The water of life flowing forth, for the refreshing of thirsty sinners.

Wherein is set out,

Christ's earnest and gracious invitation of poor sinners to come unto the Waters.

His complaining expostulation with the ingratitude and folly of those who neglect so great salvation.

His renewed solicitation, with all earnestness, and the most persuasive arguments to allure thirsty sinners to come to Christ.

In several Sermons,

Preached at Covent-garden on Isa. 55.1,2,3.

By Obadiah Sedgwick, B.D. and late minister of the Gospel there.

John 7.37.

In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink.

London,

TO MY
BELOVED FRIENDS,
The Inhabitants of
Covent-garden.

Beloved Friends,

Now present to your view what I once delivered in your hearing. It is a singular advantage, that the eye may second the ear, in such things as may help the soul. I have desired to do good both ways, not so much fearing censure, as studying to edifie. This may Preach unto you when I cannot, yea, when I shall be no more. When these Notes were perused and read unto me, I could willingly have given unto them, Antoninus his title, Notes for my self, but when I considered that here was a Fountain opened, I durst not but leave it for common use.

A 2
farre any of you have been wrought upon by these entreaties of the Gospel, which have wooed you, I leave it to your selves to examine; I have only this to say, it was my hearty desire of your eternal happiness that first put me upon this Argument in Preaching, and the like desire hath engaged me to present the same again unto your second thoughts: And why should not the life of your souls be much more precious in your sight then in mine? If this second tender of such gracious offers shall finde acceptance with you to a closing with them, it will adde a new life unto your dying friend. God hath been pleased in mercy to lengthen out the day of grace unto you, by the successi- on of an able and faithful Pastor, who renew- eth these Gospel offers to you, I beseech you do not give him occasion to complaine that such precious commodities do stand upon his hands, that he can have no vent, for Grace, nor Gospel, nor Christ, nor any thing that is Evangelically sav'ing: This will provoke God, either to take away his Candlestick, or to take away the pow- er of his Ordinances, and withdraw his Spirit from striving any more with you. It must needs be
be very sad with any of you, to stand all the day idle in the Market-place, & I am sure when you shall be called to an account for it, you cannot say, it is because no man hath hired us. Think seriously of it, how grievous it will be to any of you, to come a day after the Faire, a day after Grace; I beseech you therefore in the bowels of Jesus Christ hearken to the last Exhortation, and the last offer in the Bible, *Whosoever will, let him take the water of life freely*; which that you may do, shall be the earnest Prayer of

*Your affectionate friend*

*and servant,*

*Obadiah Sedgwick.*
The Contents of the Chapters.

Chap. 1. *That Jesus Christ is very earnest and importunate with thirsty sinners to come unto him.*

Chap. 2. *There are waters for thirsty sinners, and every one who is thirsty may and ought to come to Christ.*

Chap. 3. *The poorest sinner may come to Christ.*

Chap. 4. *The poorest sinner shall fare exceeding well if he will come to Christ and buy of him.*

Chap. 5. *All the good which sinners do need, is to be bought of Christ upon gracious termes, at the cheapest rate, at the lowest price.*

Chap. 6. *All the good which Christ doth offer, and all the gracious termes upon which Christ doth offer, are yet sometimes slighted, and refused by some sinners.*

Chap. 7. *Sinners are earnestly labouring and trading for vaine and unprofitable things, when and though the great things of Christ are graciously offered to them, but this is an exceeding folly in them.*

Chap. 8. *All the costs which men lay out, and all the pains which they do take, even for salvation, from any thing without Christ, or in any other way then Christ's way, they are utterly fruitless, vain, and lost.*

Chap. 9. *That Jesus Christ is pleased sometimes to renue his gracious...*
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gracious offers towards them who have refused his gracious offers.

Chap. 10. Jesus Christ doth not only make gracious offers unto sinners, nor doth he only renew gracious offers to them, but also he is very earnest and importunate with sinners seriously to hearken to him in his gracious offers.

Chap. 11. That good indeed will come to sinners upon hearkening and coming unto Christ.

Chap. 12. That there is a very field of Blessings, and a very Paradise of Delights for that soul that comes in to Christ.

Chap. 13. That soule shall live that comes to Christ.
THE FOUNTAINE OPENED

ISAIAH 55. 1, 2, 3.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eate, yea come buy wine, and milke without money, and without price.

Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not: Hearken diligently unto me, and eare ye that which is good, and let your soul delight it self in fatnesse.

Encline your care, and come unto me: heare and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David.

These three Verses contain in them three things viz.

1. An Evangelical invitation (Come ye) wherein are observably,

   First, The persons invited, and they are, 1. Sitientes (they who thirst) 2. Indigentes (they who have no money).

2. The matter of the invitation (Come ye to the waters, Come ye, buy and eate, yea, come buy wine and milke) Here is all need-
full good, and here is all suitable good: Waters, for the thirsty, Bread, for the hungry, Milke, for the weake, and Wine for the strong. Jesus Christ is an only good, and he is an universal good.

3. The manner of the invitation, and that is fourfold.

1. Earnest: (He that thirsteth)
2. Serious: (Come, come, come, buy, and buy.)
3. General: (Every one that thirsteth)
4. Gracious: (Buy wine and milke without money and without price.) There is much good to be had, and at a very easie rate, Jesus Christ and the things of Christ, they are above price, and without price.

2. A complaining expostulation (wherefore do you spend mony for that which is not bread, and your labour for that which satisfieth not.) Here you have charged on sinners, 1. Their neglect. 2. Their folly. God offers unto them all good, and freely and which would assuredly satiate and save them, but they passe it by: and foolishly pursue lying vanities, feed on husks, spend themselves, lay out their dayes and strength for that which is not bread (for that which concerns not their eternal life) and for that which satisfieth not (which will never give rest nor comfort.

3. A renewed solicitation or entreaty: O how good is God, to offer spiritual good to sinners! O how patient is God even to sinners, who neglect the offers of his Grace! O how kinde is God, to offer peace and mercy more then once, to unworthy and unkind sinners! He treats with them again (in the latter end of the second and third verses).

And this renewed Treaty

1. Is very vehement: (Hearken diligently, incline your ears, hear.) As if he should have said, yet hear, yet hearken, hearken; regard my offer, regard it, regard it.

2. Is very perswasive: would ye not eate that which is good? (why, Hearken unto me, and eate ye that which is good) would you not have your souls (your precious souls) to live? (why then heare, and your souls shall live). Would you not have your souls refreshed with the best and fullest enjoyments? why then hearken (and let your souls delight itself in fatnese.)

3. Is very satisfactory, for they might object, How can these things be brought to passe? what security shall we have? why, faith God (I will make an everlasting Covenant with you, even
the sure mercies of David: I will give you my bond for it; All this which shall be as surely made good, as the mercies which I performed to my servant David.

Thus you have the Logical distribution of these three verses:
Now follow the Theological Observations which may be principally collected from every of them.

From the first Verse there are five observable propositions.

1. That Jesus Christ is very earnest and importunate with thirsty sinners to come unto him, Ho, Come, come, come.

2. That there are waters for thirsty sinners, and every one that is thirsty may, and should come unto them, every one that thirsteth come to the waters.

3. That even the poorest sinner may, and should come to Christ; be that hath no money.

4. All spiritual good comes to us, when we come to Christ; bread, and wine, and milk.

5. All the good which poor sinners need, is to be had from Christ, upon gracious terms, at the lowest price, Buy without money, and without price.

From part of the second verse, these Propositions are observable.

1. That all the good that Christ doth offer, and all the gracious terms upon which Christ doth offer, are sometimes slighted and refused by some sinners, they spend their money for that which is not bread.

2. That sinners are earnestly labouring and trading for vaine and unprofitable things, when the great things of Christ are offered to them, spend their money for that which is not bread.

3. All the cost which men lay out, and all the pains which men do take even for salvation from any thing besides Christ, or in any other way then Christs way, are utterly fruitlesse, vain and lost, they are not bread, and satisfy not.

From the latter part of the second and third verse, are these Propositions.

1. That Jesus Christ is pleased sometimes to renew his gracious offers towards them who have refused them.

2. That Jesus Christ doth not onely make gracious offers, and renew them, but he is also very earnest and importunate with them to hearken to him; Hearke diligently unto me.
Spiritual thirsting, what it is.

CHAP. I.

Begin with the first Proposition from the first verse, which is this.

That Jesus Christ is very earnest and importunate with thirsty sinners to come unto him.

Two passages in the Very Text do cleare this.

1. That particle (Ho,) which signifies an exclamation, a crying out, such a noise purposely made, that men should take notice, special notice of a business, a loud cry, to awake us to a special attention, and regard.

2. The multiplication of the Call, Come, Come, &c. John 7. 37. In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me and drink. So Rev. 22. 17. Let him that is a thirst come.

When you have any persons (expressly) mentioned in Scriptures. These are the men that are (chiefly) concerned either in a command, or in a threatening, or in a promise, or in an invitation.

For the opening of this assertion, there are three things unto which I would briefly speak.

1. What is meant by him that thirsteth.
2. Why Christ is so earnest with him to come.
3. Then the useful Application.

SECT.
SECT I.

What is meant by him that thirsteth? There is (you know) a two-fold thirst.

1. Corporal, which is the natural appetite of the stomack, after that which is moist and cooling.

2. Spiritual, which is the supernatural appetite of the soul after heavenly things, which are proper for the relieving, refreshing, and satisfying of the wants and desires in the soul.

In a man thus spiritually athirst, there are seven qualities in reference to spiritual objects answerable to those in a man naturally athirst in reference to corporal objects.

1. Emptiness. Natural thirst flowes from emptiness, or want of what is cold and moist: He who is spiritually thirsty, is one who is spiritually empty: He wants a Christ, and wants a reconciled God, Pardonin: Mercy, Renewing Grace, Comfort, Joy, Peace, all: Paul was empty, In me there dwells no good: The Pharisee was full, but the Publican was empty; God be merciful to me a sinner.

2. Exquisite sense: Even a very painful sense; Thirst is always accompanied with feeling and pain: The veins do so Exquisite sense. suck, and pull, and draw, for cooling and moistning, that the stomack is exceedingly sensible, and pained, and distressed. So he who is spiritually thirsty, he is very sensible of his spiritual wants, painfullu sensible, no rest nor quiet in that condition: And therefore he is said to be heavy laden, and his soul (many times) is ready to faint and fail within him: My soul fainteth for thy salvation, mine eyes fail for thy Word, saying, when wilt thou comfort me, Psal. 119 81, 82.

3. Peculiar cares and thoughts. Thirst raiseth thoughts, and confines the thoughts: All a man's thoughts in such a condition, Peculiar cares they are for water, to cool and refresh him: Give us water to drink, said the thirsty Israelites to Moses. So when one is spiritually athirst, all the thoughts and cares of his soul are for heavenly things: How he should get Christ, and how he may be delivered out of a wretched condition, and how his conscience may be pacified, and how his poor soul may be saved, Acts 2 37. What shall we do? Acts 16 30. What shall I do to be saved?

4. Wonder.
4. Wonderful impatience, Exod. 17. 3. The people thirsted for water, and the people murmured, and said, wherefore is this water? And thou hast brought us out of Egypt to kill us, and our children, and our cattle with thirst? A man cannot well bear the injury done to his name; the wound that is bleeding in his conscience, nor the thirst that lies upon his spirit; Give me children or else I die, said Rachel. O Lord give me Christ, shew me mercy, look graciously on my soul, I cannot live without life. Thy favour is life, and thy Christ is life, Judg. 18. 24. Micah said, ye have taken away my gods, and my Priest, and what have I more? and what is this that you say unto me, what ailest thou? So faith the thirsty soul.

5. Vehemency of desire: We say that hunger and thirst are the strongest of natural appetites, for by them our nature puts out all her strength for her preservation when it is extremely strengthened: A man who is spiritually athirst, his desires after the things of Christ are not flat, and low, and dull, but high, and strong, and servent, Psal. 42. 1. As the Hart panteth after the water-brooks, so panteth my soul after thee, O Lord. Verse 2. My soul thirsteth for God, for the living God, when shall I come and appear before God, yea What vehement desire? 2 Cor. 7. 11. this is a kinde of violent motion: Desire at the utmost, Psal. 119. 10. With my whole heart have I sought thee; this is expressed by longing, Psal. 107. 9. he satisfieth the longing soul.

6. Diligent endeavour: The man that is athirst, cries out for drink, and runneth out for water (Their Nobles have sent their little ones to the waters: They came to the pits, and found no water, &c. Jer. 14. 3.) He that is athirst runneth up and down, digs in one place, and tries in another place that he may finde water to refresh him, Psal. 41. 17. When the poor and needy seek water. So he who is spiritually athirst, he is longing, and he is complaining, and he is acting, and labouring, and trying at every pit, at every Well, at every Ordinance, he will pray, and read, and hear, and confer: he is at every poole, he is in every way of God, if so be at length he may meet with, and drink of the water of life. As the Church, Cant. 3. 1. I sought him whom my soul loveth, I sought him, but I found him not. Verse 2. I will rise and go about the City, in the streets, and in the broad ways, I will seek him whom my soul loveth.
7. Constant languishing: Natural thirst will not off, till you get water, delay doth but increase the thirst the more: It will not be quenched by any thing you say or offer, till the appetite goes on and provokes you; So he who is spiritually athirst, his desires after heavenly things, are fixed, and settled, and constant; they will and do continue until the soul can come to drink of spiritual waters. Nothing will satisfy and quiet, and put an end to this thirst, but Jesus Christ, but mercy and grace obtained and enjoyned; I will not let thee go (said Jacob) except thou blesse me, Gen. 32. 26. Our eyes wait upon the Lord our God until that he have mercy upon us, Psal. 123. 2. You read of blinde Bartemew, who was so desirous of sight, though they bid him hold his peace, yet he would not, but cried out the more, Jesus thou Sonne of David, have mercy on me, &c. So, &c.

Thus you see what is meant by him that thirsteth; Namely any sinner thoroughly sensible of his spiritual wants, and earnestly and constantly longing after the waters of life: And this is the sinner to whom Christ faith, Ho, every one that is athirst, let him come to the water.

SECT. II.

Why is Christ so earnest with thirsty souls to come unto him, &c?

Because

1. There are no sinners which do need more encouragement to come unto Christ, than these who are rightly and painfully sensible of their spiritual condition and wants.

First, No persons in the world are so sensible of their sinnes, as these are, nor of Gods displeasure.

Secondly, No persons are so broken in conscience, as these are, that feel such heavy burdens.

Thirdly, No persons have such workings of unbelieving, fear, and doubts, as these have.

Fourthly, no persons are more apt solemnly to dispute the good will of Christ, the intent of his promises, the articles, and conditions of Christ, the freeness on Chrifts part, and incapacitie and
and unworthinesse on their own part, as these.

5. No persons are more apt to be deluded by the suggestions of Satan; To have very hard thoughts of God's mercy and love, and to look only on the justice of God, and on the Covenant of works, as if their life were bound up therein: And therefore no marvel that Christ is so earnest, that he cries out Ho, every one that thirsteth.

2. Christ is a very tender Christ, and a very faithful Christ: None is so full of pity and compassion as Christ; the very bowels of mercy are in him: He shewed tender compassion to distressed bodies; certainly he hath much, nay he hath more compassion for distressed souls: And are not the souls of thirsty sinners, diseased souls, which if Christ helps not, will despair and die for thirst? As Hagar and her child had perished in the wilderness, if God had not opened her eyes to have seen a Well of water, so, &c.

Besides, this is a proper time, and here is a proper object, for Christ to be faithful to perform the work for which he was anointed, which was, Isaiah 61. 1. To preach good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, and to fill the hungry, and to satiate the thirsty and weary soul. Christ was anointed to fill the hungry, to satiate the weary, to refresh the thirsty; and verily not a soul shall be lost by any neglect on Christ's part.

3. And who so fit to come to Christ, and to the waters by Christ, as thirsty sinners? The full soul despiseth the honey-comb, any bit is sweet to the hungry; the Well's of water are nothing to him that is already filled; but a drop of water is precious to the thirsty, verily less than this is not a fineness, and more than this Christ requires not, when the sinner is rightly sensible of his need, when he sees that there is no water of life to be had, but in Christ, when the desires of his soul are after Christ; why, that man is fit for Christ, and no man is ready for Christ, but Christ is as ready for him; he that is athirst, is willing, and Jesus Christ beforehand sets out his willingness, let him come and take of the water of life freely.

sect.
You see here, that the importunate commands, and the loud proclamation is to the thirsty (Ho, every one that is thirsty, let him come) O what a mercie is this to have the voice of mercie; Nay, to have the call of mercie, the invitation, the earnest invitation of mercie! What confidence may a poor soul gather from this, that Jesus Christ calls it by name? and is so importunate with it to come unto him, and provides waters of life for it? What kindnesse and tenderness is there in Christ that he takes notice of our wants, and of our very desires, and is so graciously ready to encourage, and help the thirsty sinner.

In the first place therefore, let us examine our selves whether we be spiritually thirsty sinners, yea or no. You see here is a Proclamation set out for you, and here is an invitation of you to come unto the waters.

There are three sorts of sinners;
1. Some who are not thirsty at all.
2. Some who think they are spiritually thirsty, but they are not truly so.
3. Some who are really thirsty, but think they are not so.

There are some who are not spiritually thirsty at all: And there are four sorts of these.
1. Full souls, persons filled with self-sufficiency: They are like Laodicea, that was rich and increased, and had need of nothing. They have a righteousness of their own, as the Jews, and see no need of a Christ, of mercie, of renewing grace, they can make their own peace, and never want Christ nor Faith. A full soule sees all in it self, a thirsty soule sees all in Christ. O these men, who can in this sense also, drink water out of their own Cisterns, who have no need nor want of a Christ, who never were distressed, never were pained with the sense of their spiritual nakednesse and wretchednesse, they never were thirsty sinners.

2. Carelesse and negligent sinners, who come not to the Wells of salvation, who regard not the waters of life, who make nothing
Discoveries

2. Men of eager desires after the world, who are thirsty for worldly things (who will shew us an' good? Psal. 4. 6.) whose hearts are set on things below, their great desires are to be rich and great in the world. Why? As it is impossible to love God, and to love the world (if any man love the world, the love of the Father is not in him, 1 John 2. 15.) So it is impossible to thirst for Christ, and to thirst for the world. That young man, who thirsted so much after the world, he did not, neither would he thirst after Christ. All the soul is taken up with that after which the soul doth thirst; And therefore if your hearts are thirsting, if insatiably let out and longing for earthly things, there is no thirsting after Christ. 1. Some complain of too much water. 2. Strive to stop the Springs and Wells, refuse to drink of the waters of life freely offered, because their desires are carried after worldly things.

3. Contemners and refusers of the waters of life: Christ is offered, and mercy is offered, and pardon and life is offered, and they refuse it.

4. Such as have only a natural or occasional desires of good things, at a sermon, in conference, in a sickness, in a danger, in fears of loss, and of death: Then they see their fainnes, and desire a Christ, to save them, to make their peace, to get God reconciled. But these desires are off again, they last not, they are not
Ike a natural thirst which still holds on, and increaseth, changeable desires are false. Not Christ, but themselves desired.

2. *Such whose desires are very low and weak*: Nothing in comparison to earthly things; faint and indifferent; and can live well enough without Christ, or grace, &c. Pray, as if they prayed not, seek, as if they sought not, not pressing and striving with God; not wrestling and striving with him. Are thirsty men indifferent for water.

3. *Such who are frequent in complaints, but nothing in endeavour*: complain of hard hearts, and unbelieving hearts, and dull hearts, and mindless hearts, to a Minister, to a friend, &c. But never put out themselves, lie not at the Poole, never stirre their hearts, never improve opportunities of grace for Christ, for help and strength: do thirsty men do this, Prov. 13. 14? The soul of the sluggard desireth, and hath nothing, Prov. 21. 25. The desire of the slothful killeth him, for his hands refuse to labour: thou thinkest thou shalt be saved because thou desirest Christ, &c. but this will deceive thee, because thou labourest not.

4. *Such who can be satisfied without spiritual waters*: you have some men that sometimes seem to be earnest for heaven, and the things of heaven, for Christ and the things of Christ; they cry out, and they enquire, and consult What shall we do to be saved? They are importunate in prayer for Christ, and for mercy, &c. And on a sudden all these troubles, enquiries, and pains are silenced, and composed and gone! But how come they to be so? Have they got possession of Christ? No: Possession of mercy? No: Possession of God's favour? No: Possession of renewing grace? No: What is the cause then of this quietness? Surely their troubling consciences are now grown quiet consciences. The guilt of their sins ceaseth to wound and vex them for awhile, and therefore their distresses are at an end. No more need or use of Christ. As the sea, though it be the sea still, it doth not rage still, because the wind and storms do not blow still: and by this it appears that they are not indeed spiritually athirst: for, as, if a man be really athirst, nothing fills and quiets that appetite, but water; so if a man were indeed spiritually athirst, nothing would fill, satisfy, content...
tent and quiet his soul but the waters of life, nothing but Christ, nothing but God's favour.

3. There are some who are really athirst; there is in them a spiritual thirst indeed. Now there are six signs or evidences of a really spiritual thirst:

1. If one be indeed spiritually athirst, The water of life is very precious to him: that man hath high thoughts indeed of Christ, he under-values all other things, and superlatively values Christ, prizes Christ above all, and will part with all for Christ, Cant. 5. 10. My beloved is the chiepest among ten thousand, verse 16. He is altogether lovely and desirous. Phil. 3. 8. I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord; I do count them but dung that I may win Christ.

Verse 9. And be found in him. See the like in David, Psal. 73. 25. Whom have I in heaven but thee, and there is none upon the earth that I desire besides thee.

Psal. 4. 6 There be many that say who will shew us any good? Lord lift thou up the light of thy countenance upon us.

Psal. 63. 1. O Lord thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee.

Verse 3. Because thy loving kindness is better than life. Why, when a man is thirsty indeed, nothing is of that esteem with him as water: His gold, and silver, and lands, and house shall go for water, to quench his thirst; so he that is spiritually athirst, he hath that high esteem of Christ, and Divine favour, all are nothing to them, and all shall be forsaken which are inconsistent with them: He will come up to the price, as he in the Gospel, would all, and bought the pearl.

2. If a man be indeed spiritually athirst, the water of life is pleasant to him, above all other, and refreshing of him. The Gospel is a sweet favour, and Christ is sweet, and pleasant.

You read of Samson, that when he was ready to die for thirst, God clave an hollow place in the jaw of that bone which he had, and there came water thereout; and when he had drank, his spirit came again, wherefore he called the name thereof Enbaggore (that is) the Fountain or Well of him that called or cried, Judg. 15. 18, 19. So when a person is indeed spiritu-
Chap. 1.  **Spiritual thirst.**

spiritually athirst, and God lets out the water of life, gives him to drink of the water of that Rock which is Christ; when God answers his desires (There is the Christ, There is the mercy, there is the peace which you have so thirsted after)O how sweet is Christ to this thirsty soul! How sweet is that mercy, and that peace, to his taste sweeter then the honey and the honey-comb. This time he will never forget, Psal. 13.-5. *I have trusted in thy mercy, my heart shall rejoice in thy salvation.* Verse 6. *I will sing unto the Lord, because he hath dealt bountifully with me.* Psal. 63. 5. *My soul shall be satisfied as with marrow.*

So the Church, which after all her longing, and enquiring, at length she found him whom her soul loved? Why? faith she, *I kept him fast, and would not let him go,* Cant. 3. 4. O first others make nothing of Divine favour, of Christ, of the Gospel, of the Ordinances of Christ, they have no relish nor favour to them or with them, but all these have a pleasant taste; give out a most sweet content to a thirsting soul: Christ Jesus and mercy is precious, the rejoicing of their hearts. As the great Prince who drank but ordinary common puddle water, when he was greatly athirst, professed that he never drank water nor wine more pleasing unto him before: so Christ, and the Ordinances of Christ, and answers of Grace, and peace from Christ, they are the rejoicing of the soul, the life of the soul, the only pleasing pleasures and refreshings of the soul of every one, who is indeed spiritually athirst.

3. If a man be indeed spiritually athirst, he *is humbly thankful for the very drops of the water of life.* As if one were indeed naturally athirst, and you give him but one cup of cold water? why, he thanks you, and blesses you; And I shall remember this kindness of yours (faith he) as long as I live. So is it if one be indeed spiritually athirst, he is exceeding humble, and he is exceeding thankful, *The dogges eat the crumbs which fall from their masters table.* She would be thankful for one crumb of mercy in like manner; if the Lord give in but one glimpse of his favour, but one beam of Christ, never so little of Christ, never so little of Faith, never so little of mercy: Nay, were it but any good hope of these, the thirsty soul is thankful, and blesseth God who begins to open the fountain, who begins with drops of favour and grace.

4. If:
4. If a man be indeed spiritually thirsty, nothing satisfieth him but enjoyment: Although his desires be earnest, yet he is not satisfied; his complaints be many, yet he is not satisfied: his endeavours be great, yet he is not satisfied: He enjoys the means for the water of life, yet he is not satisfied; he hath the promise of enjoyment, yet he is not satisfied; he must have Christ himself, he must appear before the God of gods in Sion; he must hear the joyful sound; he must taste how good the Lord is, Say unto my soul thou art my salvation. Psal. 119. 132. Look thou upon me, and be merciful, as thou uenest to do unto those that love thy Name. It is the enjoyment of the person himself, which the woman desires: He that is rightly athirst, desires Christ, for Christ, and all the Ordinances are desired in a subservient relation unto Christ: And all duties are performed for to enjoy Christ. He rests not in Ordinances nor duties.

5. If a man be indeed spiritually athirst, a little will not suffice him: a little water will not suffice when one is thirsty, but that little makes the man to languish for more. A Christian thinks, could I but get some hope that God would be my God, that mercy should be mine, that Christ would be mine, I should then be at rest; But when he hath got those hopes, he is not at rest: O but could I yet have an enjoyment of God in Christ, then I should be satisfied; And when he hath got that, he is not yet at rest; But could I take but fast hold of Christ; But could I be assured that Christ were my Christ: Neither yet is he satisfied, but could I be fully assured; nor in this doth he rest: But might I for ever be assured! But might I fully enjoy Christ alone; But might I be with my Christ in heaven. O first: The spiritually thirsty soul is never satisfied with that which satisfies, until it can fully enjoy that which satisfies: One sweet taste begets the desire of another, and that another. Paul faith I have not yet attained. Grace, more Grace, nor all Grace will not satisfie it, till all Grace be turned into Glory. Any being in Christ, assurance of being in Christ, growing in Christ, all this will not satisfie till we come to be with Christ for ever in heaven: And all that God gives and manifests of himself in this life will not satisfie us untill we enjoy himself in perfect and eternal blessednesse.

6. If
6. If a person be spiritually athirst, he thinks the time long until he may drink of the waters of life, Psal. 119, 81. My soul longed for thy salvation. Ver. 82. Mine eyes fail for thy word, saying, When wilt thou comfort me?

