children, such a kinde of affection will it be if you love the Lord, you will doe that which is good in his sight with a kinde of naturinesse and readiness, you will be carried to the duties of his service as the fire is carried upwards, and not as stones are carried upwards with the force of another, but you will doe them readilie, and chearfullie; you will not doe good duties as being haled to them, and put on to doe them, but you will be zealous of good workes, that is, you will have
have a burning desire in your hearts, longing after them, you shall not neede to have them forced upon you, but you will be forward to doe them, you will be affected to good workes as you are out of selfe-love to your owne businesse. You know when a man naturallie loveth himselfe, when he is to doe something that concernes his owne good, how solicitous is he about it, and how provident forecasting how to bring it to passe, and if any rubbe be in the way it troubleth him, if there be any faire passage, and likelihood of achieving it, he rejoyceth. Now, if you love the Lord naturallie and trulie, you will goe about his businesse as you goe about your owne, if there be any businesse to be done: Magistrates in their place, Ministers in their place, and everie man indeede shall finde some businesse to doe, wherein he may bring glorie to Gods name, and advantage to his cause. Consider now how you are stirred about it, doe you goe about this businesse, are you so industrious and laborious, doe you project it, doe you minde it as your owne: you will not stand expostulating the matter, to say must I doe it: and is it of necessitie? But if it be a thing that tends to the advancing of the glorie of God, you will doe it with all readiness, you will not so much stand upon this, what wages shall I have? and what profit shall I gaine? But as a loving woman to her husband, she is glad to doe any thing for her husbands good, she is satisfied with this, that she hath an opportunitie to doe something; so it will be with you, if your
hearts be rightly affected, you will then doe things after this manner.

You will say, How shall wee know this love? this is a nice and curious point to love the Lord thus naturallie.

You shall know it by these two things:

First, by the evennesse of your carriage towards the Lord, for what a man doth naturallie, he doth with a kinde of equalitie, with a kinde of evennesse: so that, as we say, an uneven pulse is a signe of a deadlie and dangerous distemper within; so I say, when you finde an unevennesse in your carriages to the Lord, that you are off and on with him, that sometimes you doe a thing for him, and anon you will doe for your lufts; this is a signe that you love not naturally; feigned things are for the most part unequall: because when a man doth not doe a thing naturallie, he cannot holde out; a man cannot dissemble so well, but at one time or other hee will discover himselfe: what a man doth naturally, and heartily, he is like himselfe in it still. Therefore when there is such an unevennesse in your waies, (some will be verie forward in a good cause, now in a good moode, and then out of it againe) it is a signe you love not the Lord thus naturallie, for then you would be eaven in your carriage towards him.

Adde to this the continuance of it; for if you love the Lord with a natural affection, you will holde out, and be constant in it. The second and third ground went farre in their profession, but their
their inconstancie shewed that they loved not the Lord with a naturall love, this discontinuing is a signe that your love is not true. I beseech you examine your selves by these things whether you love the Lord; remember what I said the last day, doe you desire that your sinnes should be utterlie destroyed? doe you not dallie with sinne? would you not have some remainders within you? nay, I will goe a step further with you, doe you not hate the Lord?

You will say, God forbid that we should doe so, I hope we are not in that condition.

My brethren, first you must know that there are manie that doe hate the Lord: in Rom. 1. amongst others those are reckoned up, Haters of God: Therefore it is certaine that there are manie, and many of those that come to Church, manie that thinke well of themselves, and that others thinke well of too, that yet are haters of the Lord. You will say, how shall wee know that?

I will aske you but this (to bring this likewise into examination, and so to conclude) I say, examine your selves by this:

Doe you not desire that there were no God? examine your hearts whether if this newes were brought, that you might live at libertie, that you might doe what you would, that you might satisfy your lusts in all things, that there were no God to call you to account, to reward you according to your doings, whether it would not be acceptable newes to many of you? Now it is certaine,
certaine, if you would not have the Lord to be, you hate him; for whomsoever you would have taken out of the way, such a man you hate.

And besides this, consider whether you doe not looke upon the Lord as upon a judge, whether you doe not all that you doe to him as one that lookes upon a judge: If you feare the Lord in this manner, it is certaine you hate him: for those whom you thus feare you hate, and that you shall finde in 1 Joh. 4. If you feare, faith hee, you love not; for perfect love casts out feare: when you look upon God as upon a strict judge, and that is it that puts you on to doe all that you doe, that is it that makes you keepe a good conscience in secret: for this you may doe, and yet looke upon God as a judge, to feare with this kinde of feare is a signe you hate the Lord; for whom you feare, you hate.

Besides this, Doe you not looke upon God and upon his wayes as contrary to your hearts? that your hearts, and the wayes of God are in an opposition, your hearts, and sanctifying the Sabbath will not agree; the Lord would have your speeches to be good and holy, he would have you not onely abstaine from evil, but to hate it, to have your hearts rise up against it: Are not these commandements contrary to you? Consider but that holinesse that is expressed in the booke of God, and that is expressed also in the lives of the Saints, who carry his Image stamped on them, and is there not a kinde of contrariety between your wayes and theirs, between your hearts
hearts and them: If there be, it is a certain signe of hatred: for wheresoever there is contrariety, there is hatred. Examine your selves by this, and see whether you doe not hate the Lord.

And yet, to come to one more, if you love pleasures more than God, and wealth more than God, you hate God: For so you have it, Mat. 6, No man can serve two Masters, but either hee must hate the one and love the other, &c. That is, when you love other things, though you thinke you doe not hate the Lord, yet, I say, in that you love pleasures, and love the world, and the things of the world, in that you love your lusts, and the objects of them; in doing this, you hate the Lord. Now if this be your case, if upon these expostulations that I have propounded, if upon these rules of examining your selves, you finde that you doe not love the Lord; if this be your condition, (as it is your wisedome to deale straitly with your selves; for hence it is, brethren, that the soules of men perish, because they will not see and search into their estates, they will not come to this examination of themselves, it is a painfull thing to them, men are backward to examine themselves in private; what is the reason of that phrase in the Psalme, Examine your selves upon your beds, but because examination should be when a man is most retired? I say, if you finde it to be so, as it is the case of many) then it should open a window to you, to see what you have deserved at the Lords hands, how just it were that the Lord should cast you off: For when you are
enemies to the Lord, can you thinke much at it? My brethren, what a condition is that man in, that hath the great God of heaven and earth to be his enimie?

And besides this, have you not reason to justifie God in his just judgements upon others, when you shall see God sharply plaguing them? It may seeme to you that it is a hard thing that men should be so punished; but when wee consider that they are haters of God, that they are enemies to him, you may justifie God in that hee doth.

But, to conclude, you ought to humble your selves, if upon these tryalls you finde your selves to be lovers of the world, and not lovers of God. And you that are young, and put off repentance, it should move you to come in betimes: For if this be required of you to love the Lord, and you shall not be exempted from death when it comes, though you be never so able, and never so strong and lusty; what condition doe you thinke you will be in, if you die enemies to God, and haters of him, as you needes must be, if you love him not. And if you thinke you have time enough hereafter to settle your affections; Consider, is it in your owne power, though you have warning before death, to have this affection of love? You may doe many good duties, you may be sorry and repent for your sinnes; but though you doe this, and a thousand times more, yet if you have not this love wrought in you by God, if it come not from heaven, if it be not the fruite of
of his owne Spirit, all your repentance, and all your forsaking of sinne, all your doing of duties, the change of your courses is nothing, the Lord regards it not, unless you have this naturalnesse of love. I have stood therefore the longer upon it, and upon this part concerning examination, because it is a matter of great moment. Wee should have come to the next part concerning exhortation, which wee would not disjoyne, because it is very usefull and profitable; but we cannot doe it now, but reserve it for the afternoon.

FINIS.
THE SIXTH SERMON.

GALAT. 5. 6. 
For in Jesus Christ, neither circumcision avai- 
leth any thing, nor uncircumcision, but Faith 
which worketh by Love.

And before we leave this poyn, 
one thing I must add. For what 
reason doe we put you vpon this 
disposition, vpon this examinati-
on, whether the love of God be 
in your hearts or no? The reason is not that 
you should be discouraged, that ( you should be 
put off from comming to God, that you should 
be greived with the fight of the want of your 
love, but the end of it is to stirre you up to gett 
it, if you want it. You know, we have formerly 
deli-
delivered some means of getting it, only there is one which we will commend unto you, which we gave a little touch on but could not handle it, and it consists of these three branches; if you would love the Lord:

First you must know him, for otherwise you cannot love him. As it is in natural love that is bred between man and man, you say, love ariseth from sight, they must see before they can love; so you must know the Lord, there must be a sight of God by faith, before you can love him. And every man that sees him and knowes him as he is will love him, he cannot chuse, for that is the Lords worke to all the Saints. Jerem. 31, You shall be taught of me, and you shall know mee from the greatest to the least. It may be in some manner they knew God before, but although a man have never so exact knowledge of him, yet till he be a regenerate man, he never knowes him indeede, it is an other kind of knowledge that hee hath, when a man is regenerate, when God teaches him to know him, he looks on God with an other eye, every thing is presented to him after another manner, he sees now an other beautie in God than ever he saw before, hee sees an other excellency in him; for that knowledge he had of him before bredd not love. But when a man is once within the Covenant, the Lord will teach him such a knowledge of himselfe, as withall will worke the love of him. Such a knowledge you must have of the Lord, and you may help your selves to love him by reasoning, if ever you saw any
any excellencie in any man, or in any creature, it
did help you to love that creature. Thinke with
your selves there is more in God that made that
creature. He that made the eye shall hee not see?
So he that wrought that excellency, shall not he
have it in himselfe in a greater measure? Besides,
you may consider how the Lord hath described
himselfe, that hee is most wise, most mercifull, and
full of kindnes, and gentlenes, and abundant in truth,
as you know that description in Exod. 34.

Go through all the vertues, and excellencyes
that are amiable, if you looke in the Scripture,
you shall find them to be in the Lord. This serio-
ous consideration will help you, to increase your
knowledge of the Lord, and by consequent your
love of him. So that, if you would come to love
a man, what is it that causeth you to love him,
but because by his speech, and by his carriage and
behaviour, you come to have such an apprehen-
sion of his disposition, he hath a minde thus fra-
med, thus qualified, thus beautified? When you
conceive such an Idea of him, you love him. So,
when you apprehend the Lord aright, when you
observe him as he is described in his word, when
you observe his doings, when you consider his
workes, and learne from all these together a right
apprehension of him, I say, when you have such
an Idea of him, such an opinion of him, then the
will followes the understanding, and the affecti-
ons then followes, then you come to love him,
and to delight in him. Therefore learne to know
the Lord by his former carriage towards your
selves,
Of Love.

Ofelves, how kinde he hath beeene, how exceeding patient, how exceeding readie to forgive, how much kindnesse he hath shewed, how hath he in mercy remembred you, though you have forgotten him, how you have recompenced him e- vill for good, yet hee hath not brooken off the course of his mercie towards you. Consider his dealing with you, and learne by this to know the Lord, and this will be a meanes to increase in you the love of the Lord.