Psal. 6. 2. Have mercy upon me, O Lord, for I am weak, O Lord heale me, for my bones are vexed. Ver. 3. My soul also is sore vexed; But thou, O Lord, how long? The poor thirsty sinner goes from one Ordinance unto another, from one Well unto another; and if the water come not out, he goes home and sighs, and weeps, and cries out, as David, Psal. 13. 1. How long wilt thou forget me, O Lord, for ever? How long wilt thou hide thy face from me? Ver. 2. How long shall I take counsel in my soul? having sorrow in my heart. He thinks every hour a week, and every day a year; and still he attends, and still he prays. O that God would shew me mercy, O that God would give me Christ, O that God would give me an answer of peace; O when will God deal mercifully with my soul? when shall my desires be answered? when shall my longing, thirsty soul be satisfied?

SECT. IV.

Here is a word of comfort unto all spiritually thirsty sinners this day: There be four comforts which may refresh your souls.

1. The way is open to Christ, and you are on the way to him: you are in Christ's commission: you see you may come to the waters and drink: you are the persons on whom Christ hath a tender eye of compassion: The bruised reed, the heavy laden. The thirsty souls are the particular objects of Christ's tender compassions.

2. You have that held out unto you which may encourage you to come to Christ: Mark, how he provides waters for you, and mark how earnestly he invites you: and mark how graciously he encourageth you to come and drink, come and take the water of life freely.
3. You have the real beginnings of a spiritual life in you: This thirst comes from spiritual life, although you know it not. These thirstings are nothing else but the longings of precious faith within your heart: As new-born babes desire the sincere milk of the Word, &c. 1 Pet. 2. 2. The little living babe desires the breast, and did it not live, it could not so desire the breast. True grace lives in desire and thirstings for grace, and so doth true faith in thirsting for Christ, as well as in rejoicing in Christ.

4. Your thirstings are not in vain: There are waters for you, and enough in them to fill you, and you shall have them: Blessed are they that hunger and thirst after righteousness, for they shall be filled, Matth. 5. 6. Here are four sweet comforts for you in this one verse, you are blessed who do thirst, every one that thirsts is blessed, you have a promise that you shall be filled, not sup, or taste, but be filled; and Christ himself pronounceth this blessing, and gives you this promise. He who is Truth itself, the Amen, and in whom all the promises are, Yea and Amen. You are in a blessed condition for the present, and you are assured of filling and satisfying for the future: As David spake of trusting, that say 1 of thirsting, Psal. 36. 8. They shall be abundantly satisfied with the fulness of thy house, and thou shalt make them drink of the river of thy pleasure.

But here it is objected by some tender and doubting souls; These comforts belong not unto us, because our thirstings are not right thirstings: Why so? for,

1. They are not strong and earnest desires.
2. They are not so vehement as heretofore.
3. Sometimes they are strong and high, but many times they are but weak and low, and faint.
4. God as yet hath not answered us in satisfying our souls, which he would do, if so be our thirsting desires were right.
5. However the answers are so little, that our thirstings still abide with us.

I shall endeavour briefly to say a few things to these scruples.

You say that your thirstings are not right spiritual thirstings, because they are not strong, and earnest, for so are spiritual thirstings.
To this I answer.

1. If this be really so, then thy thirstings are not right; for there is always strength and earnestness of desires in spiritual thirsts: spiritual thirsts are not lazie wishes, nor indif- rent, formal, lukewarne requests; there is always an edge upon that spiritual appetite, which we call thirsting.

2. But perhaps you are mistaken: whatsoever your present opinion is of yourself; if yet three things may be found in your soul, assuredly you are come unto this spiritual thirsting.

1. If the greatest wants be spiritual wants: Lord God what wilt thou give me seeing I go childless? said Abraham, Gen. 15.2. So Lord what availes me all the world, seeing I go Christless? No want to me like the want of thy self, and of thy Christ.

2. If you will not be denied: I will not let thee go except thou bless me, Gen. 32.26. This shewed that Jacobs desires was If you will not strong and earnest: Let me alone said God to Moses, but Moses would not let him alone, Exod. 32.10. This shewed his desire to be strong and earnest. The woman of Canaan, who renewed and reinforced her request to request, after silence, and after discouragements that shewed her desires to be very strong and earnest; Why? If it be thus with you, that you can and do keep up your suit with God, you keep not silence, nor give him no rest, still your desires are before him; There is not a day but you are crying out, Lord help me, Lord hear me, Lord give me Christ! Why hidest thou thy face, hear, and hearken, make thy face to shine upon my soul for the Lords sake.

Assuredly this is thirsting, here are strong and earnest desires.

3. If you lie still at the Poole: If you be still waiting and If you lie still at expecting; If you still come to the Wells of water, hearkning what God the Lord will speak unto you; when he will answer the desires of your sou's: when you attend him at every dore, and in every going forth of his Spirit, in every Ordinance of Christ, and Grace, and Mercy. Now is it not thus with you? Have you no wants upon you, no special wants? And are not those your spiritual wants? And do you not make to God for this supply? will you be denied? can you be so contented? Are you not still wanting, and looking up, and hearkning.
Objections

2. Object. But our desires and thirsts heretofore have been exceeding vehement: O, what supplications and strong cries, and tears, and wrestlings! But thus it is not with us at present; and vanishing thirsts are no true thirsts.

Sol. 1. You must distinguish (if I may so express my self) twixt Legal thirst and Evangelical thirst.

The Legal thirsts are those vehement and passionate desires, raised in a sinner from the exquisite sense of guilt and wrath in the conscience, and they are like the thirsts of a man in a fever, very violent and impatient: O, this sinner cries out for Christ and mercy, I cannot be eased without them, and I shall be damned if I have them not.

Evangelical thirsts.

The Evangelical thirsts are strong and serious desires, and these are raised by faith, and grounded upon the promises: and these are like the thirsts of a man in health, which are fervent, but not so turbulent, because he knows where waters are to quench his thirst. Perhaps heretofore thy thirsts were only legal thirsts, thirsts only of anguished conscience, thirsts only for ease (thou wafft in a fever, thou wafft on the rack) and thou wafft earnest for Christ and Mercy; but all these came from self-love: And indeed thou didst look on these only as means of present ease, not as cures of thy sinful condition, but only as helps out of thy anguished condition. But are there not now in thee other thirsts, Evangelical thirsts, earnest desires after Christ and the things of Christ, from a clearer manifestation of the excellencies of Christ, and of the riches of Grace in Christ? and of the promises to give these to the soul that seeks them early and diligently. If there may be found in you, although they have not in them so much turbulency and sensible vehemency, yet they are the best kindes of spiritual thirsts in their nature; and in their end; these come from a principle of life, and these carry you out to Christ himself for himself.

2. That our thirsts are not such as heretofore, this may arise either from, 1. A real decay and distemper. 2. Or particular answer. 3. Or necessity of a progresse to fuller enjoyments.

Evangelical thirsts.

1. Sometimes our spiritual thirsts are not such as heretofore;
Because there is a spiritual decay and distemper in us: there is some disease and distemper in the soul: Sicknesse weakens the appetite: your hearts may be lustful after forbidden fruit, you may be liking some sinful lusts and objects; and then no marvel that your spiritual thirst is altered, Christ, and the things of Christ are not of that wonted relish with us, nor esteeme with us, whiles we suffer sinful affections and desires to please and content us; as sweet savours puts the mouth out of relish: or perhaps your hearts are ensnared with worldly objects, you are fallen into the sea, tumbling in earthly pleasures, or too eagerly pursuing earthly profits; and these things will certainly dull, and weaken, and abate your thirsting after spiritual things; as feeding upon trash takes away the appetite to wholesome food.

Or else you are fallen into spiritual pride, conceitedness, fulness; & this will breed slackness and negligence towards spiritual Ordinances and Commissions: And hence ariseth an universal weakness in all the spiritual frame both of grace and affections. Now if all these, or any of these should be the cause of the alteration of your spiritual thirsts, verily you have cause to be humbled, and to repent, and speedily, and earnestly to seek unto the Lord to recover you out of these snares of the Devil.

2. But sometimes our spiritual thirsts are not such as here- Before, because of divine and gracious answers. God, hath vine and gracious answers, heard the desire of your souls, and granted the spiritual mercies which your souls longed for: you have found him whom your souls have loved and sought, Cant. 3. 4. and you have found mercy, and peace: God hath spoken peace unto you, and shewed mercy to you: And now who should wonder that the stone (when it is come to the center) should rest? Return unto thy rest. O my soul, for the Lord hath dealt bountifully with thee, Psal. 116. 7. When the thirsty man hath found water, and drunk freely of it, his thirst is flacked; when you come to the enjoyments, now you have cause of delights and joy and blessings; as, when you were in your wants, you had reason of faith and thirsting.

3. And lastly, The thirsts of a Christian must be universal, and not only particular: Although you do not finde such a thirst, The thirsts of a Christian are universal.
Objecions of doubting souls

Chap. 1

thirst as heretofore to one and the same spiritual object; yet if
the thirst be now converfant about another spiritual object
(perhaps) more proper and fuitable to your age and condition
in Christ, there's no prejudice to you at all: When one is an
infant, his desires are for milk, and when he is of more age,
his desires are for meat, but still the desires are for preservation
of life: when one is in health, his desires are for one thing, and
when he is sick, his desires are for another thing, according to
his present state and condition. Thus is it with a Christian when
but young and weak: O a Christ, O for mercie, O for com-
fort: But when strong and growing, then as earnest for power
against sins, victory over temptations, strength and sufficiencies
to live by faith to deny himself, to overcome the world, to ex-
alt the will of God, and the graces of Christ passively and a-
ctively: So then the spiritual thirst may still remain strong up-
on the soul, although not so as to one and the same object; for-
as much as the spiritual condition of the soul requires a remov-
ing of the thirst from one to another object, though still on
Christ, yet for several things in Christ for your further en-
joyment and help and perfection.

3. But what think you of my condition, wherein sometimes
my desires for spiritual things are very high and strong; And
at other times very low, and weak, and flat? In thirsting, there
is a constant equality; when doth not the thirsty man earnest-
ly desire waters until he hath water? It is not so with my soul,
therefore my spiritual thirstings are not right.

As the case may be with your souls, your thirstings may be
right for all this: There are divers reasons of the ineq-
ualitie, not onely of actions, but also of affections in persons tru-
ly good.

1. One cause may be the unequal influence of the Spirit of
Christ; who is a prudent and arbitrarie agent, and sometimes
he is pleased to affist, excite, quicken, draw out your hearts
more, and sometimes leffe. And certainly your spiritual af-
fections and desires are stronger or weaker as his influental
presence is more or leffe with you: The ship goes faster or slow-
er, according to the strength or weaknesse of the winde. Thus
it is with the Christian, he is more or leffe in action, and in af-
fection.
rection, as the Spirit of Christ blowes upon his heart and graces.

2. Another cause may be, the unequal use of your faith: your spiritual thirfts ever keep proportion with your faith: If faith be strong they are strong; if faith be weak, they are weak; As Peter upon the water. The more you can believe the promises of God, the more strong and earnest your desires will be; and the lesse you do believe, the more weak will your affections be.

Now the Christian sometimes is more strong in faith, and sometimes he is more distrustful, and hence it is that he is unequal in the measure of spiritual thirsting.

3. A third cause may be an unequal apprehension of our spiritual wants: Of them you have sometimes a more serious, deep, sensible, powerful apprehension, and now your hearts burst out with tears, and prayers, and importunities, and sometimes the personal apprehensions of your spiritual wants are more general, common, flat, and indifferent; and answerable unto those will your desires be. If you had a more constant, fixed, solemn and serious apprehension of the wants either of Christ, or the things of Christ, you would finde a more constant equality of strong affections after them.

4. A fourth cause may be either, the damps of melancholy, or the pressures of temptations which do marvellously interrupt, and disquiet, and distract the heart of a Christian, and keep down the powers and effects of grace for awhile. But then notwithstanding this inequality, there are three things which shew that there is a right thirsting in you.

1. Your thirst holds on still, though not always in the same degree: As Austin said of himself, sometimes I beleaved more strongly, and sometimes I beleaved more weakly, but still I beleved: so the sound Christian can say, sometimes I thirst more fervently, and sometimes I thirst more faintly, but still I thirst.

Psal. 27. 4. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord.

2. When they fall low, yet they rest not there: you search and enquire, why is it thus? you return, and pray, and heare, and never give over until God hath quickned your hearts a gain,
gain, until he hath revived and enlarged the desires of your souls again.

3. Yeas, and they must be satisfied, be they more or lesse, higher or lower, yet, as the river still runs towards the sea, and rests not until it falls into it, so, &c.

4. Object. If my thirstings had been right, God would (ere this) have answered me in the satisfying of my desires: Is not his promise so, That, they who hunger and thirst after righteousness shall be satisfied.

For this remember.

1. It is not for you to set God time: you may be earnest, but you must not be impatient: That God who had goodness enough to make a promise; hath wisdom enough to take the fittest time to performe it. May not a man really thirst, who yet finds no water?

2. Though you have not the mercy after which you thirst, yet it is a great mercy that God gives you an heart to thirst after it. Blessed are they that hunger and thirst after righteousness. It is a blessedness to enjoy, yea and a blessedness to desire.

3. Your waters are sure: Isa. 33. 16. Therefore be not so impatient: Never did any soul die of this thirst: If God faith that you shall be satisfied, you have then reason still to thirst and to condemn your unbelieving hearts, for questioning the promise of God.

4. If God will let you know that your thirsts are truly spiritual, what need you to be angry? and by this he discovers unto your selves the truth of those thirstings, in that, though he delays to satisfy you, yet your hearts continue thirsting until they be satisfied. Cant. 3. 1. I sought him whom my soul loved, &c. Verse 2. I will seek him whom my soul loveth.

Psal. 123. 2. Our eyes wait upon the Lord our God until that he have mercy upon us.

5. The waters will be more sweet unto you.

After your long thirstings, the waters will be poured out upon you, and they will be the more sweet unto you, by how much the longer you have waited for them. O, a Christ at length, and reconciled favour at length, and pardoning mercy at length after many groans, and sighs, and tears, and prayers, and
and waitings, will be as heaven unto your souls: Like raine in season to the thirsty ground: They will be the more prized, the more preserved, the more welcomed, with joy and blessing, and kept with the more care of spiritual improvement, &c.

O but it is so little wherein God answers my thirsting soul: Where is the filling and satisfying?

I answer.

Thy scruples are now satisfied: for, by this it appears that thy thirstings are right, for a little satisfies thee not. O Christian, although God gives not unto thee in this life to fill up the measure of thy spiritual desires, yet he gives unto thee such desires as would extend themselves to the measures of all the goodnesse which he hath promised. There is infinite good which God hath promised, and there is an infinite desire, (a boundless desire, an unsatisfied desire) in the souls of a true Christian, until he attains unto all that wonderful love mercie, goodnesse, happinesse which God hath promised to bestow on him.

But then know that there is a threesfold filling or satisfying of the thirsty soul.

1. A filling of convenience to our particular condition: this is particular, and is the convenient supply of thy wants, and desires: God so fills and satisfies you this way, that you may still hunger, and still thirst: He doth not intend in this life, so to fill you, as to take off your desires, but so as to encrease, and enlarge your desires; not as much as you can desire, but so much as is fit for you at this time to whet and keep up your desires.

2. A filling by succession and degrees one want after another: He so fills you, that he is still filling of you; so answers you, that you may be still asking, one draught, and then another draught; if you thirst often, you shall be filled often.

3. A filling of quietation: giving a perfect rest to the desires and motions of the soul; this is universal, compleat, at once and for ever: This filling shall be your filling in glory, where there shall be no want more, and no thirsting more, your souls then and there shall have perfect and everlasting fulnesse and rest.

SECT.
Sect V.

Use 2. Strive to be such thirsty sinners.

Is Jesus Christ so tender unto, and so earnest with thirsty sinners to come unto the waters? Then strive to be such thirsty sinners, whom Christ doth so graciously invite unto himself, and to the waters of life.

For the carrying on this exhortation, I will shew you three things.

1. What the causes are why many sinners are not spiritually thirsty.

2. The motives to persuade us to get this spiritual thirstiness.

3. The means and ways how a sinner may come into this condition of spiritual thirsting.

1. What the Causes are why many sinners are not spiritually thirsty.

There are six principal causes or reasons of it.

1. Ignorance, spiritual ignorance, is the cause why sinners are not spiritually thirsty, we truly say, that Ignorant nulla cupidiss, what we know not, that we desire not. John 4. 10. Jesus said unto the woman of Samaria, If thou knewest the gift of God, and who it is that faith unto thee give me to drink, thou would'st have asked of him, and he would have given thee living water: Mark, she did not ask, because she did not know the knew not Christ, what a gift of God Christ was, nor the living water which Christ had to give: If she had known the e, she would have asked. Sinners do hear of a Christ, and speak of a Christ, but they do not know this Christ, they do not know that Christ is their onely life; their onely righteousness; their onely salvation; their onely peace; their onely hope; their onely help; their onely happiness; that wrath and death are on them for ever, if they get not Christ; That their eternal life lies in their enjoyment of Christ; And hence it is that their desires are not after him, that their souls thirst not for him. We may preach Christ all our days, and you may hear of Christ all your lives; but if the glories of Christ, and the things of Christ be hid from your eyes, if you get not the knowledge of the excellencies of Christ,
Chap. i. 

answered

Christ, your hearts will never break out into longings and thirstings.

2. Unfensiblenesse of heart: Spiritual unsensiblenesse is the reason why sinners have no spiritual thirstiness, they are unsensible of their sins and sinful condition.

'Tis true! men will say that they are sinners.

But it is one thing to say that we are sinners, and it is another thing to be rightly sensible of our sins.

There are three things in a right sense or apprehension of our sins.

1. It is personal: the sinner sees his own sins; Thus have I Personal.

sinned, this evil have I done.

2. It is solid and full: The sinner sees the sinfulness of his Solid.

sinnes, the iniquity of his iniquities, how accursed of God his sinnes are, and his soul is, for those sinnes: If we fit here we perish, said the Lepers.

3. It is experimental: his soul doth finde it an evil and bit. Experimental.

ter thing, thus to sinne; his sinnes fall back into his conscience, with the wrath of God for them, which wounds and burns like the fire of hell within him. If sinners were thus sensible of their sinnes, their desires would rise after Christ; What shall we do, said those rightly sensible humbled sinners in Acts 2:37. What shall I do to be saved? said he in Acts 16:30. when the Israelites were sung with the fiery Serpent, then they looked after the brazen Serpent: But few sinners are thus sensible: we see other mens sins, but not our own; we see our own sinnes as pleasing fruit, but not as forbidden and accursed fruit; we see sinnes by a light in our judgments, but not with any bitter experience in our consciences; and therefore we are quiet, we sit still, we pant not after Christ: a wounded sinner will thirst for Christ, an hardened sinner will not do so.

3. Self-deceit: There are three self-deceits which hinder men from a spiritual thirst after Christ, and the living waters by Christ.

1. One is, that their spiritual condition is good, when indeed or is naught: This was the self-deceit in the Laodiceans, who thought themselves rich, and increased, and to stand in need of nothing, and therefore they did not go to Christ to buy of him gold, E

Self-deceits.

Three self-deceits.

That their spiritual condition is good, when it is naught.
gold, and rayme, and eye-salve, Rev. 3. 17, 18. And this was 
the self-deceit of the Scribes and Pharisees, of whom Christ 
spake (the whole need not the Physician) they thought themselves 
whole, and found their condition to be righteous, and not to 
need a Christ, or faith in Christ, and therefore they never thirst-
ed for Christ: If you have Cisterns of your own, you will ne-
ever go to the fountain of living water.

That they thirst, when they do not thirst: Because they say their prayers, because they come and 
hear the Word, because they sometimes have some kind of de-
sires and wishes after good things: although those duties be 
but formal and perfunctory; although those desires be but 
flight and temporary, never serious nor industrious, nor perma-
nent, until Christ and Grace be enjoyed, yet with these they 
cheat their souls; as if it were not Christ himself, but a few cold 
desires after Christ which would save them: or as if any kind of 
desires were this spiritual thirsting, which is of all desires the 
most high, the most longing, the most active and unsatisfied 
without the enjoyment of Christ, and Grace, and Mercie.

That they can by their own strength thirst when they will: This is that which undoes thousands of sinners, 
they think that they have Christ, and Mercy at their own com-
mand; and they have faith and repentance at their own com-
mand, and they have spiritual wils and affections at their own 
command.

Object. It is but to thirst and desire, and Christ saies come, indeed he 
doeth say come, to him that is athirst.

Sol. O but whose work is that? what power is that, from which 
a spiritual thirst must come? Not thine own power, but the 
power of the Almighty God, It is he that must work in you 
to will and to do, you are not sufficient of your selves to think any 
thing that is good much lesse to thirst after that which is good.

4. Other satisfactions: Sinful men choose unto themselves 
other objects then Christ, and the things of Christ, and those 
do content and satisfies their hearts, and therefore they come 
not to be spiritually athirst. It is a verie truth that every man 
hathe his appetite, and that he chufeth unto himself a proper ob-
ject, in which alone his appetite takes satisfaction and rest: this
is that which excites, draws out, and fills up his desires: Now sinful men have already pitched upon other objects for their desires, and with these are they filled and satisfied; some with one sin, and some with another sin: Herod's heart is satisfied with his Herodias, Jezabel's heart is satisfied with her pride and painting: The young man's heart was satisfied with his riches. Those in John, their hearts were satisfied with the honour of men: Sinful objects, and worldly objects have gained the hearts of men, and with these are they actually satisfied, and therefore they thirst not after Christ.

Unbelief: This is the death of the soul, and the grave of all spiritual affections; an unbelieving heart cannot love Christ, nor joy in Christ, nor desire Christ.

There is a fourfold unbelief: 1. Of the threatenings of the Gospel. 2. Of the promises of the Gospel. 3. Of the commands of the Gospel. And lastly of Christ offered in the Gospel, when men do not look upon him as of that worth, need, and use to a soul as is held forth in the Gospel, and this last is a maine kinderance to our spiritual thirst. If a person would come to be spiritually thirsty, he must 1. See a personal need of Christ for his soul. 2. See the precious worth and excellencies of Christ, his surpassing worth. 3. Take pains, and be willing to part with all for Christ: but unbelief deprives us of the right sense of the need of Christ, and makes Christ of no worth or esteem with us; and is so farre from putting out vigorous endeavours for Christ, that it makes us totally careless, nay, foolish, nay, absurd to refuse Christ when offered freely unto us with all his glory; had it not been for this one sinne of unbelief, we had not onely desired Christ, but we had also enjoyed Christ long ago.

Neglect of Spiritual Ordinances, and sighting of them. The Ordinances of Christ especially, the preaching of the Gospel is the means to work in our hearts those great spiritual thirsts for Christ; they are the means to make you sensible of all your soul wants: To render Christ altogether lovely and desirable, to convey a spiritual life unto you, to draw out your hearts, and to fill you with earnest desires to enjoy the Lord Jesus Christ, and to quicken, and to strengthen and uphold those desires,
What are the Motives to persuade us to strive to be made spiritually thirsty?

There are four Motives which I would seriously present unto you for this.

Your condition is extremely sad, till this spiritual thirst be wrought in you: For

1. You are unquestionably wicked and unconverted. Spiritual thirsts are the first breathings of spiritual life: The first evidence of a new creature. Renewing grace begins first in the sense of our wants, and in desire of help, new-born babes desire the milk. And as they are the first appearances, so they are the lowest appearances; the bruised reed, and the smoky flax are the lowest of all gracious testimonies, a mournful sense, and unfained desire; can you possibly fall lower than these? Is it any way probable that any real work of grace is begun in that man's soul, who hath not so much as a sense of his want of grace, or true desire after it?

2. You can have no hope of Christ, or mercy, or salvation, unless you be spiritually thirsty: It is but an irrational and silly presumption, to fancy that Christ will be our Saviour, and yet we do not so much as cordially desire to enjoy Christ! Or that God will mercifully pardon our sins, and yet we have no spiritual desires to enjoy him as a reconciled and pardoning God! Or that our souls shall come to heaven, and yet we do not thirstingly desire to come to heaven.

2. There is not such an object in all the world which is so desirable for itself, and for your selves, as is Christ Jesus: He is the most desirable; nothing in him but it is excellent, precious, perfect in his graces, love, mercy, righteousness, life, &c. For your selves,
3. If you could once come to be thirsty, all the business for salvation would go forward, every wheel would move, you would be acting to purpose for your immortal souls; the Kingdom of heaven would suffer violence, what importunities, what wrestlings would there be? what would you not do, you would be ready for every good work? How would your hearts pray? How would your hearts be fixed and enlarged? How conversant would you be in the Scripture? How diligent at the Ordinances? How abundant in Christian conferences? O what delight in spiritual opportunities, and heavenly communions? You would still be on heaven, your thoughts would still be on Christ, Mercie, and Grace, and salvation would be most precious, delightful and acceptable unto your souls, and all your endeavor would be serious, you would desire and not faint.

4. Spiritual thirsts are very pleasing unto God, and shall assuredly be answered. He will not break the bruised reed, nor quench the smoaking flax: He will bear the desires of the humble. How well pleased is God when a distressed sinner flies up unto him in tears and cries, when he asks, and seeks, and knocks, when he will not be silent, when he will give the Lord no rest; O saies God, in this man's soul do I take pleasure, I see his heart is rightly set, nothing will satisfie him but my self, but my Christ; he hath prevailed with me, I will be his God, I will satisfie him with my salvation, I will give him Christ, I will give him mercie, his thirsty soul shall be satisfied, I will give him the desires of his soul. Why? me thinks this may quicken our hearts to strive with God, to make us spiritually thirsty: Spiritual thirsts are for the best and the greatest good, and spiritual thirsts are sure to be answered with them. Other thirsts are meane, and many times vain, nay always vain. For the objects which they so eagerly run after, can never satisfie us; yea, and the more we thirst after them, the more likely we are to go without them. It is otherwise with these spiritual thirsts, they are
the best longings, for the best objects, and they never misse of
answer or supply. God will certainly answer and satisifie them,
and think thou what a mercie it is to have and to enjoy Jesus
Christ to all eternity.

But now the maine question is, what course the sinner should
take that he may become a spiritually thirsty sinner?

Amongst many others, remember these.

1. If ever you would attaine this spiritual thirst, then seri-
ously and judiciously enquire into the spiritual condition of your
soul, and there finde out your sinnes, and finde out your wants,
and what you are, and what will become of you, if you live
and die with them! Brethren, when you have found out your
sins (so that you come throughly to be convinced, O I am a
dead man, I am a lost man, I am a damned man, unlesse I get
Christ to deliver me from them, and unlesse I get mercie to blot
them out, and unlesse I get grace to heale my sinful soul! This
may, and this would make you cry out, and this would pull de-
sires out of your hearts, O wretched man that I am, who shall
Finde out your spiritual wants (see) that if those wants be
not supplied, there is no hope of life, or happinesse! I want
Christ, and I want renewing grace, and I want pardoning mer-
cie; and if I make not out, so as to enjoy Christ, I shall never
be saved, and so as to enjoy that holinesse, I shall never see God,
and so as to enjoy that mercie, I shall never come to bless-
nesse. O a serious solemn strong conviction of this would
rouze you out of your carnal confidence, and securities, and
would put you upon sad thoughts and earnest desires to get that
Christ, and holinesse, and mercie; yea, and to be laborious, and
wrestlesse until you did enjoy them.

2. Get your eyes to be spiritually opened: to see the
height, and depth, and breadth, and length in Christ: I
meane, the perfection of beauties and excellencies in Christ
Jesus; our happinesse is the enjoyment of him onely. Though
a Cabinet be full of precious pearles and diamonds, yet no man
desires them as long as they are hid from him: There are un-
searchable riches in Christ: There is All in Christ which is ex-
cellent and necessarie for a poor sinner; All is treasur'd up in

Christ
Chap. 1. 

Helps to spiritual thirst.

Christ. There is love, and pitie, and mercie, and righteousness, and help, and comfort, and life in him. Now were you thoroughly convinced of your sins, and wants, and through them should see these precious excellencies in Christ, were Christ opened to you as a Christ; and were your eyes opened to see all these things in Christ; such a sight in such a condition of yours would raise high and earnest desires to enjoy such a Christ, John 4. 10. If thou knewest the gift of God, and who it is that faith to thee, give me to drink, thou wouldst have asked of him, and he would have given to thee living water; if thou knewest Christ, thou wouldst say, O Lord give me Christ, in him is my life, in him is my help, in him, and in none but him is my salvation.

3. Get at least some degrees of faith and hope: For as apprehension of your need is necessary to spiritual thirsting; And as the apprehension of the excellencies and suitableness of Christ is also necessary, so likewise is faith, and hope: For if the poor sinner (after both these sights) shall say, But I shall never come to enjoy that Christ! there is no hope at all for me! He will never be mine! He will never love me, nor pitie me, nor help and save me! Why, now no thirstings will be in your soul: Let the good be never so excellent orutable, if it be impossible to be had, if there be no hope of it, there will be no desire after it: And therefore when you have got to see your spiritual misery, and the excellency of Christ; then strive to get faith, and to get hope; therefore consider, that this Christ was sent to save sinners, and this Christ offers himself to poor sinners, and he offers himself to you, and calls upon you, and commands you to believe, and promises, that if you come into him, you shall not be rejected. Now think on all these things, for they are apt to breed faith and hope, and faith and hope will breed strong desires: This Christ may be mine, and if I come in, he will be mine; therefore O my soul, cry out, fit not still, beحر thy self, pray, hear, long for Christ, there is yet hope, never therefore give over till thou enjoy thy Christ.

4. Get but a taste of Christ; though it were but a very little experience of his love, of his life, of his graces: O taste Get a taste of and see that the Lord is good: They that know thy name will Christ, trust in thee, so will they also thirst after thee. This would quench
quench all other thirsts after worldly things, and raise our thirst after Christ.

Lastly, bewaile your own misery before the Lord: so excellent a Christ, and yet no desire after him; such great thirsts for the world, and yet no heart to long for Christ: Pray exceedingly unto the Lord himself, to work in thee to will, to give thee a thirsty spirit: I tell you, as none can give you Christ but God, so none can give you thirsting desires but God; spiritual desires grow not in our barren hearts: Neither your self, nor any creature can be the author of any one spiritual desire: therefore in the sense not onely of the want of Christ, but also in the spiritual want of these thirsting desires for Christ, get thee to the gates of heaven, and lay thy selfe down there, Lord, I need Christ; and Lord I need an heart to desire Christ; Thou, thou one ly art the God of all good affections, as well as of all good actions: I cannot come to Christ without thy strength; I cannot desire to come to Christ without thy strength: Thou haft the Key which opens the heart: (the Flaxe cannot smoke till fire be put to it) nor can my heart so much as desire Christ, untill thou kindle that desire in my heart: O Lord, drop (by thy Spirit) a thirst into my soul, plant right desires in me by thine own hand, work in me both to will and to do of thy good pleasure. Plant this desire in me according to thy promises, and work this in me by thy power. Christ is my life, cause me to thirst; Christ is my happiness, cause me to thirst, never to be satisfied until I receive him.
CHAP. II.

ISAIAH 55.1.

Ho! every one that thirsteth Come ye to the waters, &c.

Have finished the first Proposition from these words, namely, That Jesus Christ is very earnest with thirsty sinners to come unto him. I now proceed to a second Proposition, or Observation; which is,

That there are waters for thirsty sinners, and that every one who is thirsty, may, and ought to come unto him (come you every one that thirsteth, Come ye to the waters) John 7. 37. If any man thirst, let him come unto me and drink, Rev. 22. 17. Let him that is thirsty, come, and whosoever will, let him take of the waters of life freely.

There are two things upon which I shall insist for the opening of this Affection.

First, I shall shew you what these waters are which are provided for thirsty sinners.

Secondly, I shall shew unto you, that every thirsty sinner may and ought to come unto them.

SECT. I.

What these waters are unto which thirsty sinners are so earnestly invited?
I shall not trouble you with all the acceptations of the word: There are waters of affliction: (Psal. 61. 1. The waters are entered into my soul) There are waters of contrition: (1 Sam. 7. They drew water, and poured it out before the Lord) &c.

There are three opinions concerning the waters in the Text.

1. Some by them understand the doctrine of the Gospel. The Gospel is like the rain which comes down from heaven, there may you finde the wells of salvation, and the streams that do refresh the City of God: As David in another cafe; so may we speak of the Gospel, all my springs are in thee: The Law was revealed with Fire, and the Gospel with water: In that there is nothing but terror and wrath for a sinner; but in this there is hope, and comfort, and ease for a sinner. The Gospel reveals a Christ, a Mediator, a Righteousness, a way of salvation, mercy and forgiveness for the sinner. And if the sinner once comes to be sensible of his sin, and wrath, and thirsts for any spiritual help and comfort, let him come to the Gospel, here only are those waters for his distressed soul.

2. Some by these waters do understand the holy Ghost with all his saving graces, Joel 2. 28. I will pour out of my Spirit; and John 3. 5. Except a man be borne of water and of the Spirit, he cannot enter into the Kingdom of God: Here the holy Ghost is compared to water, John 7. 38. He that believeth on me, out of his belly shall flow rivers of living water: verse 39. But this spake he of the Spirit, which they that believe on him should receive. So that by water sometimes are meant the Spirit, and the graces of the Spirit: But whether these be the waters here onely intended, unto which the thirsty are invited to come, it is not so cleare and evident.

3. Some by these waters do understand Jesus Christ himself with all his merits, and gifts, and benefits, promises and comforts; you read in Rev. 22. 1. of a pure river of water of life, clear as Crystal, proceeding from the throne of God, and of the Lamb. As Christ is the Bread of life; so he is the water of life: He is the Fountain, whence all our living waters flow: He is the Well of salvation, out of which all our spiritual waters are drawn: That Spiritual Rock of spiritual drink, 1 Cor. 10. 4.
Chap. 2  

The waters meant of Christ.

There are six streames of precious water which the thirsty sinner longs for, and all of them are provided for him in Christ.

1. Gods gracious favour and reconciled love: Make thy face to shine upon thy servant, Psal. 119. 135. Lift thou up the light of thy countenance upon me, Psal. 4. 6. Receive us graciously, God was in Christ reconciling the world unto himself, 2 Cor. 5. 19. When you were enemies, you were reconciled to God by the death of his Son, Rom. 5. 10. Being justified by faith we have peace with God, Rom. 5. 1.

2. Pardon of sin: This is another stream longed for. God be merciful to me a sinner, so the Publican: Blot out my transgressions, said David; Take away iniquity, said the Church. This water is provided in and by Christ: in whom we have redemption through his blood for the forgiveness of sins, Eph. 1. 7. If any man sin, we have an Advocate with the Father, Jesus Christ; the righteous who is the propitiation for our sins, 1 John 2. 1, 2. Who washed us from our sins in his own blood, Rev. 1. 5. He is the Fountain set open for sinne and for uncleanness, Zach. 13. 1.

3. Righteousness to stand before God: How shall I appear before God? What righteousness shall I get to justifie me who am to stand before God? Mine own righteousness are as filthy rags. This water is to be found in Christ; He is the Lord our righteousness; of God he is made unto us righteousness, 1 Cor. 1. 30. And be found in him not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. 3. 9.

4. Renovation: A renewed heart, a changed and sanctified heart. This also is the water which the thirsty sinner desires: Create in me a clean heart, Psal. 51. Wash me, so shall I be clean, Ibid. And this water is to be had from Christ: Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. 6. 11. He came by water and blood, 1 John 5. 6. Is made unto us sanctification, 1 Cor. 1. 30. If any man be in Christ, he is a new creature, 2 Cor. 5. 17.

5. Inward Comfort, Joy, Peace: This also the thirsty sinner longs.
longs for. And this water is to be found in Christ; *Come unto me and I will give you rest*, Matth. 11. 28. He was appointed with the oscope of gladness, and from him it descends to us; Our consolations abound by Christ, 1. 5.

6. Eternal life and salvation: This is the last and great thirst; And this water is to be found by Christ, John 17. 2. Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him: 3. And this is eternal life, &c. John 3. 15. He that believeth, &c. Mark 16. 16. He that believeth shall be saved, Rom. 6. 27. The gift of God is eternal life through Jesus Christ our Lord.

Now Jesus Christ and these precious benefits by him are compared unto water for divers reasons.

1. Because, as waters are of a cooling vertue: they do allay the heat and burnings of the body, so Jesus Christ and the things of Jesus Christ, they do allay all the troubles and scourings in the conscience. All those fiery bitings, all those burnings in conscience (under the sense of your sinful guilt, and of the wrath of God:) And all those restless distractions and fears, and terrors (which confumes us like fire) They are, allayed by Christ; He can take them off, every one of them.

If you could by faith come unto him, and trust on him, you might see divine justice fully satisfied, and all your sins fully pardoned, and God in and by him, graciously reconciled unto your souls: And this would quiet your troubled spirits, and allay the burning and flaming conscience, Acts 2. They who were pricked in their hearts, before when they beleaved all was quiet, Acts 16. The laylor who came in trembling, but beleieving, he rejoied.

2. Because, as waters are of a refreshing and reviving vertue (Sampson's spirit came unto him again after that he had drank of the waters, Judg. 15. 19.) So Jesus Christ, and the benefits by Christ, they are the refreshings of wearied souls, and the reviving of faint spirits. A drooping sinner is revived, when he hears of a Christ, and knows what Christ hath done for him, and upon what gracious termes Christ offers himself unto his soul. And a disfressed sinner, his soul is revived and refreshed (It is as it were made alive) when Christ
Chap. 2.

meant of Christ.

faith, Be of good comfort, thy sinner are forgiven thee, and go in peace, thy faith hath saved thee. This day is salvation come, &c. Psal. 46. 4. There is a river the streams whereof shall make glad the City of G. d. Jesus Christ is that river, and the streams which come from him do make the contrite heart glad: We joy in God through our Lord Jesus Christ; by whom we have received the atonement, Rom. 5. 11. We rejoice in Christ Jesus, Phil. 3. 2.

3. Because, As water is of a quenching virtue, the fires are His quenching quenched by waters; and thirsts go off by waters: So Jesus virtue. Christ and his graces, and his comforts, do quench the thirsts of the soul; yea, all the thirsts of the soul. There are two sorts of thirsts in mans soul.

1. Some are preternatural, as sinful thirsts and worldly thirsts, (thirsts after the pleasures of sinne, thirst after the profits, and the honours, and the vanities of the world:) those thirsts there is no water which can quench them but Jesus Christ, and the Spirit of Christ, until your souls and Christ can meet together, until the Spirit of Grace comes into your hearts, to revive them, you will still be thirsting after your sinnes, and after the world; but when once Christ enters into your hearts by his Spirit of renewing Grace, you will thirst as much to be rid of them, as formerly you did thirst to satisfie them.

2. Some are supernatural (those thirsts of which I have been lately discoursing:) these are quenched onely by Christ and the things of Christ: Onely Christ can satisfie the right desires of the soul: There is a fulnesse in Christ, able enough to fill us; a fulnesse of righteousness, a fulnesse of merit, a fulnesse of grace, a fulnesse of comfort, a fulnesse of love, a fulnesse of help.

4. Because as waters are of a purifying and cleansing virtue, they fetch out foulness and filthinesse, and purify beauty on the garments; so is it with Christ and his graces; they do purge away our dross, they do cleanse us from our filthiness of fleshe and spirit, they do change us and make us white and beautiful. The water of that River (in Rev. 22. 1.) was pure water, pure in itself, and pure as to the effect and operation: Christ makes new creatures, partakers of the divine nature, an holy people and pure in heart.

5. Be-
5. Because, as waters are of a quickening and enloring virtue, the thirsty man after a good draught of water is now quickned, and free for work and service proper unto him, in his place and condition of life; so Jesus Christ he is the life, and strength, and power of our souls: before a man is in Christ he can do nothing, he is without life, and without strength: but if once in Christ, he can do all things through Christ that strengtheneth him, he can pray, and mourn, and repent, and deny himself, &c. And after we have been with Christ, and have tasted, and enjoyed his love, a gracious liveliness or freshness of ability and strength flows into our hearts, &c. There are divers other Analogies from the softening, insinuating, flowing, over-flowing, diffusive, and fruitfuli virtue both in water and in Jesus Christ.

SECT. II.

Having shewed unto you what the waters are unto which thirsty sinners are invited, I now proceed unto the second part how it may be made out that every thirsty sinner may, and ought to come unto these waters.

1. That every thirsty sinner may come to the water, (may come to Christ, may lay hold on any spiritual good to refresh and satisfie his soule) this I shall demonstrate unto you by three arguments.

1. Every thirsty sinner is sufficiently conditionated and qualified for coming unto Christ: you cannot well imagine more then five precedent works wrought in a sinner towards a coming with Christ: viz.

   1. A particular sight and sense of the soules-condition.

   2. A personal apprehension of his great need of Christ.

   3. A painful distresse in the soule, because as yet destitute of Christ.

   4. Unseigned desires, and breathings, and longings for Christ.

   5. In estimable accounts and thoughts of Christ.
What would you have more? or what more can be expected? Now all these are in every truly thirsty sinner, who unless he had a right sense of his wretched sinful condition, unless he had discovered an absolute want and need of Christ; unless his soul were painfully distressed for Christ, and delivered from all self-sufficiencies and supplies; unless his very heart did earn, and long, and beg, and wrestle for Christ; unless he discerned something in Christ most precious and fitable unto his spiritual condition, could never be truly said to be a thirsty sinner after Christ, and having all these, he hath all that is previously necessary for any soul to come and close with Christ.

2. There is nothing which may justly hinder or debarre the thirsty sinner from coming unto the waters: there is nothing on God's part: he forbids you not, he is in no wise unwilling, or averse, forasmuch as he is the Lord who purposely provides bread for the hungry, and he doth provide these waters for the thirsty, he gave Christ, and filled Christ to supply us.

On Christ's part; he stands upon no more, you see that he doth by name earnestly invite you, if you can but be content to receive him, and to drink of the water of life freely, this is all he insists on: he will not quench the smoking flax.

On your part: neither former sinnes, if you now be rightly sensible of them, and thirst; nor your present spiritual wants, if you rightly apprehend them, and thirst; nor your own unworthiness, if you acknowledge it, and thirst; none of these may, or should hinder you: if you have a present thirst, you have a present liberty of access to come unto the waters.

3. You are in a present capacity for coming unto the waters, if you be thirsty: and there are five things which will evidence this.

First, these thirstings are such heavenly works of God, as we are made have an immediate reference unto a coming unto the waters.

There is an immediate relation, twixt thirsting for Christ, and coming unto Christ: God reveals and offers Christ unto you,
Why thirsty sinners

2. The thirsty sinner is made willing.

3. Miscondition is closed up within the promise.

2. They ought to come to the waters.

Christ ought to be received when offered.

The door must be opened at which Christ knocks.

The command of God must be obeyed.

3. Ought we not to obey the command of God? His Gospel command? that great command? that good command? that command of life? and what is that command? this is his commandment, that we believe on the Name of his Son Jesus Christ, and what is this believing on Christ, but a coming unto Christ?

4. Ought we not to honour the exceeding riches of God's grace? the wisdom of his grace? the love and kindness of his grace? the goodness and bounty of his grace? the compassions of his grace?
O but if the thirsty sinner will not come to Christ, he doth put a dishonour, an exceeding dishonour upon the exceeding riches of grace: the wifdome of grace hath found out a Christ for you, a fountaine of life for you. The love of grace hath given this Christ for you, the goodnelfe of grace offers, this Christ to you, who are thirsty, as precifuous water, as that which only can refresh and fave you, and bids you take it, and affures you that you may take it, and drink abundantly of it? what a dishonour do you return to fuch a God if you fhould not come to the waters?

5. You wrong Jesus Christ by it, if you come not to him for these waters. Is he that living fountaine of living waters, or is he not? If he be not, why do ye thirft after him? If he be, why, being athirft, do ye not go unto him? Is there a fulneffe in him to take away all your fijnes, to supply all your wants, to eafe all your burdens, to comfort you in all your diftrefles, to fatisfie all your defires, Is there fuch a fulneffe in him or is there not? and fuch a fulneffe in him onely or not? If Christ be not an all-fufficient fulneffe, then the foul should not defire him, and must defpare; If he be, why do not your defiring foules go unto him to draw out of his fulneffe? Is Christ indeed willing to do a poore soule good, or is he not? Is he willing to eafe the burdened soule, who calls and pro- mifeth? Is he willing to fatisfie the thirfty foule, who provides and invites, and answers? O but thou doest not believe this, who being thirfty yet holdeft off from coming to Christ: thou art afraid whether he will accept of thee, whether he will fave thee, to the utmoft, whether he can get off thy fijnes, whether he can or will supply thy wants, and thy defires, and in thus doing how much doft thou wrong the fulneffe, the goodnelfe, the power, the willingnessfe of a gracious Christ.

6. You wrong your own foules, not only your thirfty defires, but also the present and future conditions of your coming. You wrong your own soules in not coming.
It is our own fault

coming to the waters be such a dishonour to God, such a wrong to Christ, such an injury to your own soules, then unquestionably the thirsty sinner ought to come to the waters.

Sect III.

A Re there waters for thirsty sinners, and may they come and drink of those waters; Here we may be Informed.

1. That God is very good and gracious unto distressed souls: thou O Lord art a God full of compassion and gracious, P 86.15. Of all the creatures here below, his goodness is greatest unto men; and of all men it is greatest to the distressed, and of all distressed men, it is greatest unto men spiritually distressed, unto broken sinners and unto thirsty sinners: mark how in the text. He provides water for them: waters they need, and waters they thirst for, and here they are, and here they are for them: what waters doth he provide? why they are living waters and still waters, he provides a Christ; his own reconciled favour, mercy, righteousness, &c. Waters which are so suitable to the condition of a thirsty soule, and then he invites the thirsty to come to them, and to remove all doubts and fears: he invites every one that thirsteth (and he lays no unreasonable condition on them, do but come, here are the waters which you do so much thirst for, drink abundantly quench your thirst) all this shewes that God is a very good, and gracious God, unto distressed soules.

2. That if our spiritual desires be not satisfied and supplied, the fault is our own, and we have no reason to complain on God, or to charg him.

Object. You who are yet under your wants and say we have prayed but are not answer'd, and we have thirsted but are not satisfied and God doth not yet answer us, and he doth not yet supply us.

Sol. Why, what do you mean to charge God foolishly, charg, your own unbelieving hearts which keep you from the waters, but
but never charge your God who hath provided waters for you; Go faith the Prophet to Naaman the Syrian, 2 Kings 5. 10. Go and wash thee seven times in Jordan, and thy flesh shall come again unto thee, and thou shalt be cleane, verse 11. But Naaman was wroth and went away, and said he, are not Abana and Pharpar, rivers of Damascus, better then all the waters of Jordan? After this manner (many times) is it with some thirsty souls, who importunately beg of God to hear, and help, and comfort them; why faith God, There are waters for you in my Christ, go to him, and you shall finde mercy, and grace, and peace, & any spiritual good which your souls do need or crave.

O but now our unbelieving hearts do hold us off we may not go to Christ, and we cannot go to Christ, and we dare not come to Christ, and Christ hath not for us, and Christ will not impact these precious waters to such vile sinners as we have been, nor to such unworthy persons as we are. Now I pray where lies the fault that your thirsty souls are not satisfied with waters? God shewes you where they are, and God would have you to come; here are the waters faith God, and you have my free leave, and good will, to take them and drink them: O Christian, the reason of thy unsatisfyings is not at all in thy good God, but it is altogether in thy evil heart of unbelief.

3. That no sinner hath any thing of his own, or of himself to help himself: The thirsty sinner hath not of his own to satisfy his thirst, he must abroad for water: If any sinner in the world had any thing of their own to help themselves, surely burnded sinners, & thirsty sinners would make use of it: Do you think that a man who lives under the sense of God's wrath, and under the terrors of conscience; If he had any strength and power of his own to ease his conscience, that he would not use it; Man would not live in misery: And if a man were really thirsty, if he had any water in the house, that he would not make use of it to quench his thirst? The poor thirsty sinner hath no help, and can have no help from himself, and therefore he is called to go out for waters. I beseech you mark it, this is another reason why some thirsty sinners are not satisfied and filled, because they dig pits which hold no water: and they
they look after broken Ciferns, they keep home, and think some wells of water are to be found in themselves. If they were this, and could do that, then God would be reconciled, and conscience would be quiet and all would be well; and thus are they ready to die for thirst, for no waters flow out of our natures, except the waters of Marah, &c.

4. A thirsty condition is a hopeful condition, though the thrist of the soul be great, yet here are waters; you cannot say as David did, My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is. He was then in the wildernes of Judeah where no water was; the thirsty sinner is in no such condition, there are waters to be had for his thirsty soul: he may say as the Eunuch to Philip, see here is water, Acts 8. 36. other thrist may arise, and there may be no waters found, or if they may be found, yet you cannot come to them; but if you be spiritually athirst, presently there are waters for you, and presently they are offered to you, and presently you are invited to come and drink.

So then if the Lord make you sensible of your spiritual miseries, and of your spiritual wants, and you live in much pain, and are not yet eased and satisfied, yet do not despair, for there are waters for the thirsty sinners; there are living, and cleansing, and comforting waters for them. Thirstinesse is a good signe of a good condition, and thirstinesse is a sure fore-runner of a comfortable condition.

5. That there is necessity for a distressed and thirsty sinner to go out to Christ: If ever he would have his needy and thirsty soul supplied; there are thristis on your part, and there are waters provided on God's part: I, but there is a coming in the Text, you need waters, and God provides waters; but what of the one or of the other, if we come not to these waters? your waters are to be found in Christ, and in none but Christ; none but Christ can help a soul, none can ease your burdened souls but Christ, and none can fill the thirsty souls but Christ: O but then you must come, Come to the waters, saith the Text. Beloved, remember it, all the dispensations and communications of love, and grace, and mercy, and
Peace and salvation are in Christ, to him you must come, if, &c. All your springs are in him: If you would have God reconciled to you, you must go to Christ; and if you would have your sins pardoned, you must go to Christ; and if you would have your hearts sanctified, you must go to Christ; and if you would have your consciences pacified, you must go to Christ; and if you would have your souls saved, you must go to Christ: All your help, and all your hope, is in Christ: All the waters, all the good that a poor soul doth need is in Christ, and only in Christ; None can supply and comfort you but Christ: All is treasured up in him, and therefore of necessity you must go to Christ if you would have your thirsty souls helped.

SECT. IV.

Are there waters provided for thirsty sinners? and may every thirsty sinner come? and should he come to these waters? Then you who are thus thirsty, be persuaded to come to Christ to have your part in these waters, as Jacob said unto his children, Why do you look one upon another? I have heard that there is come in Egypt, get you down thither, and buy for us from thence, that we may live, and not die: So say I to you, whole souls God hath made sensible of your spiritual miseries, and wants; O why do you complain, and why are you so dejected? have you not heard that there are waters for thirsty souls? and why do not you come unto them that you may live and not die? Read this Text over and over, Come to the waters; he that thirsts let him come to the waters: Ho, every one that thirsts come ye to the waters.

Now because it is not an easy work to persuade persons in this condition, therefore I shall offer unto you (who are spiritually athirst) some encouragements to come unto the waters: I will mention seven of them.

1. The
1. These waters are the helps for your souls: what will help a thirsty man but water? These waters (of which I have been discouraging) they are the 1. Proper helps of your souls. 2. Sure helps of your souls.

1. They are proper helps of your souls: they are every way suitable, and answerable to your souls exigencies. Life is a proper help for Death, and these waters are waters of life; for you who look on your selves as dead. Mercy is a proper help for misery, and these waters are waters of mercy: justifying and pardoning all the sins of your souls. Comfort, is a proper help for distress, and these waters are waters of peace, and comfort and joy.

2. They are the sure helps of your souls: Could you but once get to Christ, and taste of his waters, your troubles, your fears, your distresses, would fall off. In whom after ye believed, you rejoiced with joy unspeakable and glorious. We joy in God, through our Lord Jesus Christ, by whom we have now received the atonement (being justified by faith we have peace with God through our Lord Jesus Christ.

2. Here is abundance of water for your souls: Waters in the plural number, faith the Text; yea, sometimes called fountains, rivers, floods, seas. Your thirsts perhaps are many, and here are many waters, your thirsts are perhaps high, and here the waters are very deep; they are enough to satisfy every want, and enough to fill up all the desires of your souls: you need the pardon of multitude of sins! why, these waters contain in them a multitude of mercies: And you need the pardon of your great sins: why, here are waters of mercy like the great depth, like the depth of the sea, which can drown all manner of sins, Mich. 7. 19. Thou wilt cast all their sins into the depth of the sea: you need grace, much grace— all grace; And here are waters which containe in them all grace, there is a fulness of grace in Christ (of his fulness have we received, and grace for grace, John 1. 16.) Christ is such a fulness as fills all in all, Ephes. 1. 23. He can fill all the souls that come to him in all their desires and wants: You need peace and joy, &c. These waters will afford them unto you, and in great abundance: I will extend peace unto her like a river, Isa. 66.
12. In thy presence is fulness of joy, Psal. 16. 11. Asketh and you shall receive, that your joy may be full, John 16. 24. Whatev a of your thirsts may be for the kinds and number of them, and whatsoever your thirsts may be for the degree, and measure of them; here are waters which do not only answer them, but do also infinitely exceed them.

3. As these waters are proper to your condition and as there is abundance of them, so they are open, they are set open for you. You read of the Church, that she is a Garden enclosed, and are open for you a spring shot up, and a fountaine sealed, Cant. 4. 12. But you read of Christ that he is a fountaine opened (in that day there shall be a fountaine opened to the house of David, and to the inhabitants of Jerusalem for sinne and for uncleannesse, Zach. 13.1.) And for all the good things in and by Christ, they are set open, (Isa. 41. 18. I will open rivers in high places and fountains in the midst of valleys) A throne of grace and mercy is set open. And what I pray you doth this opening intend? why, this it intends, that there is leave given for any distressed sinner to come and drink: were these waters never so precious, and never so many, yet if they were inclosed and sealed, you may be discouraged to come: But they are opened, so that come who will, and he may drink, and come when you will, the fountaine is opened, and you may drink.

4. They are living waters always to be found in Christ: Mercy in Christ still, and peace and righteousness still: Why, this should much encourage you to come to the waters; you know where to finde them, and they are living waters, not fading, you may be sure to finde these waters (And they are always open, every one of you hath liberty of access, nothing shuts and closes them up but your own unbelief.