This is not all, there is another thing, which is the second branch that I tolde you of; that is, to looke upon God as one suitablc to you, and to your disposition. For if you should finde never so much excellencie in him, if he be not agreeable to you, you love him not. A woman may see a man that she thinkes is very excellent, in many respects, yet he is not a fit husband for her. It is the suitablenesse and agreeablenesse betwenee God and our owne condition, that causeth us to love him. Therefore when you put these two together, consider the Lords mercie, and see that, and looke on your selves as sinfull men needing that mercie; when you see the Lord exceeding powerfull, and looke on your selves as very weake, needing that power; when you looke on him as the Lord of life, and see your selves subject to death, and needing that life; when you see your owne folly, and his wisedome, (go through all in him, and then againe looke upon the contrary weaknesse in your selves) this is that which will make you apprehend God as one that is suitablc,
ble, as one that is agreeable to you; and till you come to this, you shall never love him, and long after him, till the heart namely is thus framed, till a man is humbled, till he comes to the sight of himselfe: for as you must know God, so you must know your selves before you can love him. I say, when a man comes to that, hee begins to looke on God as upon one agreeable to him: As, take a man, who is touched with the feare of his sinnes, whose heart is broken, who hath an appreheension of Gods wrath, and of his owne unworthinesse, such a man now will be satisfied with nothing in the world, but the assurance of Gods love and his favour. As you see in naturall things, let a man be very weary, the daintiest meate in the world, whatsoever you give him, will not heale him; but he must have that which is fit for that particular defect, nothing will helpe him but rest. Againe, let a man be hungry, and faint for want of meate; all the musique, the best ayre, or whatsoever you can give him will doe him no good, it must be meate that must helpe him. If a man have a disease, it is not sleepe, it is not meate and drinke, it must be a medicine that is fit for his disease. So it is with the heart of man, when his heart is so broken, so humbled and touched with the sense of his sinnes, that hee longs after nothing but remission, nothing but the assurance of Gods favour, the assurance of his love and kindnesse, nothing will satisfie him but that: it is so in naturall defects, and so it is in the soule, when the heart of a man is so fashioned,
that it lookes upon God as one agreeable to him, and there is nothing else suitable but onely the Lord, and his favour, and his love, that is required, to breede this love in you towards him. What is the reason else, that it is said, Hosea 5. ult. When they are afflicted they will secke mee diligently. But because afflictions teach a man to know himself, it teacheth him to know his owne weakness, to see his owne sinne, his owne impotency, his owne unworthinesse; and when he hath done this, then he lookes upon God as one who onely is fit for him, as one who is onely able to helpe him. Affliction doth but discover what was there before: For man is a weake and impotent creature, made for the Lord, he is nothing without the Lord, it is the conjunction with God that makes him up, onely he knowes not this, he understandst not this. Therefore when God opens a mans eyes either by the immediate worke of his Spirit, to teach him to know himselfe; or by affliction, then he comes to secke after the Lord, when they are afflicted, they will secke me diligently. If thou shouldest have such an offer as was made to those, Acts 2. Peter tells them there, they should have remission of sinnes, they should receive the gift of the holy Ghost; if this had beene offered to them before they knew themselves, before they had beene humbled and pricked at the heart, as it is said they were, would they have regarded such an offer as this? No they would not, although they had understood that offer never so well. So I say, though you know
know his name and his excellent attributes never to perfectly, yet till you come to know your selves too, you will never love him, you will never desire him, you will never long after him: for both these must goe together, the knowledge of God, and the knowledge of our selves, to teach you to love him. The knowledge of God, without the knowledge of your selves, is a fruitlesse speculation: And againe the knowledge of your selves, and your owne miserie, without the knowledge of him and his mercy, is a miserable vexation. The knowledge of God, without knowledge of your selves, is, as if a man should know a medicine, but should not know what defect it were fit to supply: And to know your selves and your owne case, without him, is to have the disease discovered, and not to know how to helpe it. And therefore learne to know both God and your selves: If you will love him, then you must learne to studie those two. We say Schollers studie bookes, and Politicians studie men; but a Christian should studie God and himselfe, to learne to know God and himselfe better, by this means he comes to know the Lord: as wherefoever you finde any love to the Lord expressed, you shall finde these two going together, as Davide oft, Psal. 18. and Psal. 116. I love the Lord, &c. Why? For I was in distress, I was in griefe, the grave overtooke mee, and I was compassed about with death, and I cried to the Lord, and he healed me, and set mee at libertie, hee is my for- tresse, &c. That is, when Davide saw himselfe to stand
stand in neede, he saw his weakness, and looked
on God againe, as one that would helpe him, and
heale him, as one that could set him at liberty;
this caused him to say, I love the Lord dearely.
So Paul, when he saw these two, I was a blas-
phemer, I was a persecuter, and looked on Christ, who
had beene mercifull to him, with faith, this was
that which caused Paul so to abound in love to-
wards Christ. And so Mary, Luke i. My soule
doth magnifie the Lord: And why? For he had re-
spect to the low estate of his handmaid: I was poore
and meane, and loe hee hath raised mee to a high
degree. This futableness, this knowledge of
God and of our selves is that which breedes in us
a love of him. But is this enough now to know
God and our selves? This is a faire step to beget
in you this love of him; for as you heard before,
love is an inclination of the heart to some good
thing agreeable to us:
But yet you must have a third, or else this will
not doe, that is, assurance of the Lords love to
you: for if you long after him never so much,
if you thinke him worthy to be desired, on the
other side, yet if for all this you are not perswa-
ded of the Lords love to you, you cannot be af-
fected towards him. Wee cannot love any man
whom we conceive to be ill affected to us: And
therefore you shall see in the course of the Scrip-
tures, love proceeds from faith, faith must be-
get love, that is, the assurance of Gods love
must goe in: This is the third ingredient to make
it up.

You
You will say to mee, wee doubt not of this, but if wee be perswaded of Gods love, wee shall love him; but how shall wee come to this perswasi, how shall wee assure our selves of his love?

Those to whom I should speake now are of two sorts; either such as are out of the Covenant, or such as are already within it. For you that are without, to you I say, you may, if you will consider it, come to the assurance of his love towards you.

For first, the Lord hath made knowne his owne willingnesse to take you to marriage. There are but two that are to give their consent, the Father to give his Sonne, and the Sonne to give his owne consent: The Father, you know, hath given his consent, Isay 9.6. A Sonne is given: He so loved the world, that he gave his Sonne. Therefore certainly you have the Fathers consent, he hath given Christ, as a father gives his sonne in marriage. But now whether we have the Sonnes consent or no, of that wee make question; faith the Apostle, Hee loved us, and gave himselfe to us, and for us; yea hee not onely gives his consent, for his part, but he hath purchased his wife with his owne blood. And therefore you cannot doubt but that hee is willing to marrie with you, to take you, and to receive you if you will come in. Why then, what is required now? Nothing at all but thy consent, if thou give thy consent to the Lord, thou needest not to question his favour, thou maist assure thy selfe of his unchangeable
changeable love in Jesus Christ; for he hath revealed it on his part, in his word, you have his sure word for that, heaven and earth shall passe rather than that word. This is the sound consolation that will not faile you, when you come to examination, and thinke with your selves, upon what ground am I assured of Gods affection towards mee, that hee loves mee: I have his word for it, he hath said it, and he cannot recall it, yea he hath added his oath, that by two immutable witnesses you might have strong consolation; that is, that you might have the greatest degree of assurance that can be. Why, now, why doest not thou give thy consent? why doest thou no more rest on it? You will say, alas I am willing to give my consent, if that would doe it.

But first, I am unfit to marry the Lord, I am not prepared for such a match as that is, my heart is too bad, and my life hath beene too sinfull to thinke of such preferment and advancement.

Take thou no care for that, the Lord knew thy unfitness, when he made that promise to thee, when hee gave his Son; and the Sonne gave himselfe to thee, he was well enough acquainted with thee, and with thy nature, he had an intention to marry a blackmoore, he justifieth the wicked, he knowes thou art so, and yet he will doe it, he will put a fairenesse, he will put a beautie upon thee, when thou art his wife; therefore let not that hinder thy unfitness.

You will say againe, it may belong to such and such, it doth not belong to me; my case is such, I have
have provoked him in this manner, my sinnes are of such a nature.

This shall not shut thee out neither. For why shouldst thou make exceptions where the Lord makes none. Goe, Preach the Gospel to every creature under heaven. What is the meaning of that? That is, goe tell every man, without exception, whatsoever his sinnes be, whatsoever his rebellions be, go tell him this glad tidings, that is to preach the Gospel to him, that if he will come in, I will accept him, he shall be saved, his sinnes shall bee forgiven him, if he doe no more but come in, and take me and receive me. Therefore to conclude this, doubt not thou that that shall be a hindrance on Gods part. And for thy owne part, there is no more requyred of thee but sinceritie, that thou take him, sincerely resolving to thy selfe I will serve him for the future, I will be contented to be divorced from all my former loves, from all the sinnes that I have delighted in before, I am willing now to take him, and to serve him, and to love him, and to give my selfe wholly to him; I say, this sinceritie of resolution is enough, there can be no hindrance if this be found in thee. Therefore doe not thinke with thy selfe, I want sorrow for my sinnes, such a degree of sorrow, my heart is not broken enough, and therefore I am not fit: for thou must know thus much, that the promise is made to the coming, and not to the preparations. If thou canst come, and take the Lord, it is enough, if a man have so much sorrow, so much heart-breaking as brings him
him home to Christ, as makes him willing to match with the Lord: if hee have that wrought in him, doubt he not of the other.

But now I come to the other, those that are already within the Covenant, to you I say, you may much more easilly and fully come to this assurance, because ye have the fruits of the Spirit in you, which are the scales of his love; you have cause to trust perfectly through the grace that is revealed in Jesus Christ: you know that exhortation, Trust perfectly to the grace revealed, &c. that is, in the free offer to every man by Christ; trust not in that by halves, remissively, and unperfectly, and weakly, but trust perfectly, be confident in that, that the Lord will thus receive you, trust perfectly in the grace revealed.

But, you will say, I commit many sins from day to day, I am negligent in many duties, I find much unevenness in my life, many distempers in my affections, &c?

What if you finde all this in yourselves? yet so long as your hearts are sincere, you must know this, that every breach, every offence doth not breake the band of wedlocke betwene the Lord and you, you must not thinke there is a breach of covenant betwene God and you upon every sinne that is committed, but know that the Covenant holds good, till you come to choose another husband, the Lord continues your husband still. Therefore when thou art married to the Lord, it is not for thee to thinke then of que-
stioning the match, but studie to please thy husband, and to doe thy dutie. You know, there may be many offences, and many slight breaches between a man and his wife, but the bond holds good, there is no bill of divorcement except it be in case of adultery, that shee choose an other husband: so thinke, in such a case, the bond is not broken upon every offence, and every sinne that is committed. Learne to know this for thy comfort, for it is a great matter to have this assurance full.

And besides consider this, thinke not with thy selfe, because I have not attained such a degree of holinessse as another hath, therefore I have none at all, that is an evill reason that discourageth the Saints, discourageth many times those that should be encouraged, that are already within the Covenant; he looks on another, and sees hee cannot reach him, he propounds to himselfe such a measure of grace and of holinessse, and of mortification of his lusts, and hee cannot come neere it; and hee thinkes because I cannot doe this, I have no sinceritie in mee. Not so, there are degrees, when a man is within the doore, hee may goe further and further, and though all may be within, yet one may be further in than another.

Besides all this, know that the Lord is faithfull, he cannot denie himselfe, though thou faile on thy part, yet hee continues the same, and renewes his mercy to thee, as thou renewest thy repentance. But to conclude this, if you would love the Lord, labour to doe these three things: Labour
Labour to know him more:
Labour to know your selves more, that so you may long after him as after one that you neede.

And thirdly, labour to get this assurance, for it is this assurance that breedes the love, that scales it up; when a man shall looke on God as one who may hate him for any thing he knowes, who may be an enemie to him one day, hee can never love him heartily: When a man hath no ground to set his foote on, he will doe it tenderly and nearly; but when he lookes upon God as one whom he may trust, whose love he is sure of, that he builds on that as a rocke, this is that which makes his heart perfect to him, when hee can say, as Paul, I know whom I have trusted. If a man have never so much excellency in him, if you conceive him to be hollow-hearted to you, your affections are not perfect towards him; so is it, if you looke on God as one that may be your enemie. As wee say, friendship with Princes, it is like that familiarity that those men have with Lyons, that keepe them. A Lyon, you know, will suffer a man to play with him as long as he lifts, and when he lifts, he will rise and devour him, and rend him in peeces; so I say, the love of a Prince may be, and the love of men may be: But the love of the Lord is not such, when he loves, he loves perfectly. It is true, hee hath the strength of a Lyon, he is able to doe it, you are weake creatures subject to him, but hee hath that constancie in him, that when hee loves once,
it is always perfect, and unchangeable. Let all these be well considered and wrought on your hearts, and it will be a means to beget this love in you: Even as fire begets fire, so this will beget love in your hearts towards him again. So much for this.

The second point, which I intend to handle at this time is this; another confecratory, another use we are to draw from this doctrine, *Hee that loves not, is not in Christ.*

The next use is to exhort you to come in, if it be a thing of that moment, now our business is to exhort to love the Lord Jesus. And is there not much reason to move you to it? if you had this love in your hearts, would it not be a ground of much comfort to you? for if you were able to believe in Jesus Christ, and love him, you should have your salvation sure, if once you could find this disposition in your selves, as it must be in you, if ever you be saved, that your hearts long after him, till you are growing towards him, hanging that way, as a stone to the center, as the iron to the loadstone, there is such a lingering after him, the heart makes towards him, and will have no deniall; but, as the woman of Canaan, it breaks through all impediments, no barre can keep it fro him: as those that love, they are not easily put off, but are importunate till they have obtained reciprocal affections of the party beloved.