5. As they are open and living waters, so they are running waters, and they run freely; you are afraid to come to them, and yet they run towards you, you are afraid to come to Christ, and yet Christ seeks you, comes to you, runs after you, knocks at your doores; and these waters do run every Sabbath, every day of the week, and Jesus Christ freely offers them. Let him that is athirst come, and let him drink of the water of life freely; so in Rev. 22. 17. The fadher runs to meet his sonne, Luke 15. yea
they run freely. Ordinary waters many times cost us nothing, but the precious waters (which are extracted spirits) these are costly & dear: Thus is it amongst us, but thus it is not with Christ and his waters, which though they be the waters of life: yet if you come, you may freely drink of them, and they shall cost you nothing: you may have Christ for Christ’s sake, and mercy for mercies sake, and love for loves sake: All that your souls do need without money and without price: Bring but empty vessels, and here you may draw out, and fill, and satiate your souls, and it shall cost you nothing.

6. No more is required of the thirsty but to come: If the Prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith Wash and be clean! Thus the servants of Naaman, 1 Kings 5. 13. If the Lord had put upon you (who thirst so much after Christ, and flood in such an absolute necessity of him;) If he had imposed some great conditions on you, that thus or thus you must be, and this or that you must bring unto Christ; If so, you might drink of the waters, you might have been offended; but when he faith only come and drink the water which you so much need and beg, ought you not to do it? If Christ had said you shall bring holiness first, and you shall reforme your hearts first: O no, If you be thirsty sinners, it is enough, no more is required, no condition is laid upon you, all that concerns you; is, Come to the waters, and drink of the waters you need, they are provided: Coming is the duty, and that is all which is required, come and receive, come and draw, come and drink, &c.

7. You are called out by name: As if the Lord would put an end to all your disputes and fears; He tells you expressely that he means you: Come ye to the waters, so the Text.

Object.

O faith a thirsty sinner (who longs for Christ, and mercy, and grace, and peace) these are the waters which I long for, O that I might have Christ, O that I might finde mercy, &c. But I may not come, but I am not intended!

Sol.

Why sayest thou O Jacob, and speakest O Israel, my way is hid from the Lord, and my judgement is passed over from my God? Isa. 40. 27. As if he should say, I take it ill that you thus speak, and you have no cause thus to speak. So you who are
are thirsty sinners, why do you say Christ is not intended for you, and mercy is not intended to you? What cause have you thus to speak? Doth not the Lord call you by name, and invite you by name? Ho, every one that thirsteth, come ye to the waters; And what would you have more, or what more can be said to encourage you to come to the waters? These waters are your onely helps, and your sure helps. There is abundance of them sufficient for you, they are open'd for you, they runne freely; no more is required of you but to come and drink; and you by name are called so to do: yet let me add one thing more.

8. Never did any thirsty soul come to the waters, but he fed, but his soul was refreshed, but water of life was given to him, Isa. 44. 3. I will pour water upon him that is thirsty, he feeds. Jer. 31. 25. I have satiated the weary soul, and I have replenished every sorrowful soul, Psal. 81. 10. Open thy mouth wide, and I will fill it, Match. 5. 6. Blessed are they that thirst after righteousness, and they shall be filled, Cant. 5. 1. Drink abundantly O beloved. Peruse Scripture, and peruse Instances, never did Jesus Christ reject any that came to him; and never did any soul come to Christ, but there he found the very water, the very good which his soul did want, and earnestly crave.

Now for the closing up of this first part of the Text, there are a few questions or scruples, unto which I desire to speak some things.

1. What are the reasons why thirsty sinners (who do need these waters, and so long for them, and have express leave to come unto them) yet (ordinarily) there is much ado to persuade them to come.

2. What a thirsty sinner should do, that he may be able to come to the waters.

3. How one may know that he is come to them, and whether the waters which he drinks, be these very waters unto which God invites, and of which God makes promises.
SECT. V.

What the reasons are why thirsty sinners, who do need these waters, and who have so express invitation, and so free leave to come unto them (yet (ordinarily) there is much ado to persuade them to come and drink of these waters.

There are five reasons why it is thus (ordinarily) with thirsty sinners, viz.
1. The qualities of persons under a wounded and distressed conscience.
2. The powerful working of unbelief.
3. The difficulty to believe in a way of personal application.
4. The properties of weak Believers.
5. The busy and cunning suggestions of Satan.

1. The qualities of persons under wounded and distressed consciences: they are apt to lay load upon themselves, to argue against themselves, they are full of fears, apt to despair, and utterly to exclude themselves, at least are taken up with discouragements. This is a truth, the thirsty sinner is a wounded and a distressed sinner, and a wounded sinner is a fearful sinner. There is a spirit of bondage to fear, as the Apostle speaks, Rom. 8. 15. Psal. 40. 12. Mine iniquities have taken hold of me, so that I am afraid to look up; Moses reported unto the Israelites from God himself, that the Lord would rid them out of their bondage, and that he would redeem them; and that he would take them unto him for a people, and would be unto them a God: And that he would bring them into the land of promise &c. But faith the Text, they hearkened not unto Moses for anguish of spirit.

Thus fares it with a sinner, who is wounded in spirit, who lives in that bondage: Although you present Christ and deliverance unto him; All the waters of life, all the promises and encouragements to come to Christ, yet he cannot hearken unto them for anguish of spirit. The strong and present sense of sinne and wrath doth bear down all the arguments and inducements which Christ holds forth to persuade the soul to come
unto him: The wounded and distressed sinner sees nothing but
sins, feels nothing but wrath, fixeth only on the holiness of
God which hates sin, and on the justice of God which threatens
sinne: And as for mercy and acceptance in and by Christ, he is so far from being persuaded of them, that usually he disputes,
and despair, Christ will never be my Christ and mercy cannot,
or mercy will not pardon such a sinner as I have been, and such
sins as I stand guilty of; and truly while a person is thus
possessed, and thus persuaded, and thus inclined, no wonder if
there be so much ado to prevail with his heart to come to
Christ: But thus ordinarily it is (at first) with thirstly sinners.

2. The powerful workings of unbelief: This is another rea-
on why thirstly sinners come not unto the waters: The heart of
man is naturally an unbelieving heart, and an unbelieving
heart is a withholding heart, an excommunicating heart, a
refusing and unyeelding heart, and many times an absurd and
pervasive heart. There are two faculties in man which must be
effectually wrought on before he can come to Christ, and to
these waters: One is the judgement, the other is the will:
The truth of the Gospel must work on that, and the goodness of
the Gospel must work on this: Now unbelief works against the
workings of both these.

1. It works against the truth of the Gospel: The Gospel unbelief works
faith that this is a true saying, that Jesus Christ came into against the truth
the world to save sinners, 1 Tim. 1. 15. And that there is no of the Gospel.
other Name under heaven given among men whereby we must
be saved, neither is there salvation in any other: But unbel-
lief opposeth this Truth, this onely way of a sinners salvation:
It will set up a righteousness of our own, and causes of mercy
and salvation in our selves: It cannot submit unto the wisdom,
and mercy, and righteousness, and grace of God in Christ: that
I must acknowledge my self a fool, and look for my wisdom only
in Christ. That I must acknowledge my self ungodly, and
renounce all my own righteousness and look for my right-
eousness, onely in Christ, my life only in Christ, my peace
only in Christ, my mercy only in Christ, all my good and
hopes in Christ, and the reason of all my enjoyments only the
meere mercy and free-grace of God in Christ. The carnal

H 2 reason-
reasoning and the self-pride of unbelief is against all this.

2. It works against the goodness of the Gospel: Although the power of unbelief be many times thus farre beaten down, that the sinner cannot but acknowledge the truth of the Gospel, that Christ alone is the way and the life, yet when this Christ is offered in all his goodness unto the sinner; Now unbelief riseth up, and mightily strives to keep off the sinner: 'Tis true, that Christ is the Saviour of sinners, as he is offered unto sinners, but not to such sinners as you are, and have been; you are not the sinner whom Christ means: The commission of grace is not sealed for you, the just God hath barred and excluded you, he hath revealed his wrath against you, for you were invited to come, and would not, your day is past; and what fitness is there in you for Christ? your heart was never sufficiently broken, and these desires which you now have, they are but forced, and they look more at your self then Christ: And what warrant have you to come? and what promise is held out to you? and what strength have you to come to Christ? O sirs! wonderful are the workings of unbelief, and very powerful, and very apt to take with, and prevail over a distressed sinner (such an one as a thirsty sinner is) who when he hath thoughts of coming to Christ, then unbelief lets our thoughts of discouragement from coming to Christ; and when he hath desires to come to Christ, then unbelief lets out fears of coming to Christ, still one thing or other is wanting, is out-reasoning, is hindering, &c.

3. The difficulty of believing: We come to Christ when we believe on Christ; coming and believing are all one; come unto me all ye that are heavie laden, Matth. 11. (that is) believe on me; and let him that is athirst come, Rev. 22. (that is) let him believe; Him that cometh to me I will in no wise reject, John 6. (that is) him that believes on me, &c. Well, but it is a very difficult thing for any sinner to believe on Christ, and much more for a thirsty sinner; you think it is an easie matter to believe on Christ, because you are ignorant and unexperienced, but really and experimentally it is very difficult: And the difficulty ariseth from three grounds or causes.

1. The
Chap. 2  So hardly persuadeth to come to Christ.  53

1. The exceeding greatness of divine love and mercy: When the difficulty of a person is made sensible of his many and great sins, by which he hath wronged and dishonoured God, and now the Lord opens a throne of grace, and mercy to him, and faith, for all this, I am willing to be reconciled to you. Here is my Christ, (that onely Saviour) for you, take him, he shall be yours; and all the sinnes wherein you have walked, I will forgive them, every one of them, and I will never remember them against you any more, and I will sanctifie that nature of yours, I will heale you, and I will bless you with all blessings, and I will love you freely, and never turne away from doing of you good; Why, This exceeding goodness of God in Christ amazeth the poor sinner; How can this be? said Zacharias, Luke 1. So the poor sinner which lies under the burden and guilt of his sins, How can this be? It cannot be that the Lord will be thus, and do all this for such a wretch, an enemy as I have been unto him? This is so unual a course of goodness, this is such transcendent loving-kindness! this cannot be, it is too good to be true! If I had been a friend, and a good servant, but this, but all this for me who have been such an enemy, and all this upon freeft termes, without any more ado, to lay hold on Christ, and all this mercy and salvation! No more but to thirt, no more but to open the doore! Why, the very greatness and freenesse of mercy and grace make the matter so incredible to a poor sinner.

2. The compassing or bringing forth of this believing work is purely supernatural: I confesse that if there were a natural power in the sinner to beleive; if it were no more to beleive on Christ, then to open the eye and see, to stretch out the hand and receive, then the work were not difficult, because we have a natural power to these acts. O but to beleive hath no natural power in man, to botome upon, or to grow upon, but it depends onely and altogether upon a power which is supernaitural; No man can come to me (saith Christ, John 6. 48.) except the Father draw him: and no man can come unto me except it be given him of the Father, verse 65. you wonder that the thirsty sinner who needs the waters, and unto whom the waters are brought and offered to him, and he hath free
leave to drink of them, yet he stands weeping and trembling, and he cannot, and he dares not drink of the waters. The reason is, because there is no coming unto, and no drinking of these waters without believing; and believing is not in our power; it is the effect of supernatural power, and therefore although you see the Well of waters, and thirst to drink of them, yet unless God give you a vessel, and gives you an hand to let down that vessel, and to bring up the waters, unless he creates in you a power to believe, you cannot come and make use of the waters.

3. Again, another ground of the difficulty of believing or coming to Christ is this, the Interposition, the actual Interpositions of our own misgiving and doubting hearts, even then, when we should come and believe, when we should come and drink of the waters. Now they break out, and now they beset, and assault us; even when we are purposing to take possession, this is their time, this is their hour, and this is our hour of temptation, and darkness, and conflict, and trouble. Now the soul breaks asunder with itself, and thoughts rise against thoughts, and arguments jumble with arguments; now we dispute and question, and make exceptions, and one wave follows another; As when the mother is to be delivered of the child, there the pains and the throes come; so when faith is formed in us, and we come to believe indeed; then do our fears and doubts break forth, and even rent the soul in pieces: There be so many doors now to unlock, and so many objections now to answer, and so many divine arguments to be sided with, to pull down the strong arguments of our troubled hearts, that it is exceeding difficult to persuade us to come to Christ.

4. A fourth reason why much is required to persuade, even thirsty sinners to come to the waters and drink, is the intanglement of weak faith, when one hath a perplexed conscience, and a perplexed faith (a strong sense of sin, and but a weak faith to believe) no marvel if such a one be not easily persuaded to come and take the waters.

There are three things when faith is weak.

1. The soul is very apt to stagger; to take hold, and to let go its hold; like a little child who follows, and cries, and falls;
falls; so weak faith, it follows Christ, it is going out to Christ, like Peter, but it is sinking; it is not so able to make its ground good: I believe, Lord help my unbelief; it cannot so easily maintain the promises, and encouragements of Christ, contrary waves put it back.

2. The weak believer is very apt to be offended and discouraged: A little thing sufficeth to make a little child to stand fenced, still and cry: He is more apt to live the life of sense. If any new doubt breaks forth, or if any delay, if he doth not presently meet with what he expected, if a new scruple arise, if the Lord Christ puts but a new trial upon him, he thinks all is not right, I may not come, Christ is not well pleased with me: He holds up his love, and kindnesse, and peace from me.

3. He is apt to side and take part with unbelief, and all that makes against his coming to Christ, to take part with; First, threatenings, not with promises. Secondly, with punishments, and not with rewards. Thirdly, with denials, and not with answers. Fourthly, with doubts and fears, and not with encouragements and hopes.

5. The fifth and last reason why there is (oft-times) so much ado to persuade thirsty sinners to come to the waters, is the base and cunning suggestions of Satan: O faith Satan! you come to Christ, and you drink of these precious waters, alas man! neither the one nor the other do belong to thee!

1. Remember your own old filthy lufls and finnings, and what think you hath God to say to you for them?

O faith the thirsty, I do with shame and sorrow remember them, and now I thirst for Christ to cleanse and wash me from them.

But remember your finnings against Christ himself: your

2. many flightings and refusals of him and of these waters; the Law and Gospel both have a controversy with you.

O faith the thirsty sinner, I do remember these also how unkindly I have dealt with a kind and loving Christ; and this makes me to mourn when I look upon him whom I have pierced.

I, but remember your own finnings, whilst you think that you have been thirsting for Christ?

Obj. 1.

Sol.

Obj. 2.

Sol.

Obj. 3.
O but you must have strength to come: you must have faith, and love, notwithstanding all that Christ hath said, you can not believe?

Sol. I cannot believe by my own strength, but I will go to the Father who drawes to Christ, and I will pray to him that it may be given unto me to believe.

O but though you have prayed, and earnestly sought him, yet be answers you not, with strength in your soules to believe, which is a sure signe that he intends not to give you faith, nor yet to give you Christ, nor any of these waters by Christ.

Sol. Nevertheless I will wait, and I will hearken what God the Lord will speak: He hath said, Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Sol. My thirstings are right, I see my need of Christ, I have a promise to enjoy Christ, and none but Christ will, or can, quench these thirsts, &c.

Beloved, I do occasionally put in these answers, to succour and help the distressed sinners! But the very truth is, that it is a very hard work for the poor distressed sinner alone, thus quickly to answer, and put by, and break through all these cunning and strong temptations and suggestions of Satan, they will cost him many fears, and many teares, and many strong cries and wrestlings first; and now you see the reasons why there is so much ado to perswade.

SECT.
SECT VI.

I Now proceed unto the second question, what thirsty sinners should do that they may be able to come to the Waters and drink.

1. Cautions.

There are 2. Directions, which I would humbly present unto them for this:

You must take heed of your own selves, and that in two particulars.

1. Of your own strength: Rely not on any power in your selves to enable you to believe, or to come to Christ; for there is no sufficiency in your selves. That may truly be spoken to us concerning these waters, what the woman spake unto Christ, John 4. 11. Thou hast nothing to draw with, and the Well is deep: unto you it is given to believe, Phil. 1. 29 John 6. 29. This is the work of God, that ye believe on him whom he hath sent; The power to come to Christ, is a power which is given; it is not an inbred power of our own, but a power that is given, you are without strength. As there are none of these waters in you, so there is no self-strength or sufficiency in you to drink of these waters. How much time and pains do we waste to finde a strength in our selves? It is but a foolish and vain attempt and practice in any thirsty sinner to stay his coming to Christ and the waters, until he himself can frame or forme in himself a strength to come to Christ: It is impossible, for the altogether insufficient sinner to be the author of spiritual life or strength to his own soul.

2. And of your own weakness: It is but the weakness of your hearts (when Christ calls you to come) to cast up fears, and doubts, and reasonings, and disputes: To put those conditions on you which Christ never did put; and to prescribe such dispositions, and degrees, and times, which Christ never prescribed, your self-counsels, and your self-reasonings, and your self-orderings and limitations are but as so many shackles, and fetters of bondage upon your hearts, entangling and hindering of you from going out to Christ. The thirsty sinners work

Quest. 2. What thirsty sinners should do to be able to come to the waters.

Sol. Cautions for them.

Take heed of your own selves. Of your own strength.
Cautions

2. You must take heed of hearkening unto Satan, who is a furtherer to sinne, but an hinderer to Christ. He is a Tempter, to sinful ways, but an adversary, to Christ, and to the way of coming unto Christ, and he is called not only an adversary, but also a Deceiver. He is the great Deceiver of the whole world, and he is the great Deceiver of troubled and thirsty sinners. To keep us still in our sinful conditions, he deceives us with false pleasures, and with false confidences; he feeds us with the delights of sinne; and hides from us the sting and terrours of sinne; he feeds us with presumptions of mercy, but hides from us the wrath and certainty of God's justice, and to keep us from coming to Christ. He deceives us with false representations, and false suggestions; as formerly he hindered us from looking on sinne as sinne; so now he hinders us from looking on Christ as a Christ without compassion; Not as a Mediator, without grace, without mercy without willingness, without freeness, to such sinners as we have been: And so cunningly doth he colour, and instinuate these suggestions, as if Christ himself did thus speak, and thus represent himself unto us: But beware of hearkening to this Deceiver, his hindring suggestions are quick, and strong, and violent, and many times dreadful, even to make us desaipere: By these you may know them, and beseech the Lord to keep you from them, or else they will keep you from coming to Christ.

3. Take heed of deciding and judging your right and leave for coming to Christ by your present sense or feeling. When your thirteene soules are thinking of coming to Christ, and to the waters, you shall finde many contrarieties, and many difficulties, and many trials, and many strange workings in your own spirit, sometimes the water may seeme neere, and sometimes a far off; sometimes free and open, and sometimes shut and sealed; sometimes running towards you, and sometimes running from you; sometimes your hearts are high, and sometimes low; sometimes hopes to enjoy, and many times fears to misle;
misfe; a light will be upon you, and darknesse will be upon you, one while many reasons very evident for you that you may come, and another while no evident encouragement at all, yea and perhaps nothing but discouragements altogether: A sudden conviction of the greatnesse of your sins, of your unworthinesse, of your exclusions, &c. Therefore by no means set up your own feelings as the rule, or as the ground of your coming to Christ; if you do, your ship will be under the commands of stormy winds, your feet will stick in the myre, you will roll up and down like the waves of the sea, you will but weave Penelopes webb, do and undo, come, and go back; your hopes will still your fears, & your fears will pull down your hopes again. I may come, but I may not come to Christ; I will venture, O but I dare not venture: He will give me water of life, O but now I taste of the water of death, and Christ will not quench my thirst: Therefore you must against all reasonings of fence, stick to the invitation, and to the offer, and to the promise.

4. Take heed of spiritual jealousies and suspicions: for these will oppress and hinder your thirsty souls from coming unto Christ. Take heed of

There are six things (of which whiles you have jealousy and suspicious thoughts) they will assuredly keep you off from coming to the waters. 1. Of the goodnesse and kindnesse in Christ. 2. Of the fulnesse and sufficiency in Christ. 3. Of the intention and purpose of Christ. 4. Of the truth and fidelity jealous and suspicions. 5. Of the freeness and graciousnesse of Christ. 6. Of the acceptance and beneficence of Christ.

If you maintain jealous and suspicious thoughts of the goodnesse and kindnesse of Christ; He will not be good to my soul; and kindnesse of or of the fulnesse of Christ; He hath not all the waters which my thirsty soul doth need; or of the intention of Christ; But he means not my soul in all these proclamations of goodnesse and mercy: or of the truth of Christ, but he will not performe all this of Christ. good of which he hath spoken and promised: or of the freeness of or of the truth of Christ, but surely he ties me to harder conditions and expects something, he will not part with these precious waters upon such eafe and gracious terms; or of the acceptance of Christ! If I should come unto him, should I be accepted? would he ever close with, and claspe such a sinner, such
Directions for Chap. 2

I. Where

O thirsty sinners! Take heed of the fine threads of unbelief: Take heed of the modest and humble act of unbelief: Take heed of the injurious thoughts and jealousies and fears of unbelief. The harder thoughts that you have of Christ, the stronger discouragements and impediments are cast upon you from coming unto Christ: And let this suffice for the cautions.

Now follows the directions which we are to practice: If we would indeed come to the waters and drink. And they are these, viz.

You must balance all things together: discouragements and encouragements together: Arguments and arguments together: You must consider the one, and consider the other; weigh the one, and weigh the other; what will hinder, and what will further your coming unto Christ, put the one into one balance, and put the other into the other balance. There are eight things which thirsty sinners should thus set together.

1. All their sins and Christ's merits together: O say thirsty sinners, here are so many sins, and such great sins, no water is able to wash away the guilt of them, or to cleanse us from them, and these hinder us from coming. I, but now set the sufferings of Christ, and the merits of Christ together with these sins; The blood of Jesus Christ cleanseth us from all sins, 1 John 1.7. And if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, verse 9. If you come to Christ, all your sins will be forgiven you. The Apostle speaking of Believers in Christ; faith, that all their trespasses are forgiven, Collos 2.13. So in Acts 13.38. Through this man is preached unto you the forgiveness of sins; and verse 39. By him all that believe are justified: and Rom. 3.25. Him hath God set forth to be a propitiation through faith in his blood; To declare his righteousness for the remission of sins that are past. The greatness of your sins should not so much discourage you from coming to Christ, as the greatness of Christ's merits should encourage you to come to Christ; where sin abounded, grace did much more abound, Rom. 5.20.
2. All their distresses and Christ's compassions together: you are grieved, and you are troubled, you are tender and broken-hearted, you feel infirmities and anguish in conscience, and these make you afraid to come to Christ. 1! But now let the merciful compassions of Christ and all these together. Remember that of the Apostle in Heb. 4.15. \textit{We have not an high Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin: verse 16. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and finde grace to help in time of need:} You read of the bowels of Jesus Christ, Phil. 1.8. There is none so pitiful to a distressed soul, as Christ; His Nature, is very full of mercy and pity (He will not break the bruised reed) His office, is full of pity, He keeps the office of merciful compassions: He is He is anointed to preach good tidings to the meek; and sent to binde up the broken-hearted, to proclaime liberty to the captives, and the opening of the prifon to them that are bound, and to comfort all that mourn, Isa. 61.1, 2. Consider seriously you thirsty sinners, who are so burdened, and broken, and pressed, and cast down, here is large encouragement for you to come to Christ; There is mercifulness in him, compassion in him, bowels in him; and as it is your duty, to come to him, so it is his office, to bind up your hearts, and to comfort your hearts, and to set you free from your bonds and burdens; Christ is the good Samaritan, the good Physician.

3. All their wants and Christ's fulness together: Question. Your spiritual wants are many! What spiritual good is there which your souls want not? you want all; you need all, you have neither bread, nor drink, nor raiment, nor house; you must be wholly let up again. It is with you, as with the Prodigal, he spent all, and wanted all; I, but faith he, there is bread enough in my fathers house, and to spare, Luke 15.17. So though there be an universal want with you, yet there is an universal fulness with Christ: There is light enough in the Sun, and water enough in the sea; there is fulness in Christ to supply all your wants; there are treasures hid in Christ, and unsearchable riches in Christ: Christ is that height, and depth, and
and breadth, and length: He is the Lord of glory, He is the
Lord of life; He is the Prince of peace; He is the Lord our
righteousness; He hath all for you, who need all, and can fill
All in All; what spiritual good may you not finde in Christ,
justification in him, sanctification from him, consolation by
him, salvation with him? So that if you weigh things togeth-
er, there is still more in Christ to draw you to him, then
there can be in your selves to withdraw you from him.

4. All their unworthinesse, and Christ's freeness together:
This is another thing which you insist upon, as a discoura-
gement from coming to Christ; We are unworthy; We are no-
thing; We are worse then nothing; We can bring nothing? There
is no reason in us why Christ should give us these preci-
uous waters to drink? O but then consider it well, that Christ is
a fountaine of living waters, and waters flow freely from the
fountaine: you cannot lay down a price for these waters, and
therefore Christ bids you who are athirst to come and take of
the waters of life freely, Rev. 22.17. Thou wouldst have ask-
ed of him, and he would have given thee living water, John
4. Living water, and but for the asking! Beloved, all your en-
joyments are by Grace, you come by them freely; the provi-
ding of Christ was an act of Grace; the giving of Christ was
an act of Grace; the calling to Christ is an act of Grace.
All the good you have by Christ, are acts of Grace, and then it
will follow, that it is not your unworthiness, but it is your
worthiness which is inconsistent with Grace, Rom. 11.6. If by
Grace, then it is no more of works, otherwise Grace is no more
Grace: And if it be of works, then it is no more of Grace,
otherwise work is no more work: So then your own unwor-
thinesse is no discouragement if you do rightly consider that
the graciousness of Christ abundantly answers the unworthi-
ness in a sinner.

5. They should set their desires and Christ's invitations to-
gether: you look on your desires after Christ and the waters
with a single eye; here are desires indeed, but what of them?
Here are longings for Christ, but what of them? Verily it is a
great mercy to have such longing desires; and if with these
you would cast the eye also upon the invitation of Christ, there
would
would appear a great encouragement for you to come to Christ and to the waters. Christ's invitations of you; begins, when these thirsty desires begin (Ho, every one that thirsty, come ye to the waters) and his invitation is warrant enough. What a sweet encouragement is it to a repenting sinner, that forgiving mercy meets him, as soone as ever he begins to repent? I said I would confess my transgressions unto the Lord (Psal. 32, 5.) and thou forgavest the iniquity of my sins: In like manner, what a surpafling encouragement should this be unto a thirsty sinner to come to Christ, when, as soone as his thirsty soul calls out for Christ, Christ calls out unto his thirsty soul to come and drink of the waters? So that now you shall finde the discouragements much overweighed by the encouragements; even the very thirsting may encourage you to come: And Christ's invitation, and call of you, doth encourage you to come: Remember this one thing for your comfort, that when Christ once calls the poor sinner by name, there all exceptions and scruples are silenced, the way and access are free and safe to come unto Christ, upon the special call of Christ.

6. They should set their thirstings, and the promises of Christ together: I confesse that the very discovery of water is some encouragement to a thirsty person; but an invitation to come and drink, is a great encouragement. But yet a promise, that if he comes he shall not faile of waters, he shall be filled and satiated: This is of all other the greateft encouragement. If you who are thirsty sinners did fully weigh this, methinks it should overpoise all your doubting fears; you have to all the rest a promise of being filled, and satisfied, if you do come unto the waters. You have a divine promise for this which is made up of peculiar goodness and infallible truth, you may not onely venture your life, but also your very souls on a word of promise from Christ who is the Amen and faithful Witness.

7. They should set their own weaknesses and Christ's strength together: You see your need of these waters, and yet you come not; you know where they are, and yet you come not; you know the preciousness and blessednesse of them, and yet strength, you.
you come not, you have a call to come, and leave to come, and yet you come not! And what is the reason? O, we have no strength of our own to come; and thus you thirst still, and complains still, and hold off still. I, but though you be weak, and cannot come by your own strength, yet why do you not consider Christ is strong, though you be weak? yea, and whenever Christ calls the thirsty sinner to come, if that thirsty sinner will call on Christ, Christ who gives him a call, will also give him strength to come: This indeed would encourage your hearts to come to the waters, if you did consider that it belongs to Christ to give you power, as well as to shew you favour: And that he is as ready to give the one as well as the other: And that as he gives the waters freely, so he gives power freely to come and drink of them.

8. Lastly, They should see Satan's objections and Christ's answers together: All that Satan faith against your coming, and all that Christ faith for your coming: As there is no temptation of Satan, but you may finde an answer for it in the Word of God; So there is no exception which Satan can make against the coming of a thirsty sinner to Christ, but Christ himself can furnish you with his answers sufficient to disperse and silence it: The invitation of you by Christ, and the promises of Christ, will serve to answer all.

Object. You may not come faith Satan! Thus you have been, and thus you are, no warrant have you to come.

Sol. What faith Christ? Ho, every one that thirsteth, come ye to the waters: Satan faith you may not come, but Christ faith you may come, and a better and surer warrant you cannot have of coming unto Christ, then the expressly declared invitation and call of Christ.

Object. If you do come you shall not speed, you shall not be supplied, faith Satan! there is no water for you.


And thus you have heard the first direction what course thirsty sinners should take that they may be able to come to the waters; Namely, a right balancing of discouragements and en-
encouragements together: And yet notwithstanding all this, perhaps thirsty sinners are not able to come: Therefore in the second place take another Direction.

2. If you who are thirsty sinners would be able to come to the waters; Then strive earnestly with the Lord to work that work of faith in your hearts.

Four things I would speak concerning this Direction.

1. There is a necessity of faith for coming to these waters.
2. There is an efficacy in faith, which if you could attain, it would enable you to come.
3. That God only can work in you this work of faith
4. That if you earnestly seek him for this coming faith, he will give it unto you.

First, There is a necessity of faith for coming unto Christ, There is a necessity of faith for coming unto the waters: As there is a necessity of natural principles, for natural actions, the eye cannot see without a visible principle; The hand cannot move without a moving principle; The body cannot strive without a living principle. So there is a necessity of a supernatural principle, for all supernatural actions, it is impossible to come to Christ, and to drink of the waters in and by him, without a supernatural principle, and that principle is faith: this is that living principle by which you come to the living Christ, and drink of his living waters: And no other principle have you wrought within you whereby to come unto union or communion with Christ, either to partake of him, or of any spiritual good by him, but faith.

Secondly, if this faith were wrought in you, it is of that efficacy that you would be able to come to Christ; for as faith is wrought by an Almighty power (no less goes out to the production of it) so where it is wrought, it hath a mighty power over the heart of a sinner, that it will lead up, and bring the heart to close with Christ, against all the power of hell, and against all the powers of unbelief. And in truth it is (if I may so express myself) the very natural work of faith, the work which naturally it inclines unto, namely, to over-sway and encline the soul to Christ, it is the spiritual bias on the soul drawing us unto him. An invitation and a promise, and Christ himself, will sway with faith to draw it to them.

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Third-
Thirdly, none can give or work this faith in you but God, who is the Father of lights, and from whom every good gift doth come, James 1.17. No man can come to me except the Father draw him, John 6.46. And therefore Believers (as Beleevers) are said to be borne, not of blood, nor of the will of the flesh, nor of the will of man, but of God, John 1.12, 13.

And lastly, If the Lord be earnestly sought for this faith, if we earnestly (which is onely his gift) He will assuredly give it: He will be seek him for it; found of them that seek him. His promises are full, and clear, and certaine, both for the giving, and strengthening of faith: And therefore you who are thirsty sinners, and (at least to your own apprehensions) are destitute of faith, Get you to God and pour out your hearts before him: O Lord we need a Christ, and all the good by Christ, our hearts do pant and long for him; come to him we cannot without faith, and faith we cannot have unless we come to thee. Now Lord reveal thinne arme, put forth thinne own strengthe, give us to beleev, work thinne own work in us, and for us, draw us to Christ, and we shall run to Christ; perswade us that we may come, strengthen us and we shall come; make us willing, and then we shall be willing; make us able, and then we shall be able to close with Christ, to trust on Christ, to take hold on Christ, and to drink of all the waters by Christ. Could we believe, we should come and taste how good thy Christs is; how sweet thy love is; how pleasant thy mercy is; how comforting thy joy is; how exceeding thy peace is! O give us water or else our thirsty souls will die; O give us faith to come to the waters, or else our thirsty souls die!

Pray for the Spirit of Christ: In this case also it is true, It is the Spirit that quickeneth. The Spirit of Christ, is the Spirit of life, and he is the Spirit of power, and he is the Spirit of liberty; Where the Spirit of the Lord is, there is liberty, 2 Cor. 3.17. Yea, he is the Spirit of faith, 2 Cor. 4.13. Before we enjoy the Spirit of Christ, we are in bondage unto Satan, and unto our own corruptions, and unto our own doubts and fears (we have flattering thoughts of God, and fears of God); But where the Spirit of the Lord is, there is liberty; the Spirit of Christ frees...
us from our spiritual bondage, frees us from the power of Satan, and lusts, and unbelief, and our fleshly fears: And besides that, he gives us power and freedome to come to God, and to come to Christ, to pray, and to believe, and to hold up communion, &c. O pray for this Spirit of Christ: He is promised often, Ezek. 36. 27. I will put my Spirit within you, and Luke 11. 13. Your heavenly Father will give his holy Spirit to them that ask him: You are now in prison and in shackles, but get you that Spirit, the prison doors would be opened, and your chains would fall off, as Peter did, you would not be hindered nor clog'd any longer with Satan or your own hearts, but you should be freed from them, and made free to come, yea, to runne to your Christ, after whom your hearts do so much thirst.

4. To these might be added, Attendance upon the Lord, and patient waiting upon him in the use of his Ordinances, until he sends forth the Rod of his power, untill he makes his Name and the greatnesse of his power known unto your souls: By these waters of the Ordinances doth God convey unto you all your strength to come and drink of those waters of life in Christ: They are the Glass, in which we behold the glory of the Lord (the glory of his loving kindnesse, the glory of his mercy, the glory of his grace, and all these are drawing.

The Gospel Ordinances are

1. Comforting Ordinances: they are a good word, they speak good newes, they preach glad-tidings to wearied and distressed sinners.

2. Clearing Ordinances: they clear off your darknesse, and your mistakes, and your doubts, and your expectations, and shew you your interest in and title to Jesus Christ.

3. Perswading Ordinances: They present unto you the grace of God in Christ with such fulnesse, willingnesse, kindnesse, freenesse, and earnestnesse, so that your hearts are overcome by them.

4. Communicating Ordinances: lively oracles indeed, they do not onely reveal and offer, and command, but also they do work and help your souls: By and through them doth the Spirit of Christ effectually work on your wills implanting faith, enabling
Sect. VII.

How any thirsty sinner may know that he is come, and hath indeed drank of these waters.

There are four things which will discover unto you, whether indeed you have drank of these waters.

1. If you have indeed drank of these waters, then you can tell what relish they have been with your souls: As they who did eat Manna, they knew the taste of it to be like waters made with honey, Exod. 16.31. Or as David spake, how sweet are thy words unto my taste; sweeter than honey unto my mouth, Psal. 119.103. Or as Solomon spake: My sonne, eat thou honey because it is good, and the honeycomb which is sweet to the taste, so shall the knowledge of wisdom be unto thy soul when thou hast found it, then there shall be a reward, &c. Prov. 24.13,14. Thus can the thirsty sinner say experimentally when he hath come to Christ and drank of these waters; They were sweet unto my taste, they are indeed the waters of life, and the Wells of salvation, and the breas of consolation: Nothing else could comfort, settle, answer, satisfy my soul: Thy word (said Jeremiah ch.15.16.) were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart. So when thirsty sinners have drank of these waters, they can tell you of this taste, they can tell you what a taste the love of God hath; and what a taste the mercy of God hath; and what a taste the goodness of God hath; and what a taste the blood of Christ hath: Other persons may tell you Historically of these things: But experimentally none can but such as have drank of these waters: His fruit was sweet unto my taste, Cant.2.3. His mouth is most sweet, yea he is altogether lovely: This is my beloved, and this is my friend, O daughters of Jerusalem, Cant.5.16.

2. If you have indeed drank of these waters, There will be...
a disrelishing of all other waters in comparison of these. No by the disrelish
man (faith Christ, Luke 5. 39.) having drunk old wine, strait of all other wa-

ters, doth desire now, for he faith the old is better: So when you

have drunk of these waters (of the peace, of the mercy, of the

joy, and of the comfort in and by Christ) all earthly comforts,

and joyes, and delights, are as nothing to you in comparison of

these: What Christ spake of his Church, that may the thirsty

sinner speake of Christ, How much better is thy love then wine,

Cant. 4. 10. the same the Church speaks of Christ, Cant. 1. 2.

Mark that passage of Paul in Gal. 6. 14. God forbid that I

should glory, save in the crosse of our Lord Jesus Christ by

whom the world is crucified unto me, and I unto the world.

He found so much good, so much satisfaction, such a fulnesse,

such a sweetnesse, such an happinesse in Christ, as drowned all

the world unto him, as crucified the world unto him: All

wordly things were deaded by them: You may read of Austin

in his Confessions, that before he was brought into Christ, how

delightful his sinnes were unto him, and how pleasing the

eloquence of Tully was unto him: But after he was brought

in to Christ, and had tasted of the goodnesse of God in Christ,

the sweetnesse of Christ drowned all those sinful delights, and

humane delights. The things of the world are great with us

before we come to Christ, and taste of his waters; but after

that we have tasted how good the Lord is, now we can say as

David, One day in thy Courts is better then a thousand, and

I had rather be a door-keeper in the house of God, then to dwell

in the tents of wickednesse, Psal. 84. 10. So, &c. Austin said,

If one drop of the joyes of heaven might fall into Hell, it would

drown all the bitterness in Hell; and it is as true, that the taste of

one drop of the grace and love of God in Christ it drowns all

the bitterness in the soul, and all the sweetnesse in the world.

3. If you have indeed drunk of Christ, and of these waters

you have then found a longing desire to drink more of them. By a longing af-

ther more.

These waters have a strange vertue in them, as they do satisfie

your thirsts, so they do encrease your thirsts, they do never dull

and take off your spiritual appetite, but they do ever quicken

e and enlarge the same: consider a few particulars for

this.

That
That concerning Moses, Exod. 33. 17. The Lord said unto Moses, Thou hast found grace in my sight, and I know thee by name: Was not this a wonderful manifestation of the love of God unto Moses? did not this satisfy him? surely no, but rather it raised his desires, for through that Moses said to God, verse 18. I beseech thee shew me thy glory: That of the Church, in Cant. 2. 3. I sate down under his shadow with great delight, and his fruit was sweete unto my taste. One would think that this might have satisfied the Church to enjoy such a delightful, and sweet communion with Christ: But it did not: It onely raised stronger and higher thoughts, for (verse 5.) He cries out, stay me with flaggons, comfort me with apples, for I am sick of love. She had tafted some drops of Christ's love, and now the craves for abundant manifestation of his love (stay me with flaggons) and the experience of love made her sick with love (that is) wrought in her a more vehement desire more fully to enjoy the presence of Christ's love. That of Paul in Philip. 3. 12. I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus. (verse 13.) I count not my selfe to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. (verse 14.) I preffe towards the marke for the price of the high calling of God in Christ Jesus. Marke the Apostle, he had attained to the Excellency of the knowledge of Christ, verse 8. yet this did not satisfy him, he strives also for the Experimental knowledge of the efficacies of Jesus Christ: verse 10. That I may know him and the power of his resurrection; yet this did not satisfy him, but he proceeds yet further; I follow after (verse 12.) If that I may apprehend that for which also I am apprehended of Christ Jesus. Nor yet did this satisfy him, his desires rise higher, and higher, he pleseth forward for the price of the high calling of God in Christ Jesus, verse 14.

4. If you have indeed drunk of these waters, then By finding you have found the vertue of them. There is a foure-fold vertue of them. vertue in these waters.
Chap. 2: that he hath drunk of these waters.

1. A quieting vertue: when we have drunk of the waters A quieting of justification by Christ, our souls are now at rest, conscience is at rest. Being justified by faith, we have peace with God through our Lord Jesus Christ, Rom. 5. 1. and having peace with God, we have peace in conscience: Indeed before that you are able by faith to drink of these waters, your conscience are full of fears, and troubles, and anxieties, what shall we do? what will become of us? How shall we appeare before God? and how shall we answer him? and will he ever be pacified? But after that you have drunk of them, after that you have got Christ, and see your justification by his righteousness, and finde your discharge and full remission in his blood, and know that God is your reconciled God and Father in Christ, that he loves you freely, and hath received you graciously; O what peace, and joy, and rest flowes from this, conscience ceaseth to trouble and accuse! Nay, it begins to speake peace and comfort, and doth excuse you. We rejoice in God through our Lord Jesus Christ, having now received the attonement, Rom. 5. 11.

2. A cleansing and healing vertue: These waters can do A cleansing and that which no other waters can do: they can heale souls, and healing vertue. cleanse souls: They cleanse from all filthinesse of flesh and spirit. You have had heretofore hard hearts, and proud hearts, and vaine hearts, and filthy hearts, and impatient hearts, and earthly hearts, &c. O but when you come and drink of these waters, they will soften your hard hearts, and they will humble your proud hearts, and they will purifie your filthy hearts, and they will subdue and meeken your impatient hearts, and they will raise your hearts from earth to heaven. The more you taste of the love of God and mercy, and Christ, the greater joy will be in your hearts. There is an admirable vertue or power in these waters to quicken the dead, to change the sinner, to alter the condition of the soul, &c. You may read all these vertues in Mary Magdalin, in Zachem, in those in Acts 2. In Paul, in the faylour, and the Corin-thians, &c.
3. A fruitful virtue, when one is come to Christ, and hath drunk of these waters, he is now like a tree planted by the rivers of waters. I am the Vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit, John 15. 5. In Rev. 22. 1. There is a river of water of life; and in verse 2. on either side the river there was the tree of life which bare twelve manner of fruits; and yeelded his fruits every montb: Jesus Christ is a living root, and a fruitful root, and every one who is come to him, and partakes of him, is a living Christian, and a fruitful Christian: he hath a fruitful heart, and a fruitful life; in Cant. 6. 6. the Church is compared unto a flock of sheep which goes up from washing, whereof every one beareth twigs, and there is not any one barren among them, Rom. 6. 22. Being now made free from sin, and become servants to God, you have your fruit unto holiness, chap. 7. 4. You are married unto him who is raised from the dead, that we should bring forth fruit unto God.

4. A supporting virtue: when you have drunk of these waters, they will uphold, and support you under all your trials, and losses, and wants, and afflication, Psal. 23. 2. He leadeth me beside the still waters, verse 3. He restoreth my soul, He leads me in paths of righteousness; verse 4. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staffe they comfort me. When a poor thirsty sinner hath tasted how good the Lord is, when he hath drunk of the water of life, when he is come to the enjoyment of Christ, and mercy and love: why, these are refreshing satisfactions for the present, and these are supporting cordials for the future: This trouble is upon him, and that affliction is upon him, and that loss; but now, he can encourage himself in the Lord his God: I will go to my God and Christ, and there I shall finde all: But now, he can comfort himself in Christ his Saviour; yet God loves me, yet my beloved is mine, and I am his; yet nothing shall be able to separate me from the love of God which is in Christ Jesus my Lord.

sect
A Third Use which I would make of this point, shall be of Instruction unto thirsty sinners who are come to the waters, and have now drunk of the waters.

There are seven duties which do in a special manner concern you.

1. You should be very thankful to your good God: your souls should now bless him who hath opened such Wells of salvation, and likewise who hath opened your hearts to come and drink of them: Beloved, God hath shewed unto you (in this) an infinite mercy, and an infinite power, and an infinite goodnesse. It was infinite mercy, to make you thirsty, and to prepare full waters for you being thirsty. It was infinite power, to persuade your hearts, to answer all your fears, to overthrow all impediments, to overcome your spirits, to work faith in you, and to strengthen that faith, that ye were enabled to come to Christ and to the waters: It was infinite goodnesse, to answer and to fulfil those great desires of your souls, to satisfy all your longings, to supply all your wants: O what mercy, what kindnese, what goodnesse is this, that your poor, unworthy, needy distressed, craving thirsty souls, should now enjoy a Christ! pardoning mercy! reconciled love! justifying righteousness! renewing grace! peace in conscience! the joy of the holy Ghost, and assurance of salvation! That all your fears are silenced; that all your tears are removed; that all your burdens are eased; that all your prayers are answered; that God is now your God; Christ your Christ, that your languishing souls have tasted of, and are possessed with the best of mercies, which God hath promised: your desires have been very high; the waters very precious; your satisfactions very sweet; and your thankfulnesse should be proportionable: It is impossible that any should taste of these waters, but his soul must bless God for them: O bless your God, and praise him who hath satisfied your souls with goodnesse.

2. Since God hath now brought you to the waters, make use of them; drink abundantly; you cannot over-drink your selves.
selves with these waters: Grace puts no restraint upon you, 

_Cant. 5. 1._ Drink ye, drink abundantly, O beloved, _Ps. 81._

10. Open thy mouth wide and I will fill it. _Ephes. 5. 18._ But be filled with the Spirit: Cast up all your wants, remember all your thirsts, all your spiritual good which your souls did need; And moreover consider all the rest of your present wants: And being now come to Christ, and to the waters, fully satisfie your souls; all are yours, because you are come to Christ, and he is yours: your invitation is full, and the promise is full, and Christ is full, and the waters are full: Let not a little of Christ, and a little of mercy, and a little of grace, and a little of comfort, satisfy you: drink answerable to your wants, and thirsts: As the widow brought vessel after vessel to receive the oyle, until all were filled; so do you, multiply faith in the acts thereof, renew it, enlarge it, put forth act after act until every want of your souls be fully supplied. The fountain is full, and you have a full right; your right is universal, you may claim, and you may enjoy all good as well as any one particular good. Before you come to Christ you doubt of all, and when you are come to Christ, you doubt of this or that good; but never distinguish where grace doth not distinguish: _Whatsoever ye shall ask the Father in my name, he will give it unto you: ask, and ye shall receive, that your joy may be full._ _Christ, John 16. 24._ Why? every spiritual good is necessary for you, is promised to you, is open for you, and comes off with the same freeness, and willingness.

3. Seeing that your thirsty souls are brought unto the waters, therefore _quench your thirsts daily:_ every day you will finde thirst, and every day you should quench your thirsts; It is a truth that no Christian knows all his wants at once, but some appear at one time, and some at another time. Temptations discover our wants, and Afflictions discover our wants, and desperations discover our wants, and the breaking out of corruptions discover our wants, and the services which we are to performe, discover our wants: One day you shall finde a want of patience, another day of meekness, another day of humility, another day of faith, another day of love, another day of heavenly-mindedness, another of quickning and of softnings.
Chap. 2. as have drunk of these waters.

softnings, or of support, or of comfort; and as you find daily wants, so make daily addresses: The fountaine runs every day, *The goodness of God endureth continually*, Psal. 52. 1. *Jesus Christ yesterday and to day, and the same for ever*, Heb. 13. 8. *His mercies are renewed every morning, and his compassions fail not*, Lam. 3; 22. 23.

4. Strengthen you faith: That is the vessel to draw the waters, and the larger the vessel is, it will take up the more water. Had you a larger Faith, you might have larger measures of Grace, and comfort: why do you complain? why are you dejected? The hand of the Lord is not shortened, and the grace of Christ is not straitned; but you are straitned in your faith; were your Faith encreased and enlarged, all would be encreased and enlarged. *You have not* (faith the Apostle) *because you ask not*: you ask and have not (say I) because you believe not, you ask and believe and have, but then it is according to your faith; as you do believe, so you speed; if you ask a little, and believe a little, you receive but a little; If you ask for much, and believe much, you shall receive much: *O strengthen Faith*: the more Faith, the more of the waters: had you more Faith, your returne would be speedier, and fuller, your souls would be filled with Christ; and strength, and comfort, were your Faith more enlarged.

5. *Distrust your God no more*, and suspect not your good Christ any more: O what fears, and doubts, and exceptions had you when you were invited to these waters? But yet when you came to Christ, you found the waters of life were given to you according to Christ's promise. Now learn in future times not to hearken to your own hearts, but unto Christ: Not to hearken to Satan, but to Christ: Not to hearken to your own feeling, but to Christ's promise: All is made good unto you which Christ did promise to you: why, make this one use of the experience of Christ's promise fulfilled and made good unto you already: As to reject your own fears, and to trust your Christ for any good which he promiseth you. He told you heretofore that there were waters for thirsty sinners, and bade you to come and you should drink of them, though you feared much, and disputed much, yet you found him good and true: A thousand to
one but you have (at present) some special wants upon your souls, and also some special fears and doubts upon your souls. And you are doubting again, and questioning again? But why is it thus with you? Have you not a command from Christ to make your request known? and have you not a promise from Christ, that whatsoever you ask in his Name he will do it; and have you not had experience? O Christian! thy Christ is not Ye and Nay: and his promises are not Ye and Nay; All the promises are Ye and in him Amen. 2 Cor. 1. 20. Therefore give no more way to thy distrustful heart, but rest on the Word of Christ; thou hast tried it, thou hast found it a sure Word, therefore fear no more, and dispute no more; believe still, and still shalt thou finde waters for thy thirsty soul.

6. Help, and counsel, and comfort other poor thirsty sinners, who are fearful and unskilful. Now you have found the way to the waters, be pleased to shew them the way to the waters: As face answers to face, so do their hearts answer your hearts, and their wants answer your wants, their longings answer your longings, and their fears answer your fears, \& their exceptions answer your exceptions, and their temptations answer your temptations. O pity them as Christ pitied you, and help them as Christ hath helped you; lead them out of the wildernesse; direct them the right way to the land of promise; advise them against hope, to believe in hope; Tell them what way you took, or rather what way God took with you, to bring you to Christ, and to drink of these living waters, \&c. It is a great honour to help any, though but one step towards Christ; and it is a special duty on all who have tasted the sweetness of mercy, to direct troubled and thirsty sinners how they may come and taste of the same mercy, Psal. 66. 16. Come and hear all ye that fear God, and I will declare what he hath done for my soul.

7. For ever regard and prize the Ministry of the Gospel; when thou hast eaten and art full, beware that thou forget not the Lord thy God, Deut. 8. 10, 11. So say I, when God hath brought you to the waters, and hath refreshed your thirsty souls, beware that you slight not the Gospel, nor the Gospel ministrations: It was the Ministry of the Gospel which stayed up
Instructi 0ns for such up thy drooping soul! which revealed Christ and the waters for thy thirsty soul, which called, and invited, and encouraged thy perplexed soul; by it faith was wrought, to enable thy feeble soul to come and to drink of the waters which were unto thee as life to the dead, as liberty to the captives, and as oyle of gladness to thy mourning heart. Now love the Gospel, and honour the Gospel, and encourage the Gospel; Unless the Law had been my delight, I had perished in my affliction, said David, Psal. 119. 92. I will never forget thy precepts, for with them thou hast quickned me, verse 93. So had it not been for the Ministry of the Gospel, thou hadst died for Christ (desire the sincere milke of the Word; If so be you have tasted that the Lord is gracious, 1 Pet. 2. 15.)

SECT. IX.

Are thirsty sinners invited to come to the waters, and may every one of them come? And are any of you who have been thirsty sinners, now come to Christ, and to the waters? and have you drunk of them? All that I have to say unto you, is, Be of good comfort, rejoice and be exceeding glad: There are five words of comfort which I would leave with you.

1. You have tasted of as gracious love, as ever God shewed to poor sinners: God indeed hath loved you, his love hath been wonderful to your souls; it came from his love, that your hearts were thus set towards Christ, with such apprehensions of him, and such thirsting desires after him, that Christ alone becomes the object of your hearts, that nothing in heaven or earth were so desirable as Christ. It came from his love to uphold these thirstings in you, against all your fears, and discouragements, and temptations: It came from his love that your souls at length were brought to Christ, that you were made willing and able to lay hold on him: It came from his exceeding love that you have tasted (in some measure) of all the waters of Christ; That you are justified, that you are sanctified, that you are refreshed with the comforts of the holy Ghost: what is love, if this be not love? and what is comfort, if this be not com-
comfort. Brethren! Judge of God's love unto you by what he
doeth for your souls? and judge of God's love and dealings to
your souls by the reference of them unto Christ! To bring a soul
to Christ to give Christ to you, and you to Christ, this is love,
the highest, the chiefest love.

2. The saving work is rightly wrought in you: and truly
to know that, is a singular comfort: God hath so carried on his
own work of grace in you as he doth in all those who shall be
saved.

1. He hath given you a sight of your sins, and a sense of
your wants.

2. He hath opened unto you the fountain of life, and the
streams of living waters.

3. He hath formed in you strong and continuing thirstings
after the fountain of living waters.

4. He hath persuaded and overcome your hearts, so that
upon his invitation and promises you are enabled by faith
to come unto Christ, who is the only water for a thirsty
soul.

5. And now being in Christ you have tasted, and you have
drank of these precious waters. Why? This is the right
work of God's grace on your souls; Thus it begins, thus
it goes on, and thus it ends. When the work is a false work,
is not as presumptuous self-deceivers persuade themselves
of Christ and of mercy; But either they never had a right
sense of their souls condition, or they never thirsted for
Christ at all, or their thirsts were put aside by some other
thing then Christ: it is a real comfort to be brought to
Christ, and it is an exceeding comfort to know that we
are in a right way indeed brought to Christ.

3. There is a sure foundation laid for all your peace, and for
all your hopes: Beloved, remember it, that union with Christ,
is the only and sure foundation of peace in conscience:
That peace grows on no root but this, and on this it doth
grow: Peace which depends on Christ who is our peace, who
makes our peace, who justifies us, and reconciles us to the Fa-
ther: This is true peace indeed, and such a peace is your peace,
who thirsted for Christ, and are now come to Christ, and have
tasted of mercy by Christ.

2. It
2. It is the sure foundation of all your future hopes: your And of all our souls have now a sure and steadfast anchor: you may with bold- future hopes, nesse go to the throne of grace and mercy, for you are come to Christ who onely is our hope, and a full hope: Christ in you the hope of glory, Col. 2:27.