I say, if thou finde this disposition in thy heart, it is the greatest consolation that thou canst have in this world: for if this be thy case, thou maist boldly
boldly looke that the gates of hell shall not pre-
vaile against thee; and if thou love the Lord in
this manner, heaven and earth shall passe rather
than thy salvation shall be hindered: it is impos-
sible, because then thou hast a good ground of
hope, and hope will make thee not ashamed, but
be assured that God is thine, and all that hee can
doe, and all that is his is thine: as Paul tells us,
his power, and his wisdome, and all is thine: He
is a Sunne and a shield to thee, thou shalt want
nothing that is good, nothing that is evill shall
hurt thee, the Lord brings all with him: this is
your case if that you doe love him, this is
your consolation, this is that which may inflame
your hearts with a desire of this affection. For
know this, that there is scarcely any thing else
that we can instance in, but an hypocrite may goe
checke by jowle with a good Christian, in that
he may doe all outward duties, he may abstaine
from sinnes, there may be a great change in him,
(you know how farre the third ground went, and
those Heb. 6.) but this they cannot counterfeit, to
love the Lord. Therefore, if thou finde that thou
love the Lord, thou haft this consolation, that
thou art now sure, and indeede thou art never till
then sure. And as reason differenceth a man from
a beast, so love makes the great difference be-
tweene a Christian and an other. Indeede we say
it is faith, but you know that faith is differenced
by love, that is, such a faith that breedes love,
and so love is it that breedes that great consola-
tion. And therefore this is thy comfort, if thou
canst
canst once bring thy heart to love the Lord, hee will beare with any thing, hee will beare with many infirmities, as, you know, he did with David when he saw that he loved him. David had many great infirmities, as wee see in the whole story, the whole relation of his life, yet because hee loved the Lord, the Lord passed by all, and in the end he gave him this testimonie, that hee was a man after his owne heart. So I say, love the Lord once, and he will beare with much in thee. On the other side, if thou doe not love him, doe what thou wilt, the Lord accepts it not. As wee see in the case of Amaziah, it is said that Amaziah walked in all the wayes of his father David, and of the good Kings, hee did as much as they, hee was as great an enemie to idolatry, hee did all the duties of religion, onely this was wanting, he did it not with an upright heart, that is, hee did it not out of love, and therefore the Lord regarded it not. And therefore let this move you to get this affection; there is much, if I could stand to presse it, that might inflame your hearts with a desire of it: onely it is this love that sets a price on all that you doe, that makes all that you doe currant; as this stampe is set on your actions more or lesse, so they are more or lesse acceptable. This was that which set a price on the widdowes mite, that set a price on a cup of colde water; this set a price upon Abels offering, and made it more acceptable than his brothers: the meanest service when it hath this stampe on it is currant and good in Gods sight, hee accepts it; againe,
again, the greatest performance without it, is nothing. And if thou givest thy body to be burned, if thou suffer martyrdom, if thou give all thy goods to the poor; doe what thou wilt without love, it is nothing, thy labour is lost; this love sets a price on all that thou dost.

Besides this, consider, this is that that must stirre you up above all other arguments, that if thou love the Lord, thou shalt be no looser by it, in all other love a man seemes to be a looser, for, when you love an other, as you know it is no love except it bee fruitfull and actiue, when you bestowe on an other your time, and your paines, and your money, you know, you have so much the leffe your selfe: And therefore it is that men are so full of selfe love, because that ingrosseth all, a man in that keepes all to himselfe, when hee comes to love an other, and partes with something of his owne. And thence it is that men are so backward to love, in truth and in good earnest. They love in shew and in complemente, that is easie, but to love indeed is difficult, because it takes somewhat from them. But in loving the Lord, it is not so, there is a difference betwecne that and other loves when you give the Lord your hearts, and bestowe them on him, he will give you them every jot againe, and reserve not any for himself. You will ask me, what is the meaning of this? My meaning is this, whatsoever you bestowe on the Lord, all the love that you give to him, it reflects and redoundes to your advantage, you gaine by it all: as we see, Isa. 48. 17. I am the Lord that
that teachest thee to profit, for if thou keepe my commandements, thy reward, thy prosperitie should be as a flood, and thy rejoicing as the waves of the Sea. Marke it well, as if he should say to them, when I command you to serve me, and to love me with all your soule, and with all your strength, know, that all this is for your owne profit, it shall all redound to you. For, if you keep my commandments, your prosperitie shall be as a flood, that is, it shall runne over the bankes, it shall be so large, and so great, and your righteousnes, that is, the reward of your righteousnes, as the waues of the sea, that is, one reward should follow upon the neck of an other, as one billow followes upon the neck of an other. This should be your case, faith he, if you love me and keep my commandements, and serve me: And therefore faith hee, when I require your love and your service, herein there is a difference betweene that, & that which any man requires at your hands; all this is for your owne profit, it redounds to your selves, your selves fare the better for it: as it is said of the Saboth, so I may say of this commandement, and all the rest, it was made for man, and not man for this, that is, for the profit of man, for the advance ment of man, thy loving the Lord is for thy advantage, thou gainest by it; as it is, Deut. 5.29. Oh, faith he, that there were a heart in this people, to love me, and to feare me, as they have promised, then it should goe well with them, and their children after them. Not that I might be a gainer, and you lose, but that it might goe well with you and your children
children for ever. So, if you love the Lord, when you thinke with your selves, I shall be a loser by it, I shall lose much libertie, and much contentment and delight, I shall lose the giving satisfaction to many of my desires and lufts: No, thou shalt lose none of this, though a man seeme to lose this when he gives his heart to the Lord, but thou gainest all this, that is, the Lord gives thee thy heart againe, and gives thee leave to dispose of it, he gives thee leave to love thy friends, to love thy wife and thy children, and even to love thy recreations; he gives thee leave to dispense and to distribute thy heart to this or to that, as long as thou doest it lawfully, onely thou must doe it at his command.

Yea, when we give our hearts to the Lord, hee giues us not them againe onely, but hee giues them much better than hee receiued them, new painted, new beautified and new furnished, hee giues them in a farre better condition: there is no man that loseth by giuing his heart to the Lord, but he giues it him againe much better. As we say of vapours that arise out of the earth, the heavens returne them againe in pure water, much better than they receiued them, so will the Lord: if thy heart ascend to him, thy impure, thy full heart, the Lord will giue it thee better. As we say of earth, when the earth receiveth the sea water, and puddle water, it giues it better than it receiveth it in the springs and fountaines; for it straines the water and purifies it, that whereas when it came into the bowells of the earth, it was muddy,
muddy, salt, and brinish, it returns pure, and
clean, and fresh, as you know, the waters of the
springs and fountains are: so the Lord doth with
us; if thou wouldst give thy hearts desire, thy
affections to him, thou shouldst have all againe,
onely with this difference, thy affections should
be more pure, thy thoughts, all the faculties of
thy soul should be renewed, and cleansed, and
beautified, he would restore them better to thee,
but yet thou shouldst have them; let it be thy
comfort. So that here is all the difference, take
a man now that loves himselfe, and that thinkes
with himselfe, Well, say what you will, I will
go mine owne wayes, I will provide for mine
owne contentment in this life, I know not what
I shall have after, I will looke to mine owne pro-
fit: I say, compare this man with another,
that resolves this with himselfe, Well, from
hence I will deny my selfe, and cross my selfe,
and will seake no more my owne contentment,
not to satisfie my owne desires and lufts, but I
will give my heart wholly to the Lord. The
question now is, which of these are gainers? I
say, the latter hath as much liberty and as much
power of his owne heart, he shall have as much
use of all that is within him, as the other hath, that
takes it to himselfe: all the difference is, the one
is an unjust owner, the second the Lord hath
made the steward of his owne heart; so that the
Lord hath thy heart, and yet it is thy owne heart,
theou maist dispose of it as a steward under thy
Master, thou haist it as before, onely now thou
does't
Of Love.

You will say, indeed, this is enough to persuade us to come in, to love the Lord, and we are contented to do so; that is the answer which we shall have from most men. But now what kind of love is it that we shall have at their hands?

My brethren, we must add this for a conclusion, that it is not every kind of love that the Lord accepts: but your love must have these two conditions in it. I will briefly name them and so conclude.

First, you must love him with all your hearts, and with all your soule, you know that is everywhere required in the Scriptures. That is, the Lord will have the whole streame of your affections, and desires, and intentions, and your endeavours to runne to him; there must not any reverence runne out of it, it must not be drained away, but the whole streame must all be bestowed upon him, there must be no division there, you must not say here, as he saith, My Country, and my father, and my children, and my friends have a part in my love, but the Lord must have all, and there is good reason for it, because he bestowed all on you. It is in this love as it is in marriage, in that there is no corrival admitted, but there must be all in all: for the husband must bestowe himself wholly on his wife, and the wife on the husband; so if you love the Lord, if the match be

Object.

Two Requisites in the love of God.
1. It must be with all the heart.
be made betwene you, there is all in that equalitie, if the Lord bestowe all on you, and you should bestowe but halfe on him, there would be no equalitie, there would be an unenitye. But when you bestowe all on him, when you loue him with all your heart, and with all your soule, that makes the match betwene you.

You will say, the Lord doth not bestowe himselfe wholly on me, he bestowes himselfe on many others, on many thousands besides me, and why should not I bestow my selfe on an other?

I answer, it is not so, the Lord bestowes himselfe wholly on thee. Hos. 3, 3. it is a borrowed speech, I will be to thee alone, & I will have thee to be so to me; so the Lord faith to every man, I will be alone to thee, and thou shalt be alone to me. I am my beloveds, and my beloved is mine. This is the match that must bee betwene you. And when you say the Lord is not wholly yours, I say, he is, though he bestowe himselfe on many thousands besides. You will aske, how can that be? I say, that may be by reason of his infinitenesse; for that which is infinite hath not parts, and therefore he bestowes not himselfe partly on one, and partly on an other, but he bestowes all upon every one: for he is infinite, and hath no parts. To expresse my selfe by a similitude, a point hath no parts, it is one indivisible, let a thousand lines come to one point, every one hath the whole, and yet there is but one that answers all, because it is indivisible, and every one hath all: So it is with the Lord, though there be many thousands that God
God loves, yet every one hath the Lord wholly, he is to them alone, and he lookes for and expects this at thy hands, that thou shouldst be to him alone, that thou bestowe thy selfe wholly on him; thereupon all those words are put in, Thou shalt love thy Lord with all thy minde, with all thy heart, with all thy soule. The meaning is this, when all that is in a man is set a worke to serve the Lord, when he looks to the Lord, when he inclines towards the Lord, that is, when the minde is set on worke to thinke on him, to remember his glorious workes, to have a right knowledge and opinion of him: againe, when the memory is set on worke to remember him, and not to forget his benefits, his statutes and his ordinances, and so the rest of his faculties. And therefore if we love the Lord, wee will not doe this with our selves, to thinke I love him, and yet I will suffer my minde, in the meane time, to be exercised in contemplating of fornication; not to thinke, I love the Lord, and yet will suffer my memorie, in the meane time, to be recollecting injuries and breeding of them, and recalling my pleasant sinnes that are formerly past, that I should abhorre, thou canst not love him and doe this. Againe, thou must not say, I love him, and yet let thy affections runne after this and that, but thy whole heart must be bestowed on him: Thou must not thinke to love him, and to reserve thy affections for this or that particular thing that thou lovest inordinately, but thou must bestow all these on the Lord.
The second thing required in this love, whereby I will end, is this, that you love the Lord with all your might. You will say, what is the meaning of that, to love the Lord with all your might, and with all your strength? For the understanding of this, you must know that God hath given different might and different strength to men; as a rich man hath more might than another: for he can rule more, and sway more, and command more than a poor man can. Again, a Magistrate, he can restrain by his power, and encourage men by his authority, and winne them, yea compell them by his example. Again, a learned man, that is of great parts, that is of a stronger wit than another, he hath more might than another, he is able to doe more than a man of weaker parts. Now to love the Lord with all our might, is to improve all the means we have, all the strength, all the ability that we have above others, to improve it so, that we may serve the Lord with it more than others, that even as thou exceedest any in these abilities, so thou maist goe beyond them in serving the Lord: This is to love the Lord with all thy might, that is, to love him so much more than a poor man, to bestow more on him, to doe more for him, as thy riches make thee more able, and more strong than another. For thee to love him now as another man doth that hath lesse might, the Lord will not take this love at thy hands; but will say to thee as Landlords say to their Tenants, when they bring them lesse rent than they should, lesse than
than is due, they will receive none; for they say, so much is due. The Lord will require this, that you love him with all your might. If thou be a rich man, if thou be a Magistrate, if thou be a man of such and such opportunities to serve the Lord, and doe but a little, hee will not accept it at all: thou must love the Lord with all thy might, for God requires this at thy hands, hee leaves it not arbitrary. Hee faith, To whom much is given, of him much shall be required. Hee faith not, I leave it to him, to doe more or lesse, but I require it, that is, I will exact it according to the measure he hath received. Therefore consider with thy selfe, what means thou hast, what power God hath put into thy hands, what ability thou hast more than others. When you send a servant to market, as you give him a greater price, as you put more money into his hands, so you expect hee should bring home more than another that hath a lesse price put into his hands: So the Lord doth with men, hee sends men into the world, as men are sent to a market, hee gives a larger price to some, to some hee gives five talents, to some three, to some two, the Lord expects that they should bring home according to the price they have in their hands, that is, according to the might, according to the strength and opportunity he hath given them. For, you must know, that the Lord observes an exact difference betweene man and man. It may be, thou livest under better meanes than another, thou hast had better education than another, thou hast more
knowledge in the ways of God than another, the Lord hath helped thee more by the inward suggestions of his Spirit than another, he lookes that thou shouldst bring forth more fruite than another. And so againe for all other abilities and advantages: the Lord expectes at our hands that we love him with all our might, otherwise, faith he, you might have given my money to the exchangers, and they would have made use of it. Marke that in the Parable of the Talents: for a man will be ready to say, if I bestow some love on the Lord, why should he exact & require the utmost, why doth he require so much at my hands? Yes, faith he, if another had this might, if another had this strength, and this opportunity that thou hast, hee would have done as exchangers doe, hee would have brought it in with profit; so if that ability were given to another, he would make use of it: And therefore thinke not much, if he require it at thy hands, for there is losse if he should not. Therefore know that the Lord requires this at thy hands, it may be thou art more composed, and more disposed than another, it is nothing for thee to abstaine from drinking, to abstaine from swearing, because thou art framed this way by naturall ingenuity, and naturall temper that God hath given thee, it is not that the Lord requires no more, but that thou live soberly, free from grosse sinnes: No, God lookes for more, he requires of every man according to his strength and ability. As, you know, a childe may runne, and another man may walke,
...walke, the childe takes more paines, the man leffe; if the reward were to be given according to the endeavour, the child should have it, though he that walkes come to the goale before him.