4. You never need to fear supplies: you are fully provided, for you are brought to the very fountain; to a living fountain, You never need to a full fountain of living waters. Why? Christ is all, and hath all, and all comes freely from him still, and still hath all the waters which a thirsty soul doth or can need; and it is but to ask and have: what doth or can a soul need, which may not be supplied from Christ? and what will not Christ let our to every one who is come into Christ? What Christ is, he is to you, and what Christ hath, he hath for you; and what Christ hath to do as a Mediator, he will do it for you: If Christ can find righteousness or forgivenes, or loving-kindnesses, or power against corruptions and temptations, or peace, or strength, you are sure of all, because you are sure of Christ.

5. The soul lives for ever which drinks of these waters: Our Saviour saith it, Whosoever shall drink of the water that I Your souls shall shall give him, shall never thirst: But the water that I shall live for ever, give him, shall be in him a well of water springing up into eternal life, John 4:14. These waters come from heaven, and these waters faile not till they bring you to heaven.
And he that hath no money come ye buy and eate.

Ou have heard something of the invitation of thirsty sinners, and now I am to speak something of the invitation of poor empty sinners (And he that hath no money, come ye, buy and eate.)

The Proposition which offers it self from the text, is this.

That the poorest sinner may come to Christ. (And he that hath no money (Not any at all) Come ye, &c.)

Matthew 11. 5. The poor have the Gospel preached unto them, Luke 4. 11. He hath appointed me to preach the Gospel to the poor. And what is it to preach the Gospel? But to hold out Jesus Christ and salvation in and by him, to offer Christ, and to invite unto Christ, and to intreat and persuade to come to Christ, and this Gospel is to be preached to the poor, Luke 14. 20. Bring in hither the poor, and the maimed, and the halt, and the blind. Here are poor people indeed, who had neither eyes to see, nor feet to go, nor strength to stirre, nor money to bring, yet faith Christ, bring them in, Revelation 5. 17. Thou art wretched, and miserable, and poor, and blind, and naked, verse 18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white rayment, that thou mayest be clothed, &c. The former verse sets out poverty in all the perfections, or rather in all the extremities of it, lower than very rags, lower than all wants, even to rickets, and miserablest; yet faith Christ to these, in the next verse, I counsel thee to buy of me, &c. As if he should say,
Chap. 3 What meant by him that hath no mony. 81

say, Come to me and you may have all this poor condition helped, and supplied.

There are only three Questions unto which I would speak for the Illustration of this.

1. What is meant here by him that hath no money.

2. Why Jesus Christ is pleased to fix his invitation on the penniless sinner, if I may so phrase it, rather than on other.

3. How it may be demonstrated that such may come to Christ.

SECT. I.

What is here meant, by him that hath no mony?

The words are (like the former) Metaphorical, and as those respect the thirsts of the soul, so do these respect the Indigencies of the soul. The soul is in necessity as well as the body: The man may have no money wherewith to buy food or rayment; and so the soul (in its kind) may have no mony to trade withall, to purchase the spiritual supplies of its own spiritual wants; being thus taken in a spiritual sense. There are five things to be understood by him that hath no mony.

Every sinner who is sensible and apprehensive of his spiritual miseries and wants; of his many sins, of his extremity wretchedness by sin: and of his great wants and need of Christ and mercy and grace; every sinner is really in want, and even he that thought he lacked nothing (what do I yet want) he wanted one thing, and that one thing was every thing; he that wants Christ, wants all; But the sinner (who in the Text) hath no mony, is one who is sensible of his soul-wants: He is sensible of his ignorance, and that he wants knowledge, he is sensible of his hardnesse and that he wants a soft heart; he is sensible of his pride, and that he wants a humble heart; he is sensible of his uncleanness, and that he wants a clean heart;
he is sensible of his wicked heart and ungodly life, and that
he wants Jesus Christ to be his righteousness and San
tification and Redemption and peace, &c.

2. It is a sinner who is utterly destitute, utterly broken, ut-
terly strewed in respect of himself, hath not one penny to
help himself under all his spiritual wants; Is nothing, hath no-
thing, and can do nothing, Isa. 64. 6. We are all as an un-
clean thing, and all our Righteousnesses are as filthy raggs,
Luk.15. 17. I perish with hunger said the Prodigal, Rom.7. 18.
In me there dwells no good, 2 Cor. 3. 5. We are not sufficient of
our selves to think any thing as of our selves, Luk.7.42. They
had not thing to pay. This sinner hath nothing of his own to
live upon, he hath no stock at all, nor can he raise any stock
of his own, nor can he lay down any thing at all, by way of
merit or worthinesse or causality to purchase, &c. O Lord!
faith he I am nothing, I am full of all wants, and empty of all
strength, I need all, and I can do nothing at all, my In-
sufficiencies, are equall with my necessities; There is Justice,
which demands satisfaction for all my sinful debts; but I have
nothing to pay, I cannot answer it, no, not for one of a
thousand; There is Christ, who offers himself to answer for
me, to become my surety, to get all discharged, if I will but
belieве on him; but I have no power of mine own to come
unto him, though I may have life and pardon and redemption
by him. There is a sinful heart to be changed, and I shall not
see God unless it be made holy, but alas, O Lord! I am no
more able to change mine own heart then I am to quicken and
raise the dead. O Lord! I have no money at all to pay for
mercy, for Christ, either to discharge the old score of my
sinful heart and life, or to set up a new stock of grace and
obedience.

3. He is the sinner whose helps and hopes are altogether abroad,
not in himself but in some other. As a poor man, who hath
neither a bit of bread to eat, nor one farthing to buy; why
faith he, if relief and help comes not from abroad I must starve
and perish: so is it with the sinner who hath no mony, nor
ability to help his needy and distressed soul: why faith he, If
there be not a God to shew mercy, If there be not a Christ to
make
make peace, I must perish in my wants and die in my sinnes: and therefore out he goes, and he enquires and hearkens, Is there no rich man who hath any thing to give to a poor man? Is there not a God who is rich in mercy to whom a poor miserable sinner may come; Is there not a Christ, who being rich became poor, that they who are poor might be made rich; Is there no Covenant of life, but that of works, Is there not a Covenant of grace, Is there not a throne of mercy and grace, a City of refuge for the distracted sinner to fly unto, and to be received and secured: And at length he findes, that there is a God who is the Lord, mercifull and gracious, abundant in goodnesse and truth, rich in mercy, forgiving iniquity, Transgression and sinne, showing mercy to thousands. A Father to the fatherlesse, loving freely, and receiving graciously, giving of a Christ, making him to us wisdome, righteousness, &c. 1 Cor.1. Anointing him to preach good-tydings, anointing him to preach the Gospel to the poor, and to heal the broken-hearted ones. O faith the poor sinner, here is the door which I must beg at, and where I must live, here is the house and here all my hope and help lies. I will go to my Father, to this God, to this Christ must I go: There is no salvation for me but here, there is no life for me but here, no mercy but here, no supply but here, nothing for me but here. If my confidence can fix any where, it is here, in Mercy, in Grace, in Christ.

4. He is the sinner, who indeed doth make out for all his help from abroad; He hath nothing, I but yet he must get some thing: he of himself cannot supply his spiritual wants; I but he hath found out a merciful God, and a gracious Christ, who can supply them; And he knowes that a poor beggar may go to a rich mans door for almes, and the poorer he is the fitter he is to be an object of relief and charity, and therefore a begging doth this poor sinner go. And to heaven-gates he goes, and begs and cries out (like the poor Publican) God be mercifull to me a sinner. O Lord faith he, I have heard that mercy dwels with thee, that Grace is thy Throne and help and strength are in thy dwellings, that thou art a God rich in mercy, and thy compassions are great, thou lookest on him who is poor and contrite; I beseech thee look upon my poor distrest...
distressed miserable soul: Never did any soul more need mercy then my poor soul, O pitty, O help, O save me for thy mercies sake, shew me mercy, or else I perish. Misery hath no relief but in mercy, and wants can have no supply but from fulness, and the insufficient sinner can have no help but in the all-sufficient God: here is misery for thy mercy to relieve, here is want for thy fulness to supply: here is a poor empty impotent insufficient sinner for thy all-sufficient goodness to glorifie it self upon.

5. The persons (in the text) who have no mony, is the sinner, who needes and lookes out, and goes out and begginfor pauperis, judging himself unworthy of the least of mercies, of the crumbe back at the masters Tables, and to receive all as meere almes. He utterly disclaims any ground or cause of enjoying any thing in himself: I am not worthy to be called thy sonne, said the poor Prodigal, Luk.15. O shew mercy for mercies sake. If a sinner wants all, and yet thinks he can deserve something from God, he is not one who hath no mony: who-foever is able to purchase mercy and grace, he is very rich. The poor sinner is one who wants all spiritual good and begs, for all spiritual good, and acknowledgeth that all the reason or cause of all that good is only in a good God, and a good Christ.

SECT. II.

Quest. 2

WHY Christ is pleased to fix an invitation upon those sinners who have no mony, who are altogether in miseries and wants, who are in themselves helpless and worth-

Sol.

1.

Christ's part

Ex parte Christi. In respect of Christ, he invites poor empty indigent sinners.

To make known to Riches.

1. Because hereby he would make known what riches and trea-

1. Christi.

2. Nostr.  

There are reasons for this; ex parte  

1. Christi.  

2. Nostr.  

Because hereby he would make known what riches and trea-
Sures of grace are in himself, that there is a fulness in himself, a plentiful redemption in himself; that he is able to save to the utmost all that come unto him: You may judge of the riches in Christ by the poverty and wants in a sinner; you do not imagine what a poor miserable creature every sinner is, nor how much must be issued and laid out by Christ to repair and supply and set up any one poor sinner. If you did survey the sinners condition, how many thousand sinnes he is guilty of, how many thousand talents he owes; how many several sinful corruptions and loathsome diseases are within him, and how much mercy, and how much grace, and what a kind of satisfaction and redemption is necessary for him, you would say that Christ must be a rich Christ, a full Christ who is able to take away every one of those sinnes, and to finde every one of those graces, and to provide every one of those comforts for the poor sinner; Shall the flocks and the herds be slain for them to suffice them? or shall all the fish of the sea be gathered together for them to suffice them? said Moses to God when the Israelites were in some want for meat, Numb. 11.22. O but if all the creatures in heaven and earth should be gathered together, they were not sufficient to supply any one want in the soul of a poor sinner: every want of the soul hath a kind of infiniteness in it, and cannot be supplied but by one who hath an infiniteness in him: and for this reason doth Christ invite the poorest sinner to come to him, that he might make known the height and depth and breadth and length, the incomprehensible fulness that is in himself, which can supply and fill up all the wants which lie upon the soul of poor sinners.

2. Because hereby he would make known the freeness or graciousnesse of the sinners salvation; that we are saved by grace that in the ages to come he might shew the exceeding riches of his grace in his kindnesse towards us through Christ Jesus. For by grace are ye saved through faith, and that not of works, &c. Ephes. 2.7.8.9. A poor sinner (who hath no money) is the very object of meer grace, if ever such a one be saved, he must be saved by grace. For he hath nothing at all of his own, and can bring and pretend nothing in the world for or from himself: he cannot say I have been good, or I have done good, or
I can bring any good, or I do deserve good? No No? he hath no mony, and therefore if he hath Christ, and if he hath mercy and if ever he be saved, all is grace, and meer grace unto him. If Christ should have invited the rich, the full, the righteous, the self-sufficient: this would have raised an opinion of something in our selves of some reason of mercy in our selves. But when he invites him that hath no mony a poor miserable worthless sinner, this shewes that the sinners salvation is all of grace.

3. Because hereby he would make known to us the way of faith and necessity of believing for life and help and salvation: No living at home, we must abroad, we must to our Fathers house: when Adam was rich and full then life was to be had by works: he had a self-stock of righteousnesse to rely upon. But when Adam fell and became poor when he had lost his stock, and fell into want; Now if he would be saved he must believe, he must no longer depend on himself, but on Christ. And therefore doth Christ call and invite poor sinners to come unto him, that sinners may know that they are saved, by faith and not by works: not by any thing of their own, but by believing, by going out of themselves unto Jesus Christ: what hath the poor sinner of his own to relie on, to preserve his life, who hath no mony at all? why then he must by faith make out to Christ or else his soul is lost, he must to shore, for the ship is split.

2. Ex parte noftri: In respect of poor indigent sinners themselves, these he invites and none others.

1. Because these will glorifie grace and none others will do so: a proud self-conceited foolish sinner, will not be beholden to Gods grace, nor will not come and beg at the door, and confesse his need and his unworthinesse: he hath enough at home, of his own unto which he trusts. O but when a sinner is made poor, when he seeth that he must perish unless he hath Christ, that he hath no mony of his own: that if ever he be saved it must be of meer mercy: O Lord faith he, I am contented, let grace have all the glory, and mercy have all the glory, give me mercy for mercies sake, and Christ for Christ's sake.

2. Because
2. Because these do prize grace and mercy, and earnestly
long and cry out for them: plenty is nothing to a full
stomach; but to the hungry, a bit of bread is something;
how do the poor hungry starving persons, cry out for bread?
Christ is no Christ, no Saviour, no excellency, no piousness,
to self-righteous and self-sufficient sinners: O but to a poor
sinner who feels his spiritual miseries and wants' Christ is
Christ, he is prized by him and longed for by him; and
therefore doth Christ invite such, because Christ will give
himself to all that prize him, and to all that thirst for
him.

3. Because these poor sinners, will bless God for a Christ;
and for mercy, and for help. A poor man that is ready to
starve will bless you, and thank you be it but for a pen-
ny or a piece of bread: O a poor sinner! If ever he can
get Christ, and if ever he can obtain mercy, and if
ever he finds his soul-wants to be supplied by Grace,
he falls down, and wonders, and magnifies the grace of God!
who am I? and no God like this God.

4. Because these poor sinners, will hearken to Christ,
and come to Christ; others will stand off, and slight
him; though we tell them that they need mercy and
mercy is to be had by Christ, yet they will not come
to Christ's door, nor to Christ's doale: As when you
tell Rich men of a doale, they regard it not, they go
not; but tell a company of poor Indigent persons of it,
they are glad, and they runne presently to the door, and
say, give me something, &c. So rich sinners will not hearken
to Christ's invitation, O but a poor sinner will.

SECT. 3.

NOW may it appear, that the poorest sinner may come to
Christ? may lay hold on him, may enjoy him, and all
spiritual good by him?

Besides the invitation here in the Text (which were enough
Sol.
Arguments to prove that the

I. Jesus Christ is a gift: God so loved the world that he gave his only begotten Son, &c. John 3:16. If thou knowest the gift of God, John 4:10. He is the great gift of love, and mercy, unto sinners. And therefore the poor must put in for him: If a rich man should give ten thousand pounds unto the poor of such a City; Why? any one that is poor in the City might put in for a share: God who is rich in mercy, and great in compassion, hath sent his Sonne into the world that we may live through him; He hath given his Sonne Jesus Christ to save sinners, poor miserable lost sinners, and therefore any poor sinner may come to him, may believe on him.

2. Jesus Christ hath all, though you have nothing: and He is to give all, and to bring all to the sinner, and expects nothing from a poor sinner, but come and receive; and therefore though you be never so poor, you may come to him. There is a double work betwixt Christ and the sinner, there is Christ's work, and there is your work: Christ's work is to finde and give all, and the sinners work is to receive and take all. When a poor man begs of you, you do not expect that he should bring you money, but he expects that you should finde and give him money. The giving work is Christ's work, it is his work to give all; to give himself, to give his blood, to give his righteousness, to give his Spirit, to give forgiveness, to give peace, to give life, to give eternal life. And the receiving work, is your work: to receive Christ, and all from Christ, this is your work: The poor is not to find for the rich, but the rich is to finde for the poor: you are not to bring anything to Christ, but Christ is to bring all to you: Hence it is that you read of that we are redeemed by Christ, and justified by Christ, and sanctified by Christ, and saved by Christ: The active part is Christ's, the passive part is ours: He findes the redemption and the righteousness, and the holiness, and the reconciliation, &c. we are but to receive it, Nothing else is imposed on us: Now if it lies on Christ's part to finde all the treasure, and to give all the money, what should hinder the poorest sinner but that he may come to Christ to receive all from Christ?

3. As Christ is the giver of all, and we onely the receivers;
so the manner of his giving is such that the poorest sinner is not only not excluded, but clearly encouraged to come unto him: even in the way of giving there may be such clogging conditions, and distinguishing limitations, that many poor persons are thereby shut out from partaking in the good which is to be given: But there is no such thing here, 'twixt Christ's giving and the poor sinners receiving: for

1. The terms of Christ are altogether gracious: All your communions with him are by grace, therefore we are said to be saved by grace; because whatsoever enjoyment is necessary for our salvation, the same becomes ours meerly by grace, and free favour: and surely to give freely (meerly from reasons in our own goodness) is that which makes the way most open for the poorest person to come and receive.

2. That very condition which rests on us to enjoy Christ and all the good in Christ, is none other but Faith: which doth break down all confidence in our selves, and renounceth all our own righteousness; and the work of it, is for going to Christ, and a receiving of him, and a receiving of all good from him.

4. Jesus Christ neither will nor can be ours until we see that we have no money of our own: until we acknowledge our selves utterly broken, destitute, miserable, and to stand in need of all helps from him alone.

1. He cannot else be ours: for he cannot be a Saviour to Saviours, but to sinners; He cannot be a Physician to the whole, but to the sick: He cannot fill the full, but the empty: you are not an object for Christ's pity and compassions, and mercie and help if you be whole and rich, and full, and a sufficiencie to your selves. When he was anointed, as he was then set apart, and filled with all gifts belonging to the office of a Mediator, so his Commission, with that anointing, was to save them that were lost, to binde up the broken hearted, to proclame liberty to the captives, and the opening of the prison to them that are bound, &c. Now Christ cannot vary nor alter his Commission.

2. He will not be ours unless we be thus: If you have no He will not be wants on your souls, or if you have a sufficiencie in you to ours.

N supply
Arguments to persuade us to try

supply your wants: As you will have nothing to do with Christ, so Christ will have nothing to do with you, for Christ will never deny himself, to be the onely Saviour of sinners, will never reverse the new and-living way of saving sinners by grace: will never cut off the sinners dependance on mercy; will never frustrate his own death and purchase: will never abolish the everlasting Gospel: will never revive the Covenant of works: will never receive a wretched sinner to glory in himself, but onely in the Lord, &c.

SECT. IV.

Have the poorest sinners an invitation to come to Christ, may they (who have no money) come and buy? May the needy, destitute, defolate self-empty, self-insufficient, self-unworthy sinners come? Is the door open to them? Is the golden Scepter held out to them? Is there a gracious invitation held out unto them?

Then in the first place let us try and examine our selves whether this be our condition, whether we be the persons who (in a spiritual sense) have no money at all? whether ever such a spiritual conviction hath fallen upon our souls to discover our emptinesse, our nothingness, our self-helplesnesse, and experimentally to cry out (Master save us or else we perish: In us there dwells no good thing: we are poor and needy, and without strength.

Give me favour for this to present unto you,

1. Some Arguments to try your selves herein.

2. Some Evidences by which you may plainly know that you are the persons.

There are five Arguments why I would persuade you unto this search.

1. Christ calls no sinners to himself but such: He calls not the full, but the hungry; not the proud, but the humble; not the rich, but the poor; not the whole, but the sick; not the righteous, but the sinners; not the free, but the captives: but the broken-hearted, but the miserable, but the needy: Un-
whether we be spiritually poor.

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Whether you see your misery, the Law is to call upon you. The work of the Law is to revive sinne, and to kill the sinner: And when the Law hath killed you, or rather all lofty imaginations in you, and self-confidence in you, and self-sufficiencies in you. Then the Gospel calls upon you and tells you, there is life for the dead, deliverance for captives, help for the helpless, and riches for him that hath no money: I know no Gospel call, nor newes of mercy, no hopes of help, until we be brought into a spiritual, needy, and distressed condition: How vain were it to offer help, when there is no want, or to present him with mercy, who never felt his misery.

2. Few sinners, very few, are under a sensible want: A rightly sensible want: Every man is sensible of his bodily wants (one wants health, another wants food, another wants pay-ment, and another wants friends and counsel, &c.) But who wants Christ, and Grace? who is sensible of his spiritual wants, and of his own insufficiency to supply these spiritual wants?

There are six things which are contrary to the sinners right sense of his spiritual wants and emptinesse.


1. Unacquaintedness with God's Word, and with our owne Unacquainted-heart: The Word of God describes the true estate of every sinner, how vile and lost, and miserable, and wretched, and naked it is; and an experimental search into our own hearts, discovers us plainly to be what the Word describes us to be. By this twofold light (the direct light of the Word, and the reflexive light of conscience) we come to see and feel all our souls miseries and wants: O, but how few are acquainted with the one or with the other? Not one of a thousand who ever lookt over himself in the Glaffe of the Law, or who ever studi-ed his own conscience thereby to represent unto himself the true state of himself: Nay, generally men will not endure the discovering light of the one or of the other, how then can they be sensible of their souls wants aright?

2. Fullesse: An opinion of our own spiritual fullesse, this is unquestionably contrary unto a right sense of our spiritual wants:
wants: yet how many are thus conceited of their own spiritual fulness? Solomon speaks of a full soul, which loads the honey-comb, Prov. 27. 7. The Prophet Hosea 12. 8, brings out Ephraim, thus vaunting, Ephraim said yet I am become rich, I have found me out substance, in all my labours they shall finde none iniquity in me. Our Saviour tells us of 99, just persons that need no repentance, (Luke 11. 7.) which surely is meant of the Pharisees, who thought themselves to be righteous: That young man, who demanded, what lack I yet I had a strong opinion of his own fulness: And so had Laodicea, who said she was rich, and increased, and had need of nothing. I will not speak of the Papists, who teach a merit of congruity in men, who yet have no grace: And a merit of congruity in such as have attained to grace; surely these are not they in the Text, who have no money, who can buy their works, buy all grace, and all forgivenes; and all audience, and no lesse then eternal salvation. I will restraine my self to the common sort of Protestants, who are so full of themselves, that they hope for salvation for their good meaning, and devout serving of God, and think no body any harme; they fast, and pray, and hear, and keep their Church; and what would you have more? If these will not make God amends, then God help them? Why? Here is a miserable empty fulnesse, a dreame of fulnesse, and yet so powerfully working, as keeps their poor souls from Christ: Any confidence of safety in any thing but Christ alone, is nothing else but a proud fulnesse, contrary to spiritual emptiness, and also to the true fulnesse which is in Christ.

3. Quietnesse and Rest; when persons are indeed pinched with wants, all within them is up in motion: Their minds are filled with thoughts and cares what shall we do, how shall we live and subsist? And their mouths are filled with complaints, we shall starve and perish with hunger: And their hearts are filled with fears, and their eyes with tears, and their breasts with sighs. Thus it is with the poor and needy; but thus it is not with the rich and full, whose table is spread, and whose bellies are filled with hid treasures; As David speaks: And this also newes, that few men are indeed rightly sensible of their souls.
Souls wants and distresses; for most men are like the fool in the Gospel, who said to his soul, *Take thine ease, Luke 12. 19.* Or like the Earth spoken of by the Prophet Zachary, all was at rest and quiet, *Behold the earth lieth still and is at rest,* Zach. 1. 11: Where almost shall you finde a man whose soul is troubled about his soul? In whom there are anxious thoughts about his souls wretched condition; in whom there are serious cares for spiritual deliverances, who pours out complaints and tears: *O wretched man that I am who shall deliver me?* Rom. 7. 24. But there is a carnal security of spirit in them: *God is not in all their thoughts,* said David of the wicked. Thus may it be said of most men, their wretched sinful condition is not in their thoughts, and Christ is not in their thoughts; and mercy, and deliverance are not in their thoughts; and in this sense they are not in trouble as other men: which plainly shewes they are not rightly sensible.

4. Carelesse neglect: in respect of supplying means, and supplying offers, and supplying helps: Did you ever know a person really in need and wants who will keep home, or flight the bread, & the cloth, and the money that is offered unto him, and yet how many do neglect the means of grace and salvation? How many have Christ offered to them, and daily offered unto them, and are entreated to accept of him, and yet passe him by, and regard him not: Not him who is life, who is bread, who is rayment, who is riches, who is all help, and who is the only help for needy sinners: would Christ and the saving helps by Christ, be thus slighted and neglected by us sinful men; If indeed we were convinced of our souls needs, and of our helplessness, and hopelessness save only in Christ?

5. Strangeenesse at the gates of heaven: either no calling upon God, or only formally, flight, indifferent whether answered or not; Nay, would not be answered with supplies.

6. Self-undertakings: when sinners do in some degree apprehend their wants and necessities, then ordinarily they undertake the help and supply of them by their own power: they think that they can lick themselves whole, that they can repent, and they can beleive, and they can change their own hearts,
hearts, and they can make their own peace with God, they have a sufficiency in their own wills to make up themselves again as if the sinner were not dead in trespasses and sins: As if Paul were mistaken when he said, what I am, I am by the grace of God, 1 Cor. 15. 10. And it is God that worketh in us both to will and to do, Phil. 2. 13, or as if Christ himself were mistaken, when he said, None can come unto me except the Father draw him, and without me ye can do nothing, John 6. 44. and 15. 5. These are not rightly convinced of their spiritual wants and miseries; for in a right conviction of them you do,

1. See an absence of all spiritual good in your hearts.
2. See a defect of all power in your selves to help your selves unto that good which you want.
3. See an inability in your selves rightly to desire that good from God.
4. See an insufficiency of power in your selves to receive all the good which God freely offers unto you for the supply of all your spiritual wants.

3. It is a very difficult work to be brought into this condition:

To see and acknowledge our spiritual emptiness and nothingness, and to be driven out of our selves, to pull down our selves to deny our selves. The Israelites were even stung to death by the fiery Serpents, before they would look up to the Brazen Serpent. The Lepers were ready to starve ere they would step out for food. The poor Prodigal as long as there was any thing to eat (even Husks that the Swine left) untill he saw he must perish for hunger, he would not come unto his fathers house where there was bread enough, Luk. 3. 5. Every Mountain and Hill shall be brought low, but is it ease to level hills and mountains? Mark 8. 34. Whosoever will come after me let him deny himself. O but it is a hard thing to deny our selves; our evil selves, in our lusts; our unregenerate selves; our own wildomes, and righteousness, and power, &c.

Three things make it difficult
A natural Propension to the condition of works.

There are three things in every sinner that make this work so difficult.

1. A natural propension to the condition of works, to a self-righte-
whether we be spiritually poor.

righteousness, to be justified and saved by something of our own. This sticks close unto us; though our righteousness be gone; yet the opinion of our righteousness, is not gone: you find how much it stuck with the Jewes, and you see how it takes with the Papists, and almost with all sorts of people in the world.

2. Incredulity of the universal losse by Adam: Some will not believe that ever Adam was trusted with a common and public stock of righteousness, and ability for all the world; And many will not believe, that his fall and his losse were so universal and total and extensive, that he lost all, and all self-power to recover our selves again: something they will suppose must be left, and bequeathed to his posterity, of will and power.

3. Pride of heart: every sinner is proud: Though he be but a poor Beggar, yet he is as proud, as he is poor: Now pride will set up our selves, more then is meet, and it hinders us from the sight of our wants. Pride cannot abide to be nothing, to go in rags, to runne up and down the streets and beg, to stand at the door and crave an Almes: 

It is a sin which is most easily raised, and which is most hardly removed.