A man that is weake may not doe so much as another that is strong, and able to doe ten times as much worke as another man that is weake; though thou doe more worke than he, this is not accepted, because hee lookes that every man should doe his utmost, he requires that you should love him, and serve him, and set your selves to improve all your ability according to the might, according to the Talent, according to the price hee hath distributed and measured to you.

So much for this time.

FINIS.
THE
SEVENTH
SERMON.

GALAT. 5. 6.
For in Jesus Christ, neither circumcision avail-
eth any thing, nor uncircumcision, but Faith
which worketh by Love.

The last thing that we entered upon
was the conditions that God re-
quires in our love to him, we went
through two of them the last time,
wee come now to that which re-
maines.

Thirdly, you shall finde this to be another
condition in our love to the Lord, to love him
above all, that is, incomparably above all: For,
my brethren, wee may love many things in the
world, wee may love our selves, wee are com-
manded
manded to love our brethren as our selves; but this is peculiarly required to the love of God, if it be right in us, and such as the Lord expects at our hands, that we love him above all, otherwise we do not love him as God, wee love him as a creature: for to say we love him as God, and yet not to love him above all, is a contradiction.

Besides, if wee should not reckon him as the chiefe good, and to prize him above all, some thing would offer it selfe one time or another to us, and draw our affections to it, and then wee should leave the Lord, and take that: Therefore I say, it is required that we love the Lord above all. For every kinde of love is not sufficient, as we see it in other things; that love that will serve a servant, or a common friend, will not serve for a wife, it is another kinde of love; that love that will serve for one will not serve for another: A Parent, a King, and a Master, as they have different relations, so they must be loved with different kindes of love. Now then consider what love it is that belongs to the Lord, he must have all, he must have a love that answers him: otherwise if thou come with a little pittance of love, and say, Lord, I am willing to bestow this upon thee, the Lord will refuse it, hee will answer, I will take none of these things at your hands: Even as landlords doe with their tenants, when they bring not all their rent, they refuse it and reject it, because it is not that which they require, and which is due. Even so the Lord deals with us,
us, as he did with the young man in the Gospel, faith hee, Go and sell all that thou hast: My brethren, it was not the act of selling, but it was the affection that was required. Therefore Christ did but try his affection by it, and it was performed by the wise Merchant that sold all, this the Lord requires that we love him above all.

And there is good reason for it, for hee is most excellent and most amiable of all.

Besides, I am sure hee hath done for us more than all, as Paul speakes, Was Paul crucified for you? hath not Christ bought you, hath not hee redeemed you, hath not hee deserved more than all, and should he not therefore be loved above all?

Againe, is he not the uttermost end, are not all natures else subordinate: God as hee is above all, so should wee have a love answerable unto him.

But you will object, What, to love God above my selfe, how can I doe that?

Yes my brethren, and there is good reason for that too, because in so doing we provide best for our selves; it is not so with the creature, if you set your love upon it, if you love any creature above your selves, it may be the destruction of your selves: But the Lord can provide for you and repair you againe when the creature is destroyed for the Lords sake, when a man is a loser for any thing that he doth for the Lord, he is a great gainer by it; for it is the rule that God hath appointed the creature, and the perfection of every creature is in coming neere to the
for the best advantage, for you shall give an account before the Lord of the talents committed to you. Therefore, the Lord hath commanded to be done many such examples. You may bring it to the practice of the Lord, then are you a lover of the Lord, having performed thy profits and thy business before God upon a narrow bridge. As it were, if thou hast now they come together, and here they make such come and think twice of from such a duty, when thy profits and thy business, or thy case and morning, and to do it diligently. Now unluckily, he teacheth thou canst do it to do it and diligently. You may, - the Lord hath commanded you to sanctify the Sabbath, to pray constantly. As for example, the Lord hath commanded you to hear and remain, till to perform God before together at some times in competition, as they come of men more than God, it is this, when they come when God, you see how they are excluded. You shall see what it is, not to love the pleasure more than God, those that love wealth more pleasures more than God, those that love the pleasure of Scripture now is pronounced, those that love and our lives: Therefore you shall know, and delight in the above all pleasure, above all honour and credit, and the above all profits, above all, above all riches, as. This is the like another property of this love, cannot choose but provide best for our pleasures, be this to love Him above our pleasures, into doing we the rule. Now when the Lord hath appeared
for it is one of the most precious talents you have: Now if pleasures and sports, and recreations shall come in and allure you, and call you, to draw you away to spend time amiss, now they come in competition; if ye doe this ordinarily, you are lovers of pleasures more than lovers of God.

So againe, God hath commanded thee that thou shouldest not commit adultery, that thou shalt not kill, that thou shalt forbeare to revenge, and the like: Now if any lust shall come and stand in opposition to such a command, if thou preferre this before it, thou art a lover of thy selfe and of thy lusts before God.

In a word, goe through any such thing, wherein God and thy lusts, thy pleasure or thy profits come in competition, when thou shalt in thy ordinary course be ready to preferre that before him, thou lovest that before him, thou lovest that before the Lord; and though thou thinke that thou lovest God, yet notwithstanding know this, that that is not sufficient, thou must love him above all.

And if you say, who is able to performe this? who is it that doth not at some times preferre his pleasures and profits before the obedience to a command?

I answer, it is a thing that hath beene done and is done by all the Saints: Therefore if you looke into Deut. 30.6. faith the Lord, I will circumcize thy heart, and the heart of thy seede, and thou shalt love me with all thy heart: He speakes it there of
a thing that is acted indeede, of a thing that is to be done by those that are regenerate, I will circumcise you, and then you shall do it. And, my brethren, a man that hath the least measure of grace, if he be once in Christ, hee loves God above all; that is, let a man be himselfe at any time, let not his lusts get the upper ground of him, as sometimes it doth, when hee is in passion and transported; indeede then feare may prevale as it did with Peter, and lusts may prevale as it did with David: But the meaning is, let a man be himselfe in his ordinary course, and still hee preferres the Lord before any thing in all his actions.

You will say, this is a thing that no man can doe to love God above all.

Yes, my beloved, therefore you must understand it thus, that comparatively you may reach it; all those that are sanctified doe love him above all, although there be many degrees of love you cannot reach unto, yet you love him above all: Even as it is in marriage, a man may love his wife with such a degree of love as is meete for her, yet there may be a greater degree of love, continuance of time may increase that love upon further knowledge, &c. So wee may love the Lord above all, and yet come short of that degree that we may have after longer communion, and greater familiarity. So much for this third condition, to love him above all.

But yet this is not enough, we finde another condition required in this love in the Eph : 3. 17.

That
That ye be rooted and grounded in love; that is, that as ye must not love the Lord by halves, so ye must not love him by fits and by starts, it must be a fixed love, a permanent love; you must be rooted and grounded in it, otherwise as it is said of him that is unstauble in the faith, as Lam. 1. 12.

He is as a wave of the Sea, tossed too and fro; the same may be said of him that wavers in his love; he is tossed too & fro, that is some times he com-meth with great purposes, with abundance of promises and resolutions, that seeme as bigg as mountains, but stay a while and they come to nothing, they vanish away. Suppose it were thy owne case, that a man should come to thee, with an expression of as much love, as that there could be no more for a day or two, but presently afterward, he is as strange as if he had never scene thee, wouldest thou regard such a loue as this? No surly, but as wee use to doe with franticke men, though that they be sober for a while, yet we reckon them franticke, because they are more constantly franticke, such account doth the Lord make of such, as doe love him by fits and by flashes.

But you will say, who is there that is alwayes at the same stay? It is true my brethren, I deny not but that the beft of the Saints have their loue some times in the full tide, and some times in the lowest ebb; but you must knowe that there is a great deale of difference betweene these degrees, and that loue, that is as the morning dew & presently dried up againe, therefore you must al-
ways remember, that this must be added to that that formerly hath been spoken, that ye must be rooted and grounded in love.

You will say how shall we doe that?

Remember but these two things. Labour to be rooted and grounded in Faith, and then you shall be rooted and grounded in love, as in that place I named before in Ephes. 3. 17. he prayeth that Christ may dwell in their hearts by Faith, that so being rooted and grounded in love, they may comprehend &c. Let a man consider well upon what ground he hath persuaded himselfe of the Lords favour and love to him, let him not build upon a hollowe sandie foundation, but let him build the assurance of his salvation upon a rock, that is, let him examine his grounds to the bottome, let him search it well, let him consider all the objections that may be made against his assurance, and not give over till he be fully convinced, that the Lord his heart is perfect with him, and when he is thus rooted and grounded in faith, he will likewise be rooted and grounded in love.

Againe, remember to pitch your love upon the person; not to love him for by-respects for other matters, but set your eye upon the very person of Christ, to behold him in his glory, in his purenesse, in his attributes, in all his excellencies, and so to love him, for that will continue; for if you love the Lord because he deals well with you, because you have hope he will save you, because you have escaped such and such judgements through his providence, if any of these bee the ground
Of Love.

Diligent love, that is the last which I will name to you, I say, it must be a diligent love wherewith you love the Lord, and not an idle and negligent love, not a love that is in shew onely, but a love that is operative, for that God requires.

You will say, wherein should our love be diligent.

I answer, you must be diligent in preparing for the Lord's coming, that you may receive the King of glory, that he may enter into your hearts, for there is a diligence of love in that; to doe as

John
John Baptist came to do, to prepare the way of the Lord, what was that? To bring downe the mountaines, and to raise up the valleys, that is, those high thoughts, those high lusts that stand in opposition against the Lord, that barre the doore against him, that will not let him enter into your hearts, bring downe those mountaines: againe, the valleys must be raised up, that God may come and dwell in your hearts; the diligence of love is shewed in opening to the Lord when hee knockes, that when a thing shall be suggested to you, it is for the Lords advantage to embrace it, for it is the nature of true love, it enlargeth and wideneth the heart.

Againe, love is diligent in adorning it selfe, and beautifying the soule for the approach of the lover, such is this love that wee speake of, it will make you make your selves new creatures; expresse your diligence therefore in labouring to adorn your hearts with graces that the Lord may take a delight to dwell in you; be diligent also in cleansing your selves from all pollution of flesh and spirit, that when the Lord commeth hee may finde no fluttish corner within you, for the Lord hateth these: As the Israelites were to goe with a paddle, and cover every filthy thing, because, faith the text, The Lord walketh among you, so must we doe, keepe our hearts cleane if wee will have the Lord delight to dwell with us, we must be diligent to remove out of his sight whatsoever he hateth.

Lastly, wee must be diligent in keeping his com-
mants; wilt thou say thou lovest God, and yet doest disobey him and rebellest against him from day to day? The Lord careth for no such love, for indeede love cannot be otherwise judged of than in obeying: to say thou lovest him, and keepest not his commands, it is but a dead love, and a picture of love, it is not love indeed, it is but as the Apostle faith, to doe it in word, and not in truth; for when you love him in deed, you doe the things he would have you to doe: Therefore so much diligence in keeping his commands, so much love, he that doeth most loveth most. And so you see the conditions that are required in this love, what a kinde of love it is that God will have at your hands, or else he will not take it of you.

Now my brethren, there remaines but one thing more, wherewith wee will conclude this point, that is, now I have beene so large in shewing you what this love is, wherein you cannot blame us if we presse you to it, because it is one of the greatest and moost radicall vertues, faith and love, therefore we have beene the larger in describing it to you; I say now you have heard what it is, what remains but this, to shew you the great danger in not loving: and that we will make to be the last conse{tary that we will draw from this doctrine:

I say, consider how dangerous a thing it is to neglect it, the Lord you see requires it upon paine of damnation, whatsoever you have, yet notwithstanding if you have not this love, you are not in Christ,
Of Love. 175

Christ, and so you shall be excluded. Let no man think that this is exactation, that it is a hard thing that the Lord requires it with this exactation: for what is it that he requires? If hee had required of you to offer sacrifice, as he did in the old law, then the poore man might have objected, he had not wherewithall; if he had required us to fight battells, the weake man might have said he could not doe it, he was not able: but now young and olde, rich and poore, all can love.

Besides if we consider who it is that requires this love, is it not the great God of heaven and earth? is it not the Sonne? If hee had commanded thee the hardest thing in the world, if he had said, thou shalt cast thy selfe into the fire, thou shalt sacrifice children to me; you are his creatures, and you must obey him: But when he requires this onely at thy hands, to love him, is it not equall?

Besides, when he requires this, it is for your benefit, for when you have given the Lord your hearts, the Lord gives you them againe; even as the earth, the water it receives from the sea, it returns it better back againe in springs and fountains, and pure streams; so doth the Lord give you your hearts backe againe, when you have bestowed them upon him, and withall he gives you leave to bestow them upon other things, to love all things that you may and ought to love, and which is good for you to love; therefore the Lord may require it upon this penalty, for he askes but his owne, and what hee hath deserved at

God dealeth not hardly with us in requiring love: because

1. It is that which everyone may give.

2. Hee that requires this, might have required harder things.

3. It is for our owne benefit.
at thy hands, therefore it is a most reasonable and equal request. For what doth the Lord thy God require of thee, saith Moses, but only that you love the Lord your God? So I say to you, what else doth the Lord your God require of you?

But again know this, that as it is a command full of equity and reasonableness, so the danger is the greater if you do it not; and what that is I will shew you but by one place, that is, 1 Cor. 16. 22. Cursed is he that loves not the Lord Jesus, yea let him be had in execration to the death: That is the place. I would have you consider, that now when you have beene acquainted with this whole doctrine of love, you might know the danger of not performing and doing it; whatsoever loves not the Lord Jesus, let him be Anathema Maranatha, he curseth him in two languages, to shew that it is a peremptory curse.

But what is that to be cursed?

My brethren, to be cursed is to be separated, to be set apart or appointed unto evil, so that all that love not the Lord Jesus, they are men separated and set apart to evil, so that no man may meddle with them, no man may touch them to doe them good; as the Saints and those that love the Lord they are set apart that no man may touch them for hurt; so it is here, when a man is cursed, the meaning is this, he is set apart, secluded from all good things, that none are to meddle with him, hee is set apart for evil, all things that concurre together to doe him hurt; this is when the Lord curseth any man, and this
is the case of every man that loves not the Lord Jesus.

Our business when we preach the Gospel is but to offer the Lord Jesus to you, that is all that we have to do; and all that you have to do that hearken, is to take Jesus Christ, to believe in him, to love him: Now faith the Lord, if you will not do this, if you will not love him, every such one let him be accursed. Now when the Lord shall curse a man, as Isaac said, I have blessed him, and he shall be blessed: So whom the Lord curseth, he shall be cursed, and it is a fearful thing if you consider it; and therefore we will a little open it, and shew you wherein this curse consists:

Which I urge the more, because it is an usual thing among men, when they come to consider their sins in particular, wherewith they have provoked God to anger, they looke upon this or that grosse sinne, but this defect and omission of love they scarce put into the number of their sins. But that you may know now what it is not to love him, you may consider by the greatness of the punishment, and that you see here is a curse: Now that you may know what this curse is, know that it consists in these foure things.

First it consists in this, hee shall be separated from grace and goodness, from holiness; and this is the curse upon his soule in this respect, in regard of exclusion from grace, which is to the soule as an obstruction in the liver is to the body, as a theefe in the candle is to the candle, which causeth

The curse of God in foure things,
Separate from grace,
causeth it to waste and consume, and wear away; for it is in this curse, when God shall lay it upon the soul of any man, he shall not thrive in grace, his inward man shall not prosper at all, he shall be still in the wearing hand, & the Lord shall take away from him that which he seems to have; when the Lord shall say to thee as to the figtree, *Never fruit grow more on thee*, that is a fearefull curse, when the Lord shall curse, and say to a man, though thou hast some leaves upon thee, there are some things that seeme to be good in thee, yet because thou hast not love, never fruite shall grow upon thee more. What a curse is it thinke you that shall make the soul of a man to wither, as the figtree withered after the speech of Christ, that is, when every thing shall drive a man off from that which is good, and carry him on to destruction; whatsoever befalleth him in poverty, in prosperity, riches, and friends or enemies, every thing shall breed his hurt: hee shall have riches when he is most ready to abuse them, he shall have adversity then when it is worst for him to be in adversity, that shall be to him as the lopping of trees out of season, hee shall be as an unthrifty sonne, set him to a trade in the Citty, there he goes downe the wind, put him to husbandry in the Country, that thrives not with him: such is the case of every one that loves not Christ. So my brethren, when Christ is preached to you, when you will not receive the doctrine, but refuse it; you see the doome here, faith the Apostle, let him be accursed; this causeth
feth men to goe away from the Lord, *Because they receive not the love of the truth*, therefore he gives them up to beleevie lies, because that men receive not Chriſt in the love of the Gospell, hee gives them up to a reprobate sense, from one degree to another, till there be no remedy. We see by experience, are there not many that are given up to the sinne of drinking and idlenesſe, and company-keeping, and others, to other sinnes; you see many plod on in an olde tracke of sinne, some lying a long time in a dead fottish course, so as the most powerfull ministry in the world will not stirre them, which is an evidence that the Lord hath cursed ſuch, therefore the ministry can doe them no good. And this is the first curse upon men that love not the Lord Iefus.

But perhaps thou regardeſt not this curse because thou regardeſt not grace and holineffe from which it fequeſtreth thee, but yet there is another branch of it, thou shalt be ſeparated from the presence of the Lord, that is, from the joy, from the influence, from the protection of God; and this is a very fearfull curse. You know what it was to Caιm in the fourth of Genesis, when the Lord had cursed him, faith he, *I am hid from thy face* : that was the great curse that was laid upon him, of which he was moſt ſensible that he was ſeparated from the presence of the Lord. And my brethren, this is no small thing, because God is the God of all comfort, and to be ſeparated from his presence is the worst thing that can befal us in this life: It was Sauls caſe, when the Lord had
once cast him off, he was separate from the presence of God, so that when he came to ask counsel, the Lord would answer him no more, he would have no more to do with him: you know how fearfull and how bitter this was to Saul. On the other side, see how much Moses magnifies this presence of God; Lord, saith he, if thou goe not with us, carry us not hence: as if the presence of God were the greatest comfort in the world, as indeede it is. This is another thing wherein ye shall be cursed.

Againe, there is yet another branch of it, yee shall not onely be separated from grace, and from the presence of the Lord, but there shall be a curse upon your outward estate. It is said of Cain in the same chapter, Thou shalt be cursed from the earth: it may be many that heare of being cursed from grace, and of separation from the presence of the Lord, are of that minde that they care not for it, that they regard it not; it may be you care not to be cursed from heaven: but to be cursed from the earth is that which goes neere to you, and that is a thing which the most earthly-minded man in the world is sensible of. Now you must know that whosoever loves not the Lord Jesus shall be cursed from the earth, that is, there shall be a curse upon you in all earthly things, in all things that belong to this present life whatsoever they are.

But you will say, wee see it quite otherwise, we see such men as they, described to be men that abound in outward wealth, in outward blessings.
It may be so in outward shew, but yet there is a curse upon them notwithstanding. Abimelech had the kingdom, yet there was a curse that never ceased till he was rooted out of the kingdom: The Israelites had the quail, but yet there was a curse with them: Ahab had the vineyard, but it was a curse to him. So all these things that are of themselves blessings and mercies in their owne nature, yet if the Lord will mingle them with a curse, ye shall finde no ease from them at all: and this is a thing that is well knowne by experience, if the hearts of men will speake what they know. This is the case of those that love not the Lord. The earth shall not give her increase, you shall not have that sound comfort, that sweetness, that influence of comfort from earthly blessings, though you have the creatures about you which naturally have blessings in them, yet they shall not give downe that milke for your comfort, you shall not be satisfied with them, you shall see a constant emptinesse in them, they shall be to you as the shell without the kernel; and so much more shall ye be miserable, because ye shall finde the least comfort in them when you most expect it: the Lord meetes thus with those that love him not in earthly blessings.

But last of all, there is one branch of this curse which exceeds all the rest, that is the eternall curse that shall be upon men for ever: while ye live here in this life there is a certaine shew, a certaine twilight of comfort that the Lord sometimes affords even to evill men; but then there shall
shall be a perfect midnight, then the Sunne of comfort shall set upon you altogether and rise no more: in that day, faith the Apostle, it shall be the day of the manifestation of the just wrath of God: in that day when the Lord shall open the treasures of his wrath, those which have beene so long time a gathering. While wee live here the clouds of Gods indignation are but gathering, then they shall grow thicke and blacke, and fasten upon you to the uttermost, then all the great deepes shall be broken up, then the flood-gates of Gods judgements shall prevale and overflow you; that case shall be yours at that time, and this is a time which is to be considered by you now: in Eccles. 1. 7. Remember the dayes of darkness, for they are many. My brethren, eternity is an other thing than wee consider it to be while wee live in this world. In Psal. 78. 38. The Lord called backe his wrath, and stirr'd not up all his indignation, but at that time the Lord shall stirre up all his wrath; yee doe here but sippe of this cup, but then yee shall drinke up the dredds of it for ever. This shall be the case of those that love not the Lord.

But you will say, this is afarre off, and therefore the lesse terrible, it is not neere at hand.

Well, though this curse in which wee have shewed these foure branches, be not presently executed, yet remember this, that when we preach the Gospell to you, as we doe from day to day, and are still offering you Christ, beseeching you to come in, and take him, and love him, but yet you
you will not, know that there is a thunderbolt always following this lightening: when John Baptist came and preached the Gospel, hee tells them presently of the curse that was to follow: You do not know the time when the Lord will execute this curse; Cain was cursed many yeares before he died: and so Saul, when the Lord had rejected him, and had made a separation between God and him, (for a curse is but a separation, when a man is cast aside and set apart for such a purpose, so Saul was set apart for evill) yet hee reigned many yeares after, notwithstanding hee was under the curse. So those that the Lord sware in his wrath they should not enter into his rest, there was a curse upon them, yet they lived many yeares in the wilderneffe: Therefore though the execution be not presently, and though thou be in prosperity for the present, yet it is but Cains prosperity, though he had his life continued, yet the curse lay upon him notwithstanding; therefore I say take heede of refusing and deferring, left he sware in his wrath that ye shall not enter into his rest; it is a dangerous thing to refuse the Lord Jesus when hee is offered the first, second, third and fourth time, and still you will not come in, take heede and remember that speech of the Apostle that we named to you, Whosoever loveth not the Lord Jesus let him be accursed. When the Apostle looked upon the men to whom hee had preached and written, you Corinthians to whom the Gospel hath beene plentifully preached and

M in 4 made
made knowne, those among you that have heard me, and have beene made acquainted with this doctrine of the freeness of God's offering grace to you, if you will not take Christ in good earnest, if you will not love him, let such a man be accurs'd: and brethren, Paul was stirr'd up by the Spirit of God to pronounce this curse. So I say, let these words continue in your mindes, that whosoever loves not the Lord Iesus let him be Anathema Maranatha, and he that hath eares to heare let him heare what the Spirit saith: for happy and blessed are those that love the Lord Iesus, but miserable and cursed are those that doe not love him.

FINIS.
THE EIGHTH SERMON.

Galat. 5. 6. For in Jesus Christ, neither circumcision avails anything, nor uncircumcision, but Faith which worketh by Love.