Nay, to demonstrate this difficulty a little further.

We usually rank sinners either into unbroken and ignorant sinners, or unto broken and trembling sinners: And as to both of them you shall find it a very difficult matter to convince them of their spiritual emptiness and nothingness.

1. The ignorant and unbroken sinners; none on earth are so boisterously confident and presumptuous, as they: they are rich and full and need nothing: As Solomon speaks of the Sluggard, he is wiser in his own conceit, then seven men that can render a reason, Prov. 26.16. So none so conceited of themselves, of their knowledge, of their faith, of their goodness, of their soules welfare for the present, and happiness for the future. An ignorant and unbroken sinner, who yet never saw one spiritual want in their soules, and do what you can, bring Scripture upon Scripture, Reason upon Reason, they will
Arguments to persuade us to try

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will not be otherwise persuaded (then they are) of their own good and happy estate.

The Broken and Trembling sinner, who sees volumes of

sins, and feels Sea of wrath, whose bones are broken, and

whole burdens sink them down and overwhelm their Spirits,

whose hearts are disquieted within them, and roare out under

the Agonies of conscience, who are so exceedingly humbled

and shivered into pieces! yet these very persons are not easily

convinced that they have no money, that they are utterly

destitute, helpless, and hopeless in themselves; for though

they be thus smartly sensible of sin and of wrath, yet five things

are observed in them.

1. If they could be more humbled then (perhaps mercy might

be theirs, and Christ might be theirs.

2. If they could bring any holiness and worthinesse of their

own, then their would be some hope, that they might be

accepted.

3. If they could performe holy duties in a better manner, then

God would be pacified and reconciled.

4. If they could make their own hearts to believe, then they

should be delivered.

5. If they could but once pull down the powerful workings of

their sinful corruptions, then they would go to Christ.

Why! what are all these conceits, but so many self-founda-

tions, and self-exaltations, and Inconsistencies with

the fulnesse of Christ and with the freenesse of Grace?

As Josephs Brethren, who took money in their Sacks and

Benjamin with them, or else they would not go; so these

will have something of their own, they will bring some-

thing to Christ, and will not be beholding to Christ for

all. And truly this is to set up our selves and to pull

down Christ; This is to place something in our selves, to

have opinions of our self-strength and riches, and not to

acknowledge our selves utterly poor and destitute, so as

to have all our hope in Christ alone, in mercy alone, in

Grace alone.

It is dangerous and very pernicious to be full of our

selves, consider,
Whether we be spiritually poor.

Series and nothingness; and this will further appear if you consider,

1. The sad Inconveniences that fall even upon Real Christians:
   if at any time they fancy their own fulness and sufficiency,
   how far they venture! how short they come! how little in good,
   how much in sinness; and in very dreadful falls: As in David,
   Peter, Hezekiah, how God leaves themselves unto themselves, and now the weak child left alone, falls.

   If it be dangerous to lay the foundation of our spiritual actions upon our renewed self, how much more dangerous is it to lay the foundation of the souls estate (in Grace and glory to all eternity) upon our corrupt self: If when indeed we have something of gracious power bestowed upon us, if this alone (cut from dependence, union, influence, as a beam from the Sun or as an arm from the body,) be as no power at all to help us to persist, or to resist, to raise up one step for heaven, what a dangerous condition is it to relieve all that which concerns the defence and salvation of our souls upon that which is worse then weakness, lest then emptiness and (if one could express it so,) more nothing then nothingness?

2. To make the access unto Christ and communion with Christ This makes access to Christ impossible, is not this dangerously pernicious to our souls? But whiles we are full of our selves (until we be quite emptied and broken) we lay in our own way, we block up our own way, so that there is no access to Christ, nor any possible communion with Christ.

There are two things which do lie in our way from coming to Christ. One is our own unrighteousness and the other is our own righteousness.

And verily of the two, the latter is the worst and the more dangerous. The more that you see of your own unrighteousness, the more need you see of looking after Christ and the more earnest you may be to enjoy Christ; But the more that you are persuaded of your own righteousness (the more confident you are of that) the more negligent you will be for making out for Christ and his righteousness.

It makes all your helps helpless unto you.

1. You cannot pray to God for help, nor

2. Look
2. Look to the helps in the promises; nor
3. Believe the promises or receive them, you cannot say,

Lord I need thy help, I look for all good from thee, I
depend wholly on thee.

5. Lastly, the more needy and miserable and poor and
helplesse that you are in your selves, the more fit and the more
fitted you are for Christ: Now you are become vessels fit for
mercy, and fit for grace, and fit for Christ.

There are three things which are very observable.
1. That there was no mention of Christ, nor promise of
Christ untill man was fallen and lost and utterly undone.

2. That when Jesus Christ became a surety, he did not un-
dertake our condition of goodnesse and fulnesse, but only
our condition as sinful and miserable.

3. That when Jesus Christ is offered unto sinners he is of-
ered unto them in relation to all their miseries and
wants: As Wisdome for the Foolish, as righteousness
for the ungodly, as sanctification for the unholy,
as redemption for them that were captivated; and from
hence it will follow that Christ despiseth no man for his
emptiness, but for his fulness, for his poverty, but for his
riches, for his wants, but for his pride, he fits the hungry,
but the rich he sends empty away. Tanto erit a te alior, quanta
involution said Auslune of the self-boasting Pharisee:
God was nearer to the poor Publican that stood afar off,
then he was to the proud Pharisee, that pearked up so
high: The poor Publican who could say nothing and shew
nothing for himself but cried out God be merciful to me
a sinner, he went home justified, Isaiah.65.2. Unto
this man will I look even to him that is poor and of a con-
trite Spirit and that trembleth at my Word: And there-
fore if any of you be poor indeed and empty and needy
and destitute indeed, you are the fittestst objects for Christ
to relieve and help.

SECT.
NOW it follows that we speak of the marks and evidences by which we may know whether we are the persons who have no money (that is) who are sensible of our spiritual wants and miseries, and are utterly destitute of all helps and hope by any thing that we have or can do.

1. If you be so then the Gospel and the Gospel-way of salvation will be very precious unto you, Rom. 10. 15. How beautiful are the feet of them that preach the Gospel of peace and bring glad-tidings of good things! Beloved! the Gospel is (as it were) the letter of God's love and mercy to sinners; It is news of salvation for sinners, it is like the year of Jubilee which was a good year for captives and servants, and such as were distressed, it is the door of hope and help as the valley of Achor.

There are three things which the Gospel-Jubilee doth proclaim unto sinners:

1. That lost sinners may be found, and undone sinners may be repaired, and miserable sinners may yet be saved. God sent his Son into the world that the world through him might be saved. John 3. 17. This is a faithful saying that Christ Jesus came into the world to save sinners, 1 Tim. 1. 15.

2. That the causes of that salvation, though they are not to be found in us sinners, are yet to be found in Christ: Him hath God the Father sealed, and on that mighty one is our salvation laid, and of him it is said, Behold I lay in Zion a chief corner stone elect precious, and he that believeth on him shall not be confounded, 1 Pet. 2. 6. So that though the sinner hath no power to raise up salvation, yet Jesus Christ hath a power to attempt and accomplish it, Rom 5. 6. For when we were yet without strength in due time Christ died for the ungodly.

3. That the communication of the sinners' salvation in and by Christ is altogether gracious: former sinnings do not prejudice, nor is present unworthinesse inlifted upon, all that is required is but to come unto Christ and to receive salvation from him. Hearken gracious, unto me and your soules shall live, Isaiah 55. 3. Whosoever will
Evidences of one

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1. Let him come and take of the water of life freely, Rev. 22. 17. Now mark me, this Gospel-news of salvation is as nothing to an ignorant unsensible and self-conceited sinner: We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; O but this Gospel-news published to a poor empty broken distressed self-undone sinner, it is like life to the dead, like rain in the time of drought, and like a dole amongst a company of starving beggars; he faith, blessed be God for Christ, I see that there is yet hope for my poor soul: How is his soul affected and raised, how filled with admirations of the wisdom of God and of the goodness of God? and how quick and strong are the endeavours of his soul unto God for this love, for this kindness, for this salvation, for this way of salvation to poor sinners? He rejoiceth already in hope; that though there be famine in Canaan yet there is corn in Egypt, though there be death in me yet there is life to be had in Christ. Though there be emptiness and nothing in me, yet there is bread enough in my Father's house, enough for me, in Christ, Righteousness, Mercy, Grace, Reconciliation in Christ, for a poor sinner and all upon gracious terms. When Paul came unto Antioch, Acts. 13. 14. And preached glad tidings unto them (ver. 32.) Be it known unto you men and brethren that through this man (Jesus Christ) is preached unto you the forgiveness of sinners (ver. 38.) And by him all that believe are justified from all things from which ye could not be justified by the Law of Moses, ver. 39. The Gentiles were so affectionately taken with these glad tidings, that they besought, that these words might be preached to them the next Sabbath day. Ver. 42. O Sirs thus precious, thus acceptable, is the Gospel unto every poor and broken sinner! and is it thus with you, or hath it been thus to you? certainly if you were stung with your sins and pinched with spiritual wants, it would be so.

2. Then the foundation you lay and build upon is Jesus Christ alone.

2. If you be these poor, empty, needy sinners in the Text then all the foundation which you will lay and build upon, is Jesus Christ alone: you will set up Christ as your all and for your all, 1 Cor. 3. 11. Other foundation can no man lay, then that is laid which is Jesus Christ, Phil. 3. 8. Take doubtlesse, and I account all things but losse for the excellency of the knowledge of Christ Jesus my Lord, for
for whom I have suffered the losse of all things, and do count them but dung that I may winne Chrift, (verse 9) and be found in him not having mine own righteousnesse which is of the Law but that which is through the faith of Chrift, the righteousnesse which is of God by faith. The spiritually poor and needy sinner renounce all self-foundations, and pitches on Chrift alone, for all his foundations of hope. Would he be reconciled to God? why, he fixes only on the blood of Jesus Chrift, as the acatement and peace and reconciliation? Would he have his finnes pardoned? why, to Chrift he goes and there he relies on him for redemption even the forgivenesse of his finnes, Ephes. 1.7. Would he have his heart changed and sanctified? None but Chrift can heal him, can wash him, can sanctifie him: Would he do or suffer, no strength for this, or the other, but only the strength of Chrift, Phil. 4. Would he have his person and services accepted? Chrift must be his foundation for these also: I look not for one smile of favour in acceptance from God, but in and through Chrift; Truly thus it is with every poor empty and self broken sinner, Chrift only is his foundation: he lives only upon Chrift, and trades altogether in Chrifts name, all other are vain things, which cannot profit: he sees his finnes and looks up to Chrift; he sees his miseries and looks up to Chrift; he sees his wants and looks up to Chrift; he hath nothing in himself, and looks up to Chrift for all: None can answer for my finnes but Chrift, none can get me the pardon of them but Chrift, none can help me to grace, to peace, to love, to life, to strength, to heaven, but Chrift: Now think of this you that can stay at home and keep house upon your own stock, who can lay foundations in your own workes, will you be beholding to Chrift for all, Is all sea, and none the rock but Chrift, do you think none is able to save but Chrift?

3. Of all sinners whatsoever, these poor self-empty and distressed sinners are the most serious and most earnest beggars; you need not teach the poor (indeed) to beg, nor to think of and use arguments how to entreat and prevail, requests come so naturally and so feelingly from them, with such looks and with such teares, and with such sighes, and with such expressions, and with such importunities: did you know my
wants, did you see my starving children, something, any thing, the meanest, the worst, help or else I perish, &c. And verily thus it is with a sinner who is effectually convinced of his soul's poor miserable condition; The man never knew how to pray till now, for his soul was never pinched with want till now; he never knew his soul's desperate condition till now; you would wonder to hear with what variety, with what fervency, with what melting mournfulnesse, and with what humble dejectednesse, and with what importunate earnestnesse he comes and begs, and prays at heaven gates! In this sense also that of Solomon holds, the poor man speaks supplications.

Object. But what are the things for which he is so serious and earnest in prayer?

They are serious things for which he is serious.

There are two things especially for which his soul is enlarged, and pours out its self before the Lord: One is Christ; The other is Faith.

He is earnest especially for Christ.

1. He is most serious and earnest for Christ: another sinner (who never knew the miseries and wants of his soul) he doth but trifle in his requests, perhaps an occasional wish, or a formal meeting: A customary mentioning of Christ, but he can be quiet and contented enough, though no answer be given of Christ: Christ is poor in his eyes, and the graces of God poor in his thoughts. It is not thus with the sinner who is spiritually poor; spiritual poverty, and spiritual hunger ever goes together: Bread is the hungry man's life, and therefore he cries out as for life. Give me bread: so Christ is the poor sinners life, he sees all his life and hope in Christ only, and therefore his soul is in good earnest for Christ: O Lord, faith he, there is salvation for a sinner in none other but Christ; I am undone forever if I have not Christ; none but Christ can help a poor soul; I beseech thee do not say me nay, deny me what thou wilt, onely give me Christ.

For faith.

2. He is most serious and earnest for faith: He now sees there's no living for poor sinners, but by faith: faith is the poor sinners feet to walk to Christ: Believing is the poor sinners trading, and faith is the poor sinners hand, the empty hand to take Christ, and to receive all good by Christ, and from
from Christ: and therefore his heart is set upon Christ, who is the only help of poor sinners; and his heart is set upon faith, that he may get Christ, and getting him may be supplied and set up by the riches of Christ. Now try your selves by this Evidence: a poor sinner is a praying sinner, a begging sinner, you may finde him still at heaven gates, there he stands and knocks, and cries, O Lord give a rich Christ to a poor sinner; O Lord give me power, give me faith to lay hold on Christ.

4. If we be these poor, indigent, and miserable sinners indeed, Then will we humbly and patiently wait at the door of mercy, and the throne of grace; we will continue begging until God be pleased to send out an almes unto us: When a proud sturdy beggar comes to the door, if he hath not his desire presently, he will be gone, and will not stay, and takes on against you; I, but when the poor indeed comes, he will cry and hearken, he will entreat and wait your leisure, especially when he knows that plentifulness and mercifulness dwell in the same house: Thus is it when men are proud sinners, they are impatient sinners, and quarrelsome sinners; wherefore have we fasted, lay they, and thou seest not, wherefore have we afflicted our souls, and thou takes no knowledge, Isa. 58. 3. Away they go murmuring and complaining. O it is in vain to serve God, and what profit is it that we have walked mournfully before him? Mal. 3. 14. O, but he who is a poor sinner, and a needy sinner indeed, he is content to ask, to seek, to knock, to wait patiently till God open the door and gives out mercy: He well knowes that he is utterly unworthy of the least of mercies, and that the gifts of mercy, and the times of mercy, belong to God, and that Christ and mercy are precious; and therefore if God with-hold, O faith he, God is but righteous, for I am a great sinner, and yet I will seek him still, and wait upon him, for he is a merciful, and gracious God, who can tell but his mercy and grace may at last think of my poor soul?

5. These poor indigent sinners of all men are the most thankful for their almes: where they finde their mercies and supplies, there they have their thanks and praises.

There are four things after the receipt of mercy, in him who is indeed spiritually poor and empty.
1. He is very humble after the receipt.
2. He is well pleased with the receipt.
3. He depends the more on mercy, upon the receipt of mercy.
4. He is exceeding thankful, acknowledging all his receipts as gifts, as free gifts, and giving all the glory to mercy alone, and God's grace alone: What I am, I am by the grace of God, what have I which I have not received? What is thy servant? who am I? Thou hast done me good for thine own sake. The more he receives, the more empty he is; the more he is filled with Christ and Grace, the more unfilled he is with himself: The more that he receives of mercy, the more of glory doth he ascribe to the God of his mercies: It is not thus with a proud and full sinner, who knowes not how to beg, nor how to bless.

SECT. VI.

Use 2. May the poorest sinner get to Christ, may they who have no money at all come? (ye that have no money come ye buy and eate).

Then let us be persuaded this day unto three things.

To become poor, to become sensible of our wants and nothingness.

2. Being so, to go to Christ.

3. To use the means by which you may be so.

1. Strive to become poor: every man strives to become rich; but I would advise every man to strive to become poor; My meaning is, to strive to be rightly sensible of his souls wants, of his souls emptiness and nothingness, 1 Cor. 3. 18. If any man among you seemeth to be wise, let him become a fool that he may be wise.

There are six arguments which I would present unto you for

Six Arguments the regarding of this counsel.

1. There is no man whatsoever, but in this life he is in spiritual want: If you be godly, yet you are under wants, Psal. 70. 5. I am poor and needy said David, Phil. 3. 12. Not as although
spiritually poor.

although I had already attained, or were already perfect, said Paul, Phil. 4. 19. My God shall supply all your need: He that hath Christ, doth yet want more of Christ: He that hath Grace, needs still more Grace. And if you be wicked, you want all, all that belongs to a new creature, all that belongs to grace and glory: A wicked heart is like a large house that is wholly unfurnished, every room of his soul is void and empty. Indeed his heart is full of sin and ungodliness, and the more full that the heart is of sin, the more empty it is of Christ and Grace; all the imaginations of the thoughts of his heart are only evil, Gen. 6.

2. The spiritual wants of all other are the greatest: no wants like soul-wants: A man may want many things for his body, and yet be and speed well enough for his soul: That may be affirmed of him which Fulgentius spoke of Lazarus, nisi sine domo, sed non sine Domino, sine vestis, sed non sine fide, sine vabo, sed non sine Christo: But if you live and die under spiritual wants you are undone in soul and body. Soul wants will be soul losses, and heaven losses: Judge seriously according to the Scriptures what will become of a sinner who never gets Christ, to make his peace, nor mercy to pardon his sins, nor Grace to change his heart. How can that man be saved?

3. No sense of spiritual wants is an infallible testimony of all wants: There is a twofold discovery of our spiritual wants: One is by life, when we are made alive by grace, spiritual senses ever attends the spiritual life: when we begin to live the life of grace, then we do most clearly apprehend our wants of grace and in grace: The other is by light, when the conscience is quickened and convinced and shewes unto us our wretched hearts, and lives and wants; this is the least, and the lowest, and the first discovery of our spiritual miseries and wants: so then the man who hath no sense at all of his soul wants and necessities, he is altogether poor, miserably poor, he hath nothing in him that is good, and indeed he is a man wholly spiritually dead.

4. Usually, they who are in the greatest of spiritual wants, are least sensible of them, and do think themselves least in wants, who so poor, naked, and miserable, and wretched as Lazaris sensible of them.
...by 5, not and Chap. If Thus by the Sol., that are left sensible of their sickness and want of health; Thus it is in the sickness and wants of the soul, by how much the greater these wants are, by so much the lesser is the sense and apprehension of them.

5. The foundation for heaven is always low: my meaning is, that when God intends to fill a soul, he first makes it empty; when he intends to enrich a soul, he first makes it poor; when he intends to exalt a soul, he first makes it humble; when he intends to save a soul, he first makes it sensible of its own miseries wants and nothingness. Our Saviour in the end of his beatitudes, speaks, great is your reward in heaven, but in the beginning of them, he first saith blessed are the poor in spirit: God deals in the spiritual building as men do in their artificial buildings, the higher that they intend to build, the lower and deeper do they lay their foundation: If God intends to lift you up to Christ, and mercy, and grace, and glory, he will then bring you low in the sense of your sinful miseries, and spiritual wants and self-nothingness and unworthiness.

6. You will never seek for the supply of your spiritual wants until you be spiritually poor: you will not go out to the market, or there you will stand idle all the day long; or there you will only cheapen, and look on, but not buy, not come up to the price of the market.

Object. But the searching out of our spiritual wants will make me despiritual.

Sol. 1. The ignorance of them will make men to presume of themselves and to neglect Christ.

2. Despair you will do, if in time you discover not your spiritual wants.

3. Despair of our selves, and of any help or hope in our selves, is the way to make us to fly to Christ.

Object. But the sight of so many sinnes will break our hurt and discourage us.

Sol. 1. Our hearts should be broken.

2. Our hearts should be seriously active for Christ.
Chap. 3. Seek out to Christ.

They will never be more so then when they are most sensible of our spiritual wants and miseries. This is his work, and this is his way that by this means the new creature may be known to be altogether his own workmanship, and that the sinner might only due to him and depend on him, and that all the receipts of Grace here, and the great reward of glory hereafter may be ascribed not to us, but to himself, not to our goodness and worthynesse, but only to his free-grace, mere mercy, great love, and undeserved goodness and bounty.

1. Well then, being once made rightly sensible of your soules spiritual miseries and wants. The next exhortation is, Exhortation to then get you to Christ: do not seek at any other door for your spiritual supplies, but his, and to his (come ye that hath no money, come ye.)

There are five Arguments to persuade you in this poor condition, to make out unto Christ for your supplies and relief.

1. God makes you thus poor, and distressed that you might go out of your selves, and make out to Christ and his Word; if you were poor indeed you would do so. There are three conditions, wherein, if persons really did lie, they would make out to Christ.

1. If they were indeed persons of contrite and bruised hearts; in such a case they would cry out, Is if we were of there no Balm in Gilead for to heal a wounded Spirit, what shall we do to be saved? A Wounded Spirit who can bear?

2. If they were indeed spiritually hungry and thirsty, O give us bread or else we perish with hunger; O give us drink, or else we die with thirst.

3. If they were indeed spiritually poor and empty: If they or spiritually had indeed nothing of their own to live upon. As Jacob poor, when all subsistence at home was ending, why? faith he to his sones, I have heard there is corn in Egypt, get you down thither, and buy for us from thence, that we may live and not die, Gen 42:2. So, if men were indeed spiritually poor, if they were indeed pinched with the sense
of their soules wants and distresses, they would abroad; they would make out to Christ for bread, for help. A distressed soul is apprehensive of, and as active for its own preservation as a distressed body is for its subsistence.

There are two sorts of wants. 1. There are wanten wants, wants of vanity, superfluous wants: a person under these is careless and at the best but complemenetal and talkative; And secondly, there are real wants, wants of poverty, necessary wants, wants of such things as are absolutely necessary to the preservation of life, and being: these will make us serious and solicitous and industrious: Thus is it amongst sinners; some have but a slight and formal sense of their soules poor and miserable condition, and their motions are answerable to their apprehensions; slight apprehensions of their spiritual wants, and slight desires and endeavours for Christ: But then there are other who are really and effectually convinced of the wretched condition of their soules, and of their own insufficiencies to help themselves; They see that (indeed) their soules must eternally die, and perish, if they get not Christ, and mercy, and grace; these are poor indeed; they see death at home, and life abroad; these will arise with the Prodigal, and make towards their Fathers house where there is bread enough, &c.

2. It is impossible for any poor sinner to be perfect in himself; to supply his own wants, to repair himself, to deliver himself, to be a sufficiency to himself.

1. No creature can be enough unto itself; the condition of it is a condition of dependance; In him (saith the Apostle) we live and move and have our being. As it is with the Beames of the Sun whose being depends upon the Sun, if you cut off that dependance, you cut off their being; or as the boughes of a Tree which receive their whole life and being from the rootes, if you strike off their necessary relation from the root, they die and wither away; Thus is it with every creature; the root of its being and continuing is above, and take off that dependance on God, the creature is presently at a losse: This shewes that the creature is nothing in and of itself. You see this in Adam, and
in the fallen Angels, although they had a great stock put into their hands, yet that was not enough, it was not by its own power sufficient to keep and maintain them; and if such a stock of righteousness and ability was not (alone) sufficient to uphold them, shall we think that the poor sinner who hath nothing at all of his own, that he is able to be rich to himself, to set up himself, to supply his own wants?

2. Consider the works which are to be done, and all the charges and costs which of necessity must be expended if you would have the sinner's spiritual wants to be supplied. What hath the sinner? Where hath the sinner for these things? There is the work of satisfaction, and what compensation can the sinner make? Hath he enough to pay his debts? Can he make up God again, in his Glory, in his Righteousness, in his will, which have suffered so much, and have been so much impaired by the sinner? Can he lay down the price of the redemption of a soul? And say, Lord, give me my discharge from all my sines, for I do present unto thee such a perfect, such a full, such an infinite satisfaction and payment as thy justice can demand from a sinner? Again, there is the work of conversion and sanctification: the sinner needs an heart to be turned to God, and to be renewed and sanctified throughout. Can the Blackmore change his skin? Or the Leopard his spots? Could Lazarus quicken himself from the grave? Are any of the treasures of grace to be found in the custody or power of corrupt nature, which is not only destitute, but also totally opposite to the work of Grace? Nay, take me any one work that is spiritual, suppose it be that of believing; hath the sinner a power of his own to believe? Is he able to silence any one unbelieving doubt? To answer any one fear or exception of his unbelieving heart? To lay hold on Christ? To receive his offer though never so gracious? O no! The sinner is nothing, and hath nothing in, or to any spiritual good: in one word, the duration of Christ, the collation of the Spirit of Christ, the revealing of the arms of God for all good, and God's promise for all in his promises, and the necessity of every one of these, do demonstratively prove that the poor sinner is (in himself and of himself) without all strength that he is not only not enough, but also altogether insufficien-
sufficient to repair himself and to supply his own spiritual wants: As the sinner is not poor that confesses not his own utter insufficiency; for the universal insufficiencies of all his supplies in Christ, do convince him, that whatsoever thoughts he may have of himself, yet he is nothing but wants and nothing but insufficiency: If Christ did not supply him from toe to toe, if Christ did not give him Eye-salve, he would still be blind, if Christ did not give him victual, he would still be naked, if Christ did not give him life, he would still be dead; if Christ did not give him riches, he would still be poor, if Christ did not give him bread, he would be famish'd, if Christ did not give him all, he would still be nothing, and worse then nothing.

3. There is no supply of the wants of a poor and needy sinner, but Christ; and in Christ, and from Christ. It is not with a poor sinner as it is with a poor man, there are many doores for a poor man to go unto, and find relief; but there is only one door for a sinner to go unto to finde spiritual supply of his wants. As there is but one door unto which Christ cometh and knockes, and that is the sinner's heart, so there is but one door for the poor sinner to go unto and knock, and that is the door of grace set open in Jesus Christ. What Job spake concerning Wisdom, Job 28.12. Where shall Wisdom be found, and where is the place of understanding? It is not to be found in the Land of the living, verse 15. The depth is not in me, and the sea is not with me, verse 14. That may be said concerning the spiritual supplies of the wants of poor sinners; go where you will and search were you please, they cannot be found any where, or in any creature, or in any thing but Christ alone. All the creatures are but as the wilderness and barren Heathes, but as the Desarts, All 4.42. Neither is there salvation in any other, &c. 1 John 5.12. He that hath the Son hath life, &c. Jer.3.23. Truly in vain is salvation hoped for from the hills and from the multitude of mountaineas: Truly in the Lord our God is the salvation of Israel. So in vain do you seek for help, where help is not to be found. In Christ alone is the supply and the salvation of lost and poor sinners: what other things there are, and what other besides Christ you have
have, they are, either impertinent and unanswerable to a sinner's wants, or else they are incommunicable for the sinners' supplies, from any other.