Having spoken of faith and love, it remains that we add to them good works, for which we will go no further than this Text, we cannot have a fitter, for, faith the Apostle, when you come to have to doe with Christ Jesus, to be ingrafted into him, to make your selves first acceptable to God through him, all the workes you can doe are nothing, they are no more
Doct.

We are to be judged not only by our faith and love, but by our works.

That we are to be judged not only by our faith and love, but also by our works, that no man hath faith and love, that none are new creatures, that none have sincerity, but works will follow.

This is a point which I do not mean to handle at large as we have done the other, but will endeavour to finish it at this time, and it is a very necessary point, because men are ready to applaud themselves in their knowledge in their good meaning, in their honest desires, and in the mean time they fail in their lives and actions: therefore as those are the radical virtues which indeed make up the new creature, Faith and Love, so you must know that good works are never disjoined from them, whereas ever there is sincerity, and a new creature, good works will follow.

The Scripture you know is evident in this, A good tree bringeth forth good fruit, Matth. 7. that is, it cannot be that a man shall have a new heart,
it cannot be that a man should be regenerate, but that his workes will be also new; looke how farre the heart of any man is holy, looke how farre his heart is put into a new frame of grace, in that measure his workes will be good, and his life sanctified. In Acts 14.22. Speaking of David, I have found a man after mine owne heart, who will doe whatsoever I will: and in Mat. 23.26. Make the inside cleane that the outside may be cleane also: As if he should say, if the inside be right, if the heart be set right within, if that be well moulded, the outside will bee cleane, they cannot bee disjoyned.

If a man have a treasure within, there will be silver in his speeches and actions; but if his heart be nothing worth, his words and actions will be but meere drosse: It is the scope of that, Prov. 10.20. The words of the righteous are as fixed siluer, but the heart of the wicked is nothing worth: That is, when his heart is nothing worth, his speeches and actions are nothing worth too; but the good man that hath his treasure in his heart, there is silver and golde in his speeches and actions, that is, they are likewise precious. Therefore let no man say he hath faith and love, and as good a heart as the best, though his actions be not so good, though he be not so strict in his carriage; for it cannot be my brethren.

For first of all, if a mans heart be good, hee hath the spirit of God dwelling there: now, faith the Apostle, 2 Tim. 1.6. The spirit is not a spirit of feare, or a spirit of weakness, a spirit that onely makes

Acts 14.22.
Mat. 23.26.
Prov. 10.20.

Reaf. I
Because every Christian hath the spirit, and that is strong.
2 Tim 1.6.
makes attempts, and is not able to bring things to pass; but it is a spirit of power, a spirit of a sound mind. That is, doe not thou pretend thou meanest well and desirest well, and thinke it is sufficient, but stirre up the gift that is in thee, set thy selfe on worke, doe the actions that belong to thee in thy place, and doe not say I am not able to doe it; for wee have not received a spirit that is weake, but a spirit of power: the same I may say to every Christian, If ye be in Christ, yee have the spirit, which is a spirit of power. So you have it likewise, Gal. 5.25. If you live in the spirit, walke in the spirit: that is, if you have so much of the spirit as to make you living men, shew it by walking in the spirit, by following the spirit, by doing that which the spirit guides you to; therefore it is impossible that a man should have a right minde, but that his workes also will be good, because grace is strong: in 2 Tim. 2.1. And thou my sonne be strong in the grace received, &c. As if hee should say, grace is a strong thing, it strengthens every man that hath received it; if thou professst thou haft received the grace of Christ to regenerate thee, to change thee, and to make thee a new creature, let that appeare by shewing thy selfe strong in thy actions, able and ready to doe every thing that belongs to thee in thy place. Indeede flesh is weake, so much flesh, so much weaknesse, for that is weake and fading, and withering, and mutable; it is grade, and all the purposes of it and the desires of it are no better: but the spirit is strong, and grace is strong, quite contr
trary to the flesh: as the Prophet speaks, Isa. 31.

3. 

Tee are men and not Gods, flesh and not spirit: when he would shew their weakness, as if weakness were a concomitant of the flesh, and strength a concomitant of the spirit: Therefore if you have the spirit of Christ in you, there will be strength to goe through good workes, not onely to intend them, and purpose them, and resolve on them, but you will put those resolutions and purposes in execution.

Secondly, it must needes be so, because there is a chaine betweene good workes and the inward rectitude of the heart, a chaine that cannot be disjoyned; for ye shall finde that these three things alwayes goe together.

First, as that indeede is the beginning of every mans renewing, there must be a knowledge, a man must be enlightened, hee must be renewed in the spirit of his minde, as the Apostle faith. Now if the knowledge bee right, if it bee a convicting knowledge, a sanctifying knowledge, a knowledge to purpose, it will draw on affections, it cannot chuse, they are never separated: you are never truly enlightened by Gods spirit, but affections follow necessarily, and then if the affections be right, if knowledge draw on holy affections, love, and feare, and desires, &c. affections are the immediate principles of actions, there is no man that hath right affections, but good workes will follow: so that these three are never disjoyned, sanctified knowledge draweth on holy affections, and holy affections draw on good
good actions: as yee have it in *Matt. 13. 5.*

Their hearts are waxed fat, and their cares are dull of hearing, and why? you shall see the chaine there, lest seeing with their eyes they should understand with their hearts, and be converted, and I should heale them: Marke it, if they should see with their eyes, the Lord hath given them up to judge a-misle of things, that seeing they doe not see, that is, they see not to purpose, they are not convinced, they doe not judge; for if they did see with their eyes, that is, if they did see indeed, they would have understood with their hearts, their affections would follow in their hearts, and if they were set aright, then they would be converted, that is, their lives would be turned to God; and if these three were done he must needes heale them: but faith God, I am resolved not to heale them: therefore they shall see as if they did not see, for these will draw on one the other. So I say, if the heart were right, if there were faith and love, good workes would follow: therefore let no man say hee hath grace, hee hath love and faith, except his life also be holy and good.

Lastly, wheresoever there is faith and love, there is a change of nature; for you know that wheresoever they come, faith that is effectuall, and love that followeth from faith it makes a man a new creature, they are the very things wherein a new creature consist: Now when a mans nature is changed, it must needes be active, for that which is naturall to a man, he doth without unevennesse, there is no inequality in his doing it, he doth
doth it constantly, where there are naturall principles of actions, the actions flow like water from a spring: indeedye where the nature of a man is not changed, that is, where there is onely good purposes and good desires, and no alteration of nature, there actions doe not come as water from a spring, but as water from a pompe that is forced and extorted; but where there is a change of nature, there is no difficultie, a man doth it with facility and with desire, it is his meate and drinke to doe the will of God. Therefore I say good workes will follow, there will be the same degree of holinesse, of rectitude in your lives, in your actions, as there is of grace, as there is of faith and love in your hearts. And this is enough to make the point plaine to you, the maine business will be to make use of it, and to apply it to your selves.

And first let us make this use of it, not to content our selves with good meanings onely, as it is the fashion of men to say, my heart is as good as yours, and my meaning is as good as yours, though I be subject to infirmities, though I cannot make such a shew, though I cannot doe so much as others doe; this is the common objection, and though men say it not constantly, yet they thinke it, otherwise they would not content themselves in such a condition as they doe. But I say, deceive not your selves in this, for, my brethren, you must know that you may have good purposes and good meanings, we will not deny you that you may have these, and yet have no true grace; for you must know that good purpo-
Good purposes whence they arise.

1 Knowledge. 

2 Approbation of that which is good.

Fees and desires may arise from these two things, which every unregenerate man is capable of.

There may be knowledge, as you know an evill man may have knowledge of all the mysteries of salvation as well as the most holy; I do not say he hath the sanctified knowledge, but the law of God is partly written in his heart, the Lord hath taught every man somewhat.

Secondly, in an evill and unregenerate man there may be not onely knowledge, but an approbation of that which is good, they can approove that which is good, so farre they may goe; I doe not say they can delight in it, for that is another thing, they doe not love and delight in it, that is not lutable to them, yet they may approove it. Now from these two principles, to know that which is good, and to approove it, they may goe so farre as to purpose and desire to serve God, they may have good meanings, but yet if actions follow not, if there be not reformation in their lives, if a man deny not himselfe in his beloved sinne, if hee come not to that outward profession of holinesse that is required in Scripture, and is seene in the lives of the Saints, he hath nothing to comfort himselfe withall; these good meanings will not serve the turne.

For know this, though it be true as wee see there may be actions where there is no found heart, as the second and third ground brought forth a kinde of fruite when there was neither of them right; hypocrites you know may goe farre, they may make a blaze as your commets doe more
more than the true starres: though this be true, that there may be abundance of good works where there is no rightnesse and soundnesse, no sincerity, no purenesse within; yet againe also on the other side, wheresoever there is sincerity there are good workes, and though many times the outside be cleane when the insde is not, yet the insde is never cleane but the outside is cleane too: And that is the thing we must examine our selves by; though it be not a good rule to say I have good workes, therefore my heart is right, yet it is a good rule to say on the other side, I want good works, therefore my heart is not right; except there be a generall reformation in your lives, except things be reformed that you know to be amifle. Indeede when it is not revealed to you, then there is something for you to say, but when you know that such a duty is to be done, that your speeches should be holy, that they should be seasoned with salt, that you ought to abstaine from finnes of all kindes, from all appearance, that you ought not to admit any kinde of dalliance, not the least touch of any sinne; now not to set your selves with all your might to reforme this, this is a sure argument you are not right; for if the generall frame of the heart be good, there will be a generall reformation of the life. Therefore let no man say I purpose well, but in this particular infirmity I must be spared, to such a thing my nature is prone, and I am given to it, I cannot tell how to refraine it, and I hope it is not so great a matter; say not so, for if the heart
Of Love.

Heart be right, the actions will be right and unblameable.

For though you see sometimes a man may have a good colour from flushing and painting, when the constitution of the body within is but coarse and unsound; yet againe it is true there is never any that hath a sound and haile constitution, there is never a healthfull body but the complection is good, the heart is never right, but you shall see it without, though you have leaves without fruit, yet you never have fruite but there are leaves, there are actions appearing. Therefore learne to judge aright of your selves, content not your selves with good purposes, onely you see the complaint of the Scripture of the lacke of this in people. What is the reason the Lord calls for obedience rather than sacrifice? because that is the touchstone that every man is tryed by; I am weary, faith he, of your fat of rammes, I am burdened with your sacrifices, Esay 1. The thing that I desire is that you cease to doe evil, and learne to doe well, that is the thing that the Lord lookes for at every mans hand, these outward performances are good, they must be done, and these good meanings must be had, but yet that is not enough, you are not to judge your selves by that.

But it will be objected, that the best men have their failings, those that have a good heart, yet doe wee not finde them subject to infirmities as well as other men? and if this be the rule we are to be judged by, who shall be saved?

To this I answer first, it is true that the most holy
holy men may many times doe that which is ill, but it is by accident, it is when they are transported, when they are carried besides their purpose: As a man that is bound for such a place, sayling such a way, his compasse stands still right, he alters not that, though the wind carry him violently another way, yet he lookes still to the right way, that is his intent still; and it is knowne by this, when the winde is over, and the gust is past, he returnes againe and faileth to the haven he intended to goe to at the first: So it is with all the Saints, they faile by a right compasse, their intents are still good, whentsoever they doe otherwise it is by accident, it is when they are overborne by some temptation, by some passion, when they are not perfectly themselves.

Againe, you must know this, that every holy man as hee hath grace in him, and a principle of holy actions, so he hath also flesh in him, and a principle of evill actions; now that principle may sometimes prevaille and get ground of him, yea it may prevaille mightily sometimes, and make him doe as evill actions as the worst man: For that is a true rule, a man that excelleth in grace may sometimes excell in ill doing; you must take me aright, that is, a man that hath a more impetuous spirit than another, so that none excelleth such a spirit when it is set aright, he may be as impetuous in evill-doing for a fit, for a time, when that evill principle within him shall get the better. Therefore though you see a good man sometime unlike himselfe for a fit, yet it is at that time when
the flesh prevails; for now grace though it be there, yet sometimes it is laid asleep, it is not always acted: As the Philosopher was wont to say, It is one thing to have knowledge, and another thing to use it always; so it is with grace, sometimes the Saints do not use that grace and holiness, and hence it is that they are subject to great failings; but I say it is by fits and by accident, the constant course of their life is right, because the constant frame of their heart is right.

But again there is another objection on the other side, that evil men sometimes do well as well as good men do sometimes ill.

To this I answer, that it is true they do so, but yet we must know that it is not they that do it, but the good that dwelleth in them, as the Apostle speaks in Rom. 7, which may be implied on the contrary: when any regenerate man sinneth, it is not he that doth it, but the sinner that is there; that is, it is not the master of the house, but a rebell that is crept in by accident: so I say of every evil man that doth that which is good and right, it is not he that doth it, but some good that is there. For it is one thing for a man to have good things in him, and another thing to be a good man, he may do some things sometimes for a fit that are good, God's Spirit may be there to help him to do much; I say not that the Spirit dwells there, but he may take up his lodging for a time, and from him he may have common assistance, common gifts that may enable him to do much: Therefore I deny not but those may
may have many good flashings of lightning that may enable them to do much; onely this we say, *The Day-spring from on high* never visited them, that is, the morning never riseth upon them, to guide their feet in the way of peace, for that is proper to the Saints; they never have any constant light that leadeth them so farre as to bring them in: they have some lightnings indeede that guide them in this or that particular, to helpe them in a step or two, to enable them to doe many good actions by fits, but not to bring them to perfection.

Secondly, if this be so that we are to be judged by our actions, then this will follow from it, that poore Christians are better taught than the greatest Clerkes, they are better taught I say, because they doe more, therefore indeede they know more; for all the knowledge wee have, all the sinceritie, whatsoever is right within us, if it be to be judged by the actions, then he that doth most hee knowes most; for no man knoweth more than hee practiseth, because what knowledge soever a man hath that hee practiseth not, marque it, it is a dead knowledge, it is an inefficacious knowledge. When things are dead and inefficacious, wee say they are not; as leaven that doth not leaven the dough, it hath but the name of leaven and no more, the thing it selfe is wanting; it is not knowledge if it bring not forth practice. As we say of of drugges, they are not true when they doe not worke, but they are false and counterfeit. Every man is to be judged by what
he doth: Therefore I say those that do most, those are knowing men, Those that seem to know, as the Apostle faith, know nothing as they ought: a man may know much, a man may have a large extent of knowledge, yet this is true of him, if his life be barren, if he bring forth nothing into action all the while, hee knoweth nothing as hee ought to know, though hee know much: On the other side, the other sort though their extent be never so small, yet what they know they know as they ought. Therefore when you looke upon men in the world, when you would make a judgement of them, I say those that know most they are not the best, you must not put them in the highest degree, when you come to matters of religion, but men are to be judged by their actions; when men have knowledge onely to know, as they have money to account with, and not to buy and sell with it, it is but dead, a man hath no good by it, that money makes him not the richer, so men that have knowledge onely to know with, not to make them more useful in their lives, more serviceable to God, and profitable to man, it is unprofitable knowledge: therefore those are the wisesst men, let them seeme never such foolees, though they are not able to speake so much as others, yet they know most that practise most. For there is that difference betweene art and wisdom; indeed it is true in matter of art, hee that omitteth wilfully may be the best artist, because there is no more required of him but skill, and it is but some error in him, it is the commendation of
of his art that hee err eth willingly: But now in matter of holinesse and sanctity, there hee that knoweth and doth not is the greatest foole: For wisedome consists most in that. Wisedome comprehends indeed these three:

First, to invent, to see, to know and understand things.

Secondly, to judge aright of things you know.

Thirdly, to put in practise that which you have concluded to be the best, and this latter is the greatest part of prudence: Therefore those men that know, that can dispute well, that have clear understanding, and yet doe nothing, they are the unwisest; againe, those that can speake little, and perhaps have not such a treasure of knowledge as others, and yet can doe more, they know more than the wisest. Therefore let us not misesteem those that are good Christians, and holy men, and set too high a price upon others, for there is an error under that, and it hath an ill consequent to judge of religion by the opinion of those that are onely knowing men in religion: No, beloved, religion is the art of holy men, and not of learned men, and it was the custome of former times to judge of heresies not so much by disputes, as by the lives of those that have beene the professours of them: and that Christ directs us to, You shall know them by their frui tes: and what are those frui tes: their frui tes are their actions.

We learne at schooles what to say in such a controversy, how to dispute rather than how to live: and that is the complaint wee may take up in

Wisdom in three things.

Religion an art of holymen not of learned men.

N n 4
in these knowing times, where knowledge (I confess) abounds as water in the sea, but practise is thinne and rare, like grasse upon the house top, of which the mower cannot fill his hand: and that is the burden of us that are Ministers, that we teach much, and see little fruite, wee see no amendement of mens lives, men doe the same things that they were wont to doe, the duties they were wont to be defective in, they are defective in still. Alas my brethren, the end of our preaching is not that you should know, but that you should doe and practise: as it is not the desire of the shepheard that his sheepe should returne their meate in hay againe, but hee would have it in their milke and fleece; so it is not our desire that you should only know, though indeede many come short of that, but that you should shew it in your fleece and milke, shew it in your lives, that all the world may see it there. It is not enough for him that desires to write, to see the copy, and to know it, and the fashion of the letters, but then hee hath learned it when he can write after it: so you must know sciences are of two forts, indeede some there are the end of which is onely contemplation and knowledge, but some there are the end whereof is action, and they are no further good than we practise them. What is musique, but the practise of it? what is physike: the knowledge of all will not heale a man, but the taking of it: so it is with Divinity, the knowledge that we teach is nothing worth, if you know as much as could be knowne, it were all nothing worth, without practise,
practise, practise is all in all, so much as ye practise, so much you know. It is a great matter to have your judgement true in this case, for when men shall applaud themselves mereley in this, that they know and have right purposes and honest desires, and shall esteeme their estates by this, it causeth men to content themselves with a loose and a negligent life; but wee must know that God judgeth us by our actions, and that is our best rule to judge by too, therefore we should learne thus to judge our selves.

If you object, but it is a rule that wee have heard often, that the will is often taken for the deed, and if the will be present with us, though the action doe not follow, yet wee are accepted according the will.

To this I answer in briefe, first, it holdeth only then where there is some impediment which you cannot remove: as for example, a man hath a desire to doe good to such poore people, hee hath a compassionate heart, hee is willing to be bountifull, but he wants meanes to doe it, in this case the Lord accepts the will for the deed; for upon that occasion is this delivered in this place by S. Paul: so it is in everything else; when you have a desire, and there commeth some impediment that it is not in your power to remove, then the will is accepted for the deed. As when a man hath a desire to move his hands, his legges, or armes, but because of a palfie that hangs upon him, he is not able to stirre them, here the will is for the deed, he is not able to doe it, though the minde
minde be right and the desire good; so when you come to such duties that are not in your power to doe, when there are some impediments that you are not able to remove, here the will is accepted for the deed.

Sometimes a man is ignorant of some particulars, and hee hath a desire to obey God in all things, here the will is accepted for the deede, though he be not come to that degree of perfection as others are: but as men apply it commonly it is amisse, for when a man thinkes I have a good purpose to doe this, but I cannot pray, I cannot be so strict in looking to my actions and speeches, here the complaint is not right: for if yee stirre up your selves, and doe the utmost you can doe, the deede will follow the will, there is no such impediment here but that you may remove. Therefore our answer is, that the reason why you cannot doe, is not because of such impediments that you cannot remove, but because your will is not yet right, which the Schoolemen call an imperfect will; it is but such a will as the Wiseman speakes of concerning the sluggard, hee willeth and lusteth, and hath not: and what's the reason? If it were a full, a compleate and perfect will, it would draw action with it, hee would not be a sluggard any longer, but hee would draw forth his hands to doe somewhat to bring his desires to passe, but indeede he hath but light wishings and no more. And so it is with men in christianity, they are as Salomons sluggard, they wish they had such finnes mortified, that they had such graces,
they wish they could attain such a measure of faith & love, but they take no pains: no man hath height of grace without pains; doe you thinke to get the greatest excellency in the world without pains? It is true, the Lord must doe it, but yet he doth it by your selves, you are agents in the businesse: Therefore doe not say I wish well and desire well, for if you would doe your uttermost that you ought to doe, if your will were full and compleat, and desire right and strong, you would doe more, you would excell more in grace, you would amend your lives more, you would have your lusts more mortified: therefore let not this deceive you. I should press this further, but wee will come to the last thing, because I would conclude this point with this time, and that is,

To exhorte you to be doers, that your faith may be effectual faith, and that your love may be diligent love: This is the great businesse which we have to doe, and the thing which for the most part wee all fail in, that there is no doing, no acting, no working of our faith; be exhorted now therefore to adde to your faith diligent love, especially you that profess your selves to be growne Christians, looke you to it, and know that as in nature every thing when it is ripe brings seede and fruit, if not it is but a dead thing, a dead plant that keepeth the roome idle; if there be that ripenesse and maturity in you, shew it by bringing forth seede and fruit, shew it by doing something. For, my brethren, we are called into the Lords vineyard for the same purpose, it is not for

No man hath a great measure of grace without pains.

Vse 3. An exhortation to doing.

Motives to be workers.
For you now to stand idle, the time of your standing still is past, it is for you now to work, for ye are now come into the day. That exhortation is excellent, 1 Thess. 5. 6, 7, 8. Let not us sleepe (faith he) as doe others, we are come out of the night: those that are still in the night, it better beseemes them to sleepe, and to sit still and doe nothing, but let not us sleepe as doe others, for we are of the day; let it not be so with you as with others, to be much in speech onely, but labour to be much in actions. As it was said of Gideon, up and be doing, and the Lord shall be with thee, so I say to every one, up and be doing, and the Lord shall be with you; that is, though perhaps you doe not finde that vigour, that fervencie and livelinesse of spiritt, yet be doing notwithstanding, it is your wisest way, for that doing will increase the grace within you: exercise increaseth health, as well as health enables to exercise, so the use of grace will increase grace and other abilities; motion causeth heat, as well as all motion commeth from heat, so every good action proceedeth from grace, and good actions intend grace; and therefore be still acting, and judge of your selves by that, for what is grace, what is that you call 'Christianity else, but to doe that which another man cannot doe? Therefore if there be such a difference betweene you and others as you professethere is, shew it by doing that which another man cannot doe, by exposig your selves to that danger, to those losses for any good cause, which another would not doe; by spending more time in prayer, by taking
taking more paines with your hearts from day to day than others doe, by keeping the sabbath better than others doe, by being more exact in looking to your wayes, that you may be holy in all manner of conversation, that other men will not doe: I say shew your grace, shew your regeneration, by being new creatures, by doing more than others, this is that which will make the world beleev that you are Christians in good earnest, and not in shew onely, that your profession is in deed and in truely there is no other way, this doing is that which makes a man excellent. You heare men complaine of the barrenesse of their grounds many times, wee may likewise justly take up the complaint against the barrenesse of the lives of men.

How goodly a sight is it when a man looks into the husbandry, to see the vine full of clusters, to see the furrowes full of corne, to see the trees laden with fruite; when we looke upon men, it is the goodliest sight we can behold in Gods husbandry, to see men full of actions and good workes; I beseech you consider of it seriously, and now set upon the doing of it while there is sand in the hourie-glasfe, your life will not last long, the day doth not continue alwayes, the night will come when no man can worke. When a candle is put out, you may kindle it againe, when the Sunne is set, it riseth againe; but when our life is past, when the glasse is runne, it ariseth no more, it is turned no more. It is appointed to all men once to die: if ye might die twice or thrice, it were
were another case; but now it is your wisedome therefore while it is time, while this short day, lasts, to doe that you have to doe concerning your salvation with all your might, because the time is short.

There is nothing that is a truer property of wisedome than for a man to take holde of opportunities, not to lose the day, nay not an hour in the day; for time is most precious, it is like golde of which every shred is worth somewhat: it is your wisedome therefore to be oft sowing seede to the spirit, there is none of those good workes, not the leaft of them but will doe you good in the latter end; for alas what are your lives but your actions? so much as you doe, so much you live, your lives are short of themselves, why doe you make them shorter by doing nothing? for as wee have said heretofore, one man may live more in a day than another in twenty, because hee doth more, you live more as you act more.

Besides, what is it a man serves for in all his labour under the Sunne? what is it that hee desires but pleasure, comfort and contentment? Now, my brethren, this consists in doing, in working, for all pleasure followeth upon operation, and further than there is working there is no delight. Therefore it was a wise saying in that Philosopher, that the happinesse and comfort that a man hath in this life consists not in abundance of wealth, in swimming in delights, but it consists in doing the actions of a living man, which is the greatest comfort you can finde here
in this life: Doe the exercises and actions of holiness, and the more yee doe, the more comfort yee shall have; for even as light followeth the flame, so pleasure and contentment followeth action.

And besides (my brethren) what doe you live for, is it not to glorifie God? You professe so much, and how is it done? Not by your desires or good meanings, but by your actions, those are the things that men see and feele, and glorifie your heavenly Father: for when your actions shine before men, \textit{Herein is my Father glorified, faith Christ, that ye bring forth much fruite:} the doing of much is that which brings glory to God, the more you doe this, the more glory you bring to him.

Againe, another end of your life is to doe good to mankinde; shall they be able to fare the better for your purposes, for your good resolutions? no, they fare the better onely for that you doe for them and to them, it is your actions that benefit men.

Lastly for your selves, what is it that helpeth you and doth you good? onely your good deeds and your actions, it is that which furthers your reckoning and account: That place is much to this purpose, \textit{Phil. 4. 17. I care not for a gift, but I desire fruite, because it will further your account:} marke the phrase, the meaning is this, every good worke that a holy man doth from the time of his regeneration, (for till then no actions are spiritually good) it is put upon his score, it stands upon his reckoning,
reckoning, there is not a penny nor a halfpenny lost, that is, the least good worke is not done to no purpose, but the Lord will repay him againe every pennie and farthing: this (faith hee) will further your account. And when will the Lord pay? Not onely in the day of judgement, then indeede you shall be paid to the uttermost, but you shall be paid even in this life; marke that too, You shall have an hundredfold here, faith Christ, They that forsake father, or mother, or wife, or children, shall have an hundredfold in this life. Therefore brethren if there bee any wisedome in the world, this is the onely wisedome, to be still doing, to be much in actions; Why doe you trifle out your time therefore to no purpose? Why sit ye idle here? why doe you not rise up and bestirre your selves? why doe you not fill your lives with many actions? You have good purposes in you, why doe you not stirre them up? It is true indeede we are becalmed many times because the Spirit doth not blow upon us, but yet notwithstanding if we would pray for the Spirit, the Lord would quicken us.

But you will say, alas what shall wee doe, it may be our callings give us no opportunity to doe that which other mens callings doe: if we might be Preachers, and have such and such businesse wherein wee might onely minde the things that belong to salvation, then it were easie.

My brethren, you must know that you shall finde continuall occasions of doing good actions every day, whatsoever your callings are. It is an error.
error among the Papists, to thinke that to give almes, to crucifie the flesh and to use that hardly, to fast, and the like, that these are the onely and the most glorious actions: they are exceeding wide; good actions are nothing else but to doe the will of the Lord, and to bring forth fruite, the fruite of every tree in the orchard is but as the actions of every man; and then are the trees good to the husbandman, when they are full of fruite. Every action that you doe is that fruite which God lookes for, now that fruite is good workes, that is pleasing to the gardener, to the husbandman: Therefore to doe the Lords will is to doe a good worke. Now by this you may fee what a large field you have for good workes, in what calling foever you are set, though it be never so meane a place you have.

To suffer imprisonment and disgraces for good causes, this is a good worke, for it is a great worke to suffer, and in that you doe the will of the Lord. When a man is sicke, and lieth in his chamber upon his bedde, sicke of a consumption or a feaver, that he is not able to stirre; yet to doe this with obedience, to submit then to the will of the Lord, is a good worke: for to beare a burden is a worke, to beare sicknesse and calamity after this manner, is a worke, to thinke the Lord hath put me into this condition, he might have given mee strength to goe abroad as others doe, but he hath laid sicknesse upon mee, I say the right bearing this burden is a good worke.

Again, to take paines with our hearts, to ma-
After our unruly lusts and affections is a good work. Doe not you reckon it a worke to breake horses, to master coltes? It is the trade of some men to doe so: and is it not a good worke for you to get victory over your lusts, to tame your unbridled natures, to curbe your unruly hearts and affections in all the variety of occasions that ye passe through? It is a worke to behave our selves as becomes Christians decently and comely, and holily, in poverty, in riches, in honour, and disgraces; to behave our selves under these things in a right manner, to carry our selves patiently and holily through them as becomes good Christians, this is a good worke; and this belongs to every one, though his calling be never so meane.

When Paul stood at the barre, and Festus reviled him, and said he was a mad fellow, the suffering of this was a worke in Paul: Marke his manner of carriage in it, *I am not mad* most noble Festus: there was a work in that. So I may instance in the things wherein you may seeme to doe the least, the standing still in some cases is a worke the Apostle makes among the great workes that are to be done by Christians, this to be the chiefe, *To keep our selves pure and unsptoted of the world, to passe through all occasions, & to be never the worse for them, to go through all defilements of this present life, & not be tainted:* and if this be a worke, how much more is it then to be still doing, to be in act and operation alwaies: Therfore doe not say you want when you shall alwaies have occasion enough of that. But
But you will say, these generalls are good to exhort us to be doing, but yet in particular what would you have us to doe now?

I will instance in some few things, there are certaine times of working; as husbandmen, sometimes they have times of harvest, and some times they have seed times, wherein it is required, that they worke more then at other times: so the Church of God hath times and seaons, and the common wealth hath some seaons and times when men should be set a worke to doe more then ordinary, to doe more then at other times; and you all know this is such a season, wherein there should be working of every one in their severall places, I say it is time now for men to bee working more then ordinarie.

But you will say, what is it you would have us to doe?

My brethren, Contend for the faith once delivered to the Saints, marke it, the worke must be to contend for it, you must be men of contention, let the world say what they will of you, it is a dutie that lies on you, it is that which the Spirit calls for from you, that ye be men that should contend, you must not doe it coldly, and remittely, but earnestly to strive for it, let not pretence of indiscrétion hinder you, for discrétion when it is right, teacheth a man not to doe lesse but more, and better then an other man, discrétion we say doth not take mettall from Horses, but guides those horses and puts them in a righter way, discrétion makes no man lesse active, but it giues his actions a better tincture.
So againe, let us not say we must be moderate, for what is that moderation? Indeed the moderation that keepeth from actions, wherein is excess, is good; but if you meane by moderation to goe a slow and easy pace in the wayes of God, that is coldnes, idlenesse, carelesnesse, there is no excesse in any good way. Therefore that is your worke now to contend for the Faith, that is, for all the points of faith, for every jot of that is precious: faith the Apostle Jude, it is but once delivered to the Saints, as if he should say, it is too precious a treasure, oft to bee despenced, it was but once delivered to the world: if Christ did meane to come againe, and renewe the Articles of our faith, we might be more remisse and negligent, for if we did loose them, he might restore them againe, but they are but once delivered, therefore your care must be to keepe them the better.

Besides, it is the common faith, therefore every man hath interest in it; do not say therefore, what haue I to doe, it belongs to these and these men to looke after it: it is the common faith, and every man hath part in it, and should contend according to his place and power, and within his sphere; and remember it is a matter of much moment, for every part of the faith or little matter of faith (I speake now of the whole doctrine of faith) that you should be exceeding exact in keeping of it, that it receive no detriment, especially in matter of opinion. For my brethren, you must know, that it were better there should bee great offences committed in the land, great and
notorious crimes, then that there should be any losse in the matter of faith, because where the opinions of men are set wrong, that is a principle that carries them still on. Great times come from great passions, and men are able to see them, and when the passion is gone over, they are easily recalled again; but errors in opinion are matters of great moment, therefore it belongs to everyone to looke to it, to us that are Preachers in our places, to Magistrates in their places, to every man to contend for the common Faith: and know this my brethren, that their are certaine opportunities which the Lord gies you, and you must take heed of neglecting them, it may be to let a thing goe some times, it will never be recovered again. Therefore looke that you be diligent in it, stirr up your selves to doe it, while there is occasion offered. In other things, men are apt to be men of action, they would have employment, and worke that they may bee some body in the world, and it is very well there is something in that, it is a noblenesse of disposition to doe; but alas, what poore and weake reward haue you for that? it may be a little vaine glory, it may be some applause from Princes or people, it may be some emptie airie preferment. To doe the will of the Lord, the worke he hath given you to doe, it is no matter what it is for, a servant must not chuse his worke; I say whatsoever it is, though in never so mean a thing, the greatest excellencie is to do his will that makes us Kings and Princes to him that makes us partakers of the Royall bloud, as Christ...
Christ faith, These are my brothers, and Sister, and Mother, that doe the will of my Father. It is this doing of his will, this action that puts you into a high condition: I see not that Paul was ambitious of any thing but of this, that he might be doing, that he might live a useful, a profitable life, in the 15. Rom. 20. I was ambitious faith Paul, to Preach the Gospel, even where it had never been preached, this is all my ambition to put my selfe upon the hardest taskes: so it should be your ambition to doe some thing for the Church. When you reade the storie of Moses, that He was mightie in word and deed; of David, of the Judges, and the Worthies of the Church, they should be so many incentives to you, to stirre you up to be doing in your place.

But this is not all that we would commend to you at this time, to be men of action, and to observe the opportunities, but there is an other thing, and that is this, that likewise the season comends to you, that is, to fast and pray: as in husbandry, so in the Church, there are certaine seasons of actions, and those seasons must not be omitted. Marke what the course of the Scripture was in every calamitie, in Joel when there was a famine begun, Sanctifie a fast, saith the Lord, call a Solemn assembly; when their is a plague coming, when there are great enterprises in hand, when there is any thing plotting for the advancement of the good of the Church, doe you not think now, that the omission of opportunities are finnes, for you to neglect this dutie, doe you not thinke
thynke the Lord will require it? It is true indeed, it is a business that is not ordinary, it is extraordinary: but do not extraordinary times and occasions call for it?

Againe, is it not evill in such extraordinary cases to omit such an extraordinary duty? As we finde in Scripture, when the Lord would call for fasting, and they did it not: Indeed to turne it to jollity and feasting is another thing, a sinne of a greater nature; but now the very standing still and omitting of this duty is disobedience to the Lord, and to be guilty of the judgements that are upon a people, I say the standing still and not hastening to the gappe: What shall we say then of those that resist this course, and thrust men out of the gappe? Consider it therefore seriosly, this is a speciall duty required, the season lookes for it that we should humble our selves before God.

Againe, there is one thing more that wee will speake of, but in a word, that is, that every man for his owne particular renew his speciall Covenant with God concerning the amendment of his life in particular: for I finde that in all times when the Lord hath stretched forth his hand against a Church and Nation, that this hath beene required, that they should come and enter into a Covenant with God: You shall finde that Aza did it, 2 Chron. 16. that Nehemiah did it, that it was done in Jeremiahs time, when they had warres in hand: Wee have many examples of it in Scripture, every man did it; and because every man could not come to doe it personally, the head did it.
it for the rest. I say the Lord lookes for this from every man in private, that he should doe this in a particular manner, to consider what have I done amisse in my life? what have I done to provoke the Lord? What finnes of commisjon, and what of omission? Have I beene colde and lukewarme? Have I beene too much conformable to the times? For this is it that brings judgement upon a people: the Saints when they are not zealous, when they fall from their first love, may helpe forward a judgement as well as grosse finners, yea and more too: let every man therefore stirre up himself to doe his dutie. In a word, wee should strive and contend for the advancing of Christ's kingdome, for the furtherance of the Gospell, for the good of mankinde, for the flourishing of the Church, wherein our owne good consisteth, and we should doe it earnestly, wee should contend for it, contend with God in prayer, contend with our Superiours by intreaty, with our adversaries by resistance, with colde and lukewarme men by stirring them up, by provoking one another to good workes. These are the workes that we exhort you to, and thus you shall be assured you have faith that workes by love. Learne this, to joyne these together.

And so much shall serve for this time, and this Text.
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**ERRATAS.**

**Part 1.** Page 31 line 10 for if say, read I say. page 55, line 4 for insufficition, reade testification. p 59, line 12, for the thing, r the next thing. p 75, line 27, for yearnes, r yearnes p 76, line 6, for the use, r that use. p 109, line 25, for heard of, r heard in. p 113, line 23, for to serve, r to serve him. p 113, line 26, for have no hope, r they have no hope. p 125, line 8, for believe this, r believe for this. p 130, line 25, for be steed, r least bud. p 136, line 20, for eysther thy soule, r eysther for thy soule.

**Part 2.** Page 23, line ult, blot out bis. p 25, line 7, blot out for. p 49, line 9, for worke, r worker. p 72, line 18, for 3 use, r use. p 76, in the margine, blot out Vre 4 p 85, line 22, for w. r. was by. p 86, line 1, for eysther. selves, p 88, line 18, for within, r in. p 132, 9, for faith, r. joy p 144, line 18, for or, r. see. p 158, line 25, for shing, r use. p 166, line 23, blot out that. p 165, line 20, for conclusions, r turnings. p 197, line 23, r: God sayeth thee for this end. p 197, line 19, blot out use. p 198, line 10, for weekned, r weaned. p 198, line 21, for indulent, r indulgent. p 199, line 14, for except r. expect. p 202, line 10, for thy r. their. p 208, line 19, for certainty, r. captivity. p 212, line 13, or faith will, r faith he will.

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