1. They are impertinent and unanswerable, as being of a diverse kind and use, and benefit from those things which must help a needy soul; as all earthly pleasures, profits, honours, friends, beauties, reliefs; the bread which you eate, how impertinent is it to a soul, which wants the bread of life? the rayment which you wear, how impertinent is it to a soul which wants the garment of righteousness? the jewels with which you adorn your selves, how silly and vaine are they to a soul which wants the jewel of pearl, of great price; the graces and ornaments of the Spirit of Christ?

2. Or suppose another be possessed of Christ, of his righteousness, of his graces, of his comforts, (which are indeed the proper supplies for a poor sinner) yet you cannot be helped from another: your souls, poor souls cannot be supplied by the supplies, and riches which any besides your selves do enjoy; Because they are (as to such possessours, and from them) incommunicable: Christ raised Lazarus, yet Lazarus could not raise any: A person is made great in office, but he cannot make another so: They may pity you in your poor condition, and they may lend you their counsel, and their prayers, but part with any of that righteousness, and holiness, and comfort unto you they cannot do it.

Nay, you cannot go to God himself, who can communicate all, but you must first come to Christ, for, and by, and through whom he communicates all to sinners: you must go to the same door, and to the same good Master as they did, if you would speed as they sped. The fruition of Christ, and mercy, and grace is common to many, but the communication or donation of these to any is proper to Christ alone; therefore under the sense of your spiritual wants get you unto Christ.

4. Jesus Christ is able enough, and willing enough to relieve poor sinners, and what can the poor desire more then these to encourage them.

1. Christ is able enough to relieve poor sinners; It is he alone
Exhortation to such

alone that keeps a feast for the poor: Thy wants cannot possibly exceed his fulness: Nay, thy wants are no more to his fulness, then a little empty vessel to the full sea; Nay, were all the wants which take hold of all the poor sinners in the world, upon thy very soul, Jesus Christ is able to supply them all: He who is more then able to supply every poor distressed sinners wants, is as able to supply them if they were in thee alone, as he is to supply them all in every one of them. If I could supply all the wants of ten thousand beggars severally, I could as easily supply them if they did meet in one beggar, personally considered.

But to the point in hand, that Jesus Christ is able to supply all the wants of poor sinners: there are four things which will clear this fully.

1. The perfections of Christ: Whatsoever is in Christ is in him by way of perfection: God gives not the Spirit by measure unto him, Job 3:34. To us he gives the Spirit by measure, a little to one and a little to another, to every one a limited portion and measure; But to Christ not by measure, but fully, but perfectly, and this perfection in Christ hath a two-fold consideration.

1. It is a perfection suitable to his own capacity.

2. It is a perfection answerable to the ends and purposes of his offices. It is such a perfection, as that there is not the least want or defect to fill up Christ: and it is such a perfection as that whereby Christ is sufficiently qualified to fill us up; and therefore St. John faith of his fulness have all we received, Joh.1:16. and the Apostle speaking of his fulness, he faith, that is such that filleth all in all, Ephel.1:23.

2. The merits of Christ: of what height or compass do you imagine the merits of Christ to be? certainly his merits are answerable to his person, and therefore they are of infinite worth and dignity. He did by his meritorious doings and sufferings, purchase no less then to be the Lord of life: All that concerns the life of a sinner either in the end of it: As eternal glory, or to the present state of it, for grace and mercy, all this hath Christ obtained by merit and purchase, to bestow on poor sinners, and surely that is enough to supply all wants.

3. The
3. The supplies in Christ: they are every way answerable to the wants of poor sinners: The wants of a sinner may be looked on either extensively, as to all the kinds and number of them, or intensively, as to all the measures and degrees of them: They are very many, and they are very high, but Christ’s supplies can answer them in both respects; if you cast up the kinds of the sinners spiritual wants, Christ hath as several and stronger kinds of supplies: He is life, and righteousness, and forgiveness, and wisdom, and sanctification, and redemption, and grace, and comfort, and strength, and salvation; and these do sufficiently answer all the kinds of their wants.

4. Nay, let me add one thing more to shew the ability and sufficiency in Christ to supply all the wants of poor sinners: when He hath helped all the poor sinners in earth, He hath yet enough to spare: There is yet room for as many poor and needy sinners: the provision of His grace will hold out, were there millions of succeeding worlds for poor sinners to live, and to live upon Him: He is still as able to save, to give, to supply them, for His flock never diminisheth one jot by the communication of it: the Saints in glory live and enjoy upon it to all eternity in heaven, and so may all poor sinners whatsoever trust upon it, and spend upon it all their life; By all which it manifestly appears that there is ability enough in Christ to supply all the wants of poor sinners.

2. But secondly, as Jesus Christ is able enough, so He is Christ is as willing enough to supply all the wants of poor sinners. Where-willing as He is, before else doth He keep open house, and makes proclamation, as able. Here in the text, He that hath no money, Come ye, buy and eat: wherefore else sends He out so many invitations to bid poor sinners to come to Him, for all things are ready? Why else should He counsel them to come and buy gold, and raiment, and eye-salve of Him.

There are three things which do shew, that Jesus Christ is very willing to help and supply the wants of the poorest sinners.

1. His anointing: He was set apart, and fitted for this very end, to find the lost, to fill the hungry, to help the needy.


Exhortation to Chap. 3

dy, to be a father to the fatherless; and for this very purpose he came into the world. As long as man could live and trade with his own stock, Christ came not, but when man was fallen and broken, now he came into the world to seek that which was lost, and to save sinners, Christ is willing to perform his office, as willing to the application as he was to the ordination and suspension. All those unsearchable riches, exceeding riches of Grace were given unto him, to spend them amongst the poor, to lay them out upon poor sinners.

2. His undertakings: He never undertook any thing for self-righteous, and self-sufficient persons, only for the poor did he enter into bond, and became a surety for their sakes: He became poor, that they by his poverty might be made rich. 2 Cor. 8. 9. All his doings and sufferings, all that he laid down and offered up, all his purchase and discharges were in the poor sinners name: This I undertook, and this I did, and this I suffered, and this I obtained for the poor sinner, who could do nothing for himself.

3. His Negotiating: All the tradings of Christ by calls, by institutions, by promises, by encouragements (if I may so deliver my self) are with poor sinners: He will not converse with the rich and full, but with the poor and needy, I came not to call the righteous, but sinners. The Lord Jesus singles you out amongst all other sinners: What wilt thou that I shall do for thee? and many times comes to your doors, stands there, and knocks there, and brings his provisions with him, offers unto you all the helps which you need, and entreats you to accept of them; and then you must conclude that he is willing.

4. His door is never shut against any: Nor is his hand empty and closed, when the poor sinner comes. He is always at home, and always open-handed to him; He despiseth not, he hideth not his face from the poor. There is no sinner on earth, who hath more gracious acceptance, and more quick dispatch at the gates of heaven, than a really poor & distressed sinner: nor of whom Christ is more tender: what special care was had for the poor Jewes, when it was required, that their brethren should not harden their hearts against them, but liberally open their hands unto them, freely give, and leave some-
Chap. 3

make out to Christ.

something for them, in their fields, and in their orchards, &c.

Much more tender is Christ to a poor sinner, surely he will hear the cry of the poor, and satisfy the hungry with bread.

5. **He glories in the bounty to them.** The Apostle tells us of one saying, much used by Christ, Acts 20. 35. Remember the thing to give then to receive. It is not only more blessed, but much more honourable. It is the greatest honour that Christ hath in all the world, that he is a Mediator for sinners; and a Saviour of sinners; That he gave himself for sinners, what a glory is this to the love of Christ! And that he gives himself and all saving good unto sinners, what a glory and honour is this to the alms sufficiency, kindness, goodness and bounty of Christ. We get, when Christ gives; and Christ doth not lose by giving to us; we get grace and mercy, and Christ gets glory; and the more he gives to poor sinners, the more glory he gets by it. Can you put a more dishonourable afront upon Jesus Christ, then when you see your wants, either you will not come to his door, or you will quickly passe away; as if Jesus Christ onely were the hard Master, or incompassionate Divus.

6. **He likes you the better, because he finds you poor:** He fills the hungry with good things, but the rich he sends empty away. Now he hath an object fit to be relieved by him.

7. **His additions:** He doth not onely provide for being, but for well-being, for increase, and continuance. He gives, and gives more abundantly. The poor sinner hath not yet enough, why, faith Christ, I will supply him further, he yet wants, and I will yet help, I will not leave supplying him, till I have brought him to glory.

8. **What an infinite mercy is it that you are made spiritually poor, and being so, that there is such a Christ to help and relieve you.**

1. **It is infinite mercy to be made spiritually poor; to know your selves, to be taken off from your selves, to acknowledge it is mercy to be that onely mercy and grace do keep the purse, that must keep spiritually poor.**

Q 2
your house: Thou hadst certainly been undone, if thou hadst not discerned thy self to be undone. Thy self-imaginations, would have proved thy self-destruction; There is death and losse in any confidence but in Jesus Christ.

2. And then being thus poor and destitute, what an exceeding mercy is it to have a Christ to go to: To have so rich and so good a Christ, and for him to call us to come unto him, and to undertake all our wants, and all our necessities, and all our supplies? If one should suffer shipwreck at sea, and lose all that ever he had gotten, so that nothing at all is left, and if a rich friend should send to him, pray come to my house and welcome, what have you shall have, I will finde you all, and as long as I enjoy any thing, you shall never want: sure this poor broken man would look upon this kindnesse, and gladly hearken to it and accept it. Alas what do you poor sinners mean, that you repair not to Christ, in whom only is your help and in whom is all your help, certainly you had ped, had you come. He calls you, and he is troubled that you stay so long, he hath made all things ready.

3. The third thing, which I would speak unto, is the means by which you may be sensible of his soul-wants, of his emptinesse and nothingness. And for help in this, I would humbly present these counsels.

1. Live under a powerful Ministry, under a soul-searching and soul discovering Ministry. There are soul flattering Ministers; and soul-searching Ministers. Soul flattering Ministers alwayes preach pleasing things, and deceitfull things; they never set out the true state of the sinner, in the wretchednesse and danger of it: They will rather suffer men to go to hell quietly then disturb them with the clear light of their sinful condition and wayes.

But soul-faithful and searching Ministers, they speak to the hearts and consciences of their hearers; Their great work is to make sinners know themselves, that so they may know Christ; to pull down, and then to build up: To wound and then to heal: To cast down all lofty Imaginations which do exalt themselves against Christ, to level the Mountains and make the Hills
Hills low, that all flesh may see the salvation of God. You shall
experimentally finde that no Ministry whatsoever, doth make
so many sinners to be poor, and so many poor sinners to be rich,
as the faithful soul-searching Ministry doth.

2. Examine yourselves. A right self-knowledge comes from Examine your
a right self-examination. This you shall finde, the leffe a man
examines himself, the more proud and self-willed he is of him-
self; And the more that any man examines himself, the more
miserable, and poor, and vile will that man be in his own eyes;
There is nothing which will abase a sinner more, then the
light of his sinfulness; and there is nothing which will better
bring us to that light then the faithful examination of our
selves. In this work, you shall make such a discovery of a
sinful heart and life, of such a most loathsome and wretched
condition, that you cannot but confesse that if Christ and
mercy help you not, you are undone for ever.

3. Beseech the Lord to send out the convincing light of his Spirit
into your hearts with his own word. His light, is a true light,
it discovers, but it flutters not, it represents things as they are,
and his light is a quick light, it makes manifest hidden things.
It is the Spirit that must convince the world of sin, (i) make sin-
ners to see how sinful and miserable they are, Rom. 7.9. I was
alive without the Law once, but when the commandement came, sin
revived, and I dyed; as if he had said, when I was in my Pha-
riskiall estate, I had as good an opinion of myself as any man,
I made no doubt but all was well, that I needed nothing; but
when the commandement came (i) when the Spirit of God by the
Law came, and thoroughly convinced me of myself, then the
case was quite altered, I saw so much sin in my self, that un-
lesse grace did help, I was a dead and hopelesse sinner.

4. Make a right comparison of thy self, even with those who make a right
have been far better then thy self, and yet have been very low in
their own eyes. I abhor my self in dust and ashes, faith Job; en-
ter not into judgment with thy servant, said David; All our righ-
teousnesses are as filthy rags, said the Church; In me there dwells
no good, and, O wretched man that I am, said Paul, and what I
am, I am by the grace of God; Now if these eminent persons, are
nothing in themselves, are so vile in themselves, whence is it that
I am so proud and so full of myself, that I have such high thoughts of myself.

5. Understand spiritual things aright, and then put your selves unto the Tryal.

1. For Ability; You think there is something in you, some ability to believe, or to repent. Well, first learn by the Word of God, what is it to believe aright, and what is it to repent aright, and now set upon these workes with your own strength, and you will be brought quickly to confess, that you are nothing, and can do nothing at all.

2. And so for Graces; You think you are full of them, Oh but search the Scriptures, and observe what Characters they do set upon graces, real graces, for the nature of them, for the operations of them, by which they are distinguished from counterfeit graces, and then you will finde how short you are, how deceived you have been. Try thy faith, and try thy repentance, and try thy love by the Word; How true faith is wrought, and what respect it hath to Christ, what Influence it hath upon thy heart and in all thy actions. Try what fence thou hast of sin, what humblings and mournings, what forsaking in true repentance. What delight in God, and Christ; what obedience flowes from love and what fear there is in thee to offend.

3. And for the whole estate, either of being good, or wicked, of being called, or uncalled, converted, or unconverted, of being in Christ, or out of Christ, of being formally good, or solidly changed and renewed: find out by the Scriptures, the infallible Characters of an unregenerate and wicked condition, of a formal and hypocritical condition, of a soundly converted and renewed condition, in such a search as this is, you would see your wants, and miseries, and deceit indeed. Men do errre and mistake in their judgements of things, they do many times take nature for grace, and education for grace, and moral vertues for grace, and slitting and transient motions for grace, and therefore are they full and fee no want, they think themselves rich, when as upon a right judgment they would finde that they have no mony.
Sedgwick's Fountain opened
The Poorest Sinner may fare well.

ISAIAH 55:1.

Come see, Buy and eat, buy wine, and Milk without money, and without price.

CHAP. IV.

Have shewed you that the poorest sinner may come to Christ, and now I am to shew you, how hee is like to fare, if hee do come to Christ. Christ hath food for him, and Wine for him, and Milk for him. (Come ye, buy and eat, come and buy wine and milk) by these expressions are meant, all Evangelical grace, all spiritual good, all necessary good, all proper good, all comfortable good, all nourishing and strengthening good. Bread, that is necessary to preserve life, and Wine, that is necessary to comfort life, and Milk, that is necessary to nourish life. And what would a poor man have more? whence observe

Doct. 4 That the poorest sinner shall fare exceeding well if hee will come to Christ and buy of him. Or, That all spiritual good comes to us, when wee come to Christ. Prov. 9. 2. Shee hath killed her beasts, she hath mingled her Wine, shee hath also furnished her Table, vers. 4. Who so is simple, let him turn in hither, as for him that wanteth understanding, she saith to him, vers. 5. come eat of my bread, and drink of my Wine which I have mingled. Why? here is surely provision enough for any poor man, here is meat enough, and bread enough, and Wine enough, the whole Table is furnished, and if the most simple come
If he come and Buy of Christ.

Chap. 4

If he come, he may eat and drink of all; You read of the
Prodigal Son (the Emblem of a poor Sinner) hee came
towards his Father, and his Father ran towards him, He
fell down on his knees and wept, and his father fell on his
neck and kissed him, and said unto his Servants, Bring
forth the best robe, and put it on him, and put a Ring on
his hand, and shoes on his feet, and bring hither the fatted
Calf and kill it, and let us eat and be merry, Luke 15.
21, 22, 23. when this poor Prodigal came unto his Fa-
ther, all good came unto him, love came to him, and
acceptance came, and cloathing, and raiment, and the
Ring, and plentiful entertainment. So when a poor
Sinner comes to Jesus Christ, Christ will meet him,
and welcome him, and cloath him and comfort him, and
bestow all good upon him, Rev. 3. 17. There you
finde in what a wretched, miserable, poor, blind, and
naked condition, Laodicca was: and ver. 18. Christ
counsels her, to come to him, and buy of him: But
what hath Christ to sell unto her, if shee comes? All
the good which she needs; Shee was wretched and mis-
serable, and poor, and Christ had all that could help this;
even Gold and Riches; Shee was blinde, and Christ had
eye-salve to help that, she was naked, and Christ had rai-
ment to cloath that also, 1 Cor. 1. 30. Of him are you in
Christ Jesus, who of God is made unto us, wisdome, right-
eousnesse, sanctification and redemption, mark here what
comes on it by comming to Christ.

Are you Ignorant and foolish Sinners? Christ is Wisdom
to you, are you ungodly? Christ is righteousness unto
you, are you unholy? Christ is sanctification to you; Are
you captives and slaves, held in chains and setters? Christ
is redemption to you.

For illustration of this point, I shall shew you

1 That in Christ there is very good fare to be had for
poor Sinners.

2 That the enjoyment of it, is limited to our com-
ming to Christ, and buying of him.

3 That upon their comming to Christ, all that good
Chap. 4 What good things may be had in Christ, 203

good doth certainly come to them.

SECT. I.

That in Christ there is very good fare to bee had for poor Sinners; even all that good, poor Sinners do or can need.

There are four things which any poor Sinner can need.

1. The things which concern his life, or being.

2. The things which concern his bene esse, or well being.

3. The things which concern his longum esse, as long as he hath a being.

4. The things which concern his eternum esse, his being and well being, to all eternity. Now in Christ all these things are to bee had, therefore in Christ there is exceeding good fare to be had for poor Sinners.

1. You may have in and from Christ, all that is necessary to the (spirituale esse) spiritual being of your souls. As much as will translate you from death to life, as much as will alter your dispositions and conditions. Renewing and quickning grace by his spirit, a change into his Image from glory to glory, by the spirit of the Lord.

2. A conformity unto him in the likeness of his death, and of his resurrection, Rom. 6. 5. If any man be in Christ hee is a new creature, 2 Cor. 5. 17. Justifying grace, by which you are freed from the redundant guilt of your sins, such a forgivenes of them, as that there is no condemnation unto you, Rom. 8. 1. A perfect righteousness, with which you are cloathed, Reconciling grace, by which all enmity is slain; you are brought into favour with God, and hee is at peace with you, you may look upon him as your God and father, and hee doth look upon you as his people and children, Heb. 8. 10. 2 Cor. 6. 16, 18. And (which makes way for all this) uniting grace, by which you are joined unto Christ, as the Wife is to the Husband, Hos. 2. 19, or as branches...
All that is necessary to the comfortable being of our souls.

1. You may have in and from Christ, all that is necessary to the bene esse, to the comfortable being of a poor Sinner. Assurance of God's favour and love, Peace in conscience, Joy in the Holy Ghost, freedom of access, graciousness of acceptance, persuasion of audience, and Hope of glory. Surely these things are sufficient to make our Paradise on earth, to sweeten our paths to heaven, to refresh and revive us in our journey, and to fill our souls with delight and satisfaction; And every one of these is to bee had in and from Christ, Rom. 5. 5. The love of God is shed abroad in our hearts, by the Holy Ghost which is given to us, Rev. 3. 17. To him that overcometh will I give to eat of the hidden manna, Rom. 5. 1. Being justified by faith we have peace with God, through our Lord Jesus Christ, 1 Pet. 1. 8. In whom believing you rejoice with joy unspeakable and full of glory, Eph. 2. 18. Through him we have an access unto the Father, 1 John 5. 14. This is the confidence that we have in him, that if we ask any thing according to his will, beareth witness, Col. 1. 27. Christ in you the hope of glory.

All that is necessary for us as long as we live upon the earth.

2. You may have in and from Christ, All that is necessary for your Longum esse; All that concerns you and your spiritual condition, as long as you live upon the earth, all that is necessary to enable you, to do, to suffer, to grow, to persevere unto the end, not onely all that makes up a spiritual being, which is meant by bread, not onely all that makes your spiritual being, a comfortable being, which is meant by Wine, but also all that will nourish, strengthen, and support that being, which is meant by milk; The Apostle Paul speaking of Christ as the head of his Church, faith Col. 2. 19. That from him all the body by joints and bands having nourish-
ment ministered and knit together, increaseth with the increase of God; hence those expressions, strengthen you in Christ, make you perfect in Christ, establish you in Christ, and my God shall supply all your need, according to the riches of glory in Christ, Phil. 4. 19.

4. You may have in and from Christ, All that is necessary for your eternal esse, to make up a being of eternal happiness for you, Rom. 6. 23. The gift of God is eternal life through Jesus Christ our Lord, 2 Tim. 4. 8. There is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day, Rev. 2. 10. Be faithful unto the death, and I will give thee a crown of life, Joh. 3. 15, 16. Hee that believeth on him shall not perish but have everlasting life. Doth it not manifestly appear by all this, that in and by Christ alone, is to bee had all spiritual good, which a poor Sinner can possibly need or desire?

SECT. II.

Now proceed unto a second particular, That the enjoyment of all this spiritual good is limited to coming unto Christ, and to buying of Christ. If the poor Sinner would have bread, and wine, and milk, i.e. all soul saving good, he must then come to Christ and buy them of Christ, (come ye, buy, and eat, yea, come buy wine and milk, &c.)

Object. But may some say, of all limitations whatsoever this seems to bee most harsh, and most discouraging; To report all this good which a Sinner doth need, and to invite him to come; but then to tell him that he must buy them, alas, the poor hath not wherewithal to buy them. If hee had said, come and receive, this had been an encouragement, but come and buy, can the Sinner buy mercy, and Grace, and Glory.

Sol. Though this at first sight may seem harsh, yet if wee look to the next words they will qualify the harshness of that expression, for it is added, buy without money.
What it is to buy of Christ,  Chap. 4

There is a twofold buying.

1. There is a buying by way of Merit, and purchase; you are bought with a price, 1 Cor. 6. 20. Thus doth Christ buy us poor Sinners; wee were redeemed with the precious blood of Christ, faith the Apostle, 1 Pet. 1. 19.

2. There is a buying, by way of obtaining and possessing; and thus, wee Sinners buy of Christ, when wee use those means and ways which Christ hath designed for the obtaining of any promised good, and in the use of which hee will impart unto us, and settle upon us that same good which we do need and hee hath promised, or if you please, take mee thus, There is a buying,

Juxta pretium naturale, when so much in value is laid down, as is commensurate to the true value and worth of what is bought, such a buying there is of land or wares, where what you lay down for them is of equal value unto the things bought. In this sense, no Sinner whatsoever doth, or can buy, any spiritual good, because the Sinner hath not in him any thing which can rise up to the value of the least grace and mercy.

Juxta pretium passionale; When so much is laid down, upon which any one is contented that the thing which you need shall fall into your possesstion, although that thing hath nothing in it self considerable, as to the worth of what you need or come to enjoy. Suppose a poor man comes to a Rich man for bread, or house, or lands, you shall have them faith the rich man, so that you will trust mee for them, and acknowledge that you enjoy them by my favour, and bounty; Here is a buying by a pastional price, upon a price which is not at all equivalent, but yet the seller is willing and agrees to let the poor man have such a good bargaine, upon such good terms. And in this sense, a poor Sinner may and doth buy of Christ, namely upon such terms as Christ is pleased and contented to settle all spiritual good upon him, which terms are not by laying down any thing
thing amounting to the worth of spiritual things, but by coming up unto the way of Christ's agreement for the enjoying of them. So that look how Christ doth sell, so the Sinner may buy, and what terms Christ doth propose for your spiritual enjoyments, if you can come up to those terms, you then do buy of him. That man buys of Christ who comes up to the terms of Christ, upon which Christ is pleased to sell; Now the pastional price, or the terms upon which Christ sells unto poor Sinners, all the good which they need, are these

1 Hee must bee contented by Faith to own Christ, to receive him, to acknowledge him and to become his.

2 Hee must depend and trust on him, on him alone, for his sake, to enjoy all spiritual good, of grace and mercy, and peace, and strength, and comfort, and hope.

3 Hee must earnestly pray, seek, and ask all that good, and wait until it be (for Christ's sake) bestowed on him. And as there cannot bee any religiously Rational expectation of any saving good, or supply from Christ for any man, unless his heart do come up to these terms of Christ, (for what ground can any Sinner have to expect any saving good from Christ, who will none of Christ, who will not rely on him: and seek unto him) so there is no really and spiritually poor Sinner, but hee doth most cordially and thankfully embrace these terms; would not such a poor Sinner have Christ? would not hee depend onely on Christ? would not hee come and beg, and wait at the door of Christ? Doth hee look out for any mercy, or comfort, or help, but in Christ, and for Christ's sake? And thus you see, that all a poor Sinners good and help is to be found in Christ, and that the limitation of the enjoyment of it is both reasonable and gracious in a way of coming unto Christ and buying at his hands.
Sect. III.

3 Here is yet one particular more to bee insisted on, that if the poor sinner doth come and buy, he shall enjoy and possess. There is a certainty of enjoyment of all the good which we need, when we come and buy of Christ; you shall have the Bread, and the Wine, and the Milk, and all; if you thus come and trade with Christ for all; will you hear Christ himself speaking unto this, John 6. 35. Jesus said unto them, I am the Bread of life, he that cometh unto me shall never hunger, and he that believeth on me shall never thirst. Then surely he that comes to Christ, doth finde all good in Christ, and from Christ, which can satisfy all the desires and wants of his soul, Rev. 3. 20. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. What is Christ's supping, with a poor believing soul, but a sweet and plentiful manifestation of himself; it is the feasting of a soul with Love, and Peace, and Joy, and the furnishing of a soul with all needful supplies of grace. Will you hear the Apostle speaking to this 1 Cor. 3. 22, 23. All are yours, and you are Christ's, Ephes. 1. 3. Blessed bee the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places in Christ, Col. 2. 9. In him dwelleth the fulness of the God-head bodily, 1 Pet. 2. 4. To whom coming, as to a living stone, ver. 4. see also as lively stones are built up a spiritual house, &c. If all this will not convince you, then hear a few Arguments which may yet further clear up this truth.

1 Christ must be, and will bee, as sufficient and effectual to the reparation of a sinner, as Adam was to the losing and undoing of a sinner, Rom. 5. 15. If through the offence of one, many bee dead, much more the Grace of God, and the Gift by Grace (which is by one Jesus Christ) hath abounded unto many, ver. 18. Therefore as by the offence of one, Judgement came upon all men to condemnation, even so by the
Chap. 4 How Rich is Christ.

the Righteousness of one, the free gift came upon all men to justification of life. But this hee could not do, were there not in him all the good of life, and were not that good derived from him, to all that come unto him.

2 Union with Christ, infers with it a communion with Christ: These are never separated; if you come to the possession of Christ himself, you must have a communion in all that Christ hath done for you, and purchased for you.

3 Christ is just to answer his own invitations, and to make good all his promises, now hee invites you to all good, and promiseth unto you all good, upon your coming to him.

4 If all good might not bee had upon comming unto Christ, then a poor sinner had not sufficient encouragement to come unto him; and his condition would be very desperate.

S E C T. IV.

Use 1 Is all the good which a poor sinner doth need, to be found in Christ, and is it to bee bought of Christ, and doth hee earnestly call upon poor sinners, to come and buy of him, Bread, and Wine, and milk, i. e. All good, comfort, and help, which their souls do need? Then 1 How rich is Christ, 2 How good is Christ, 3 How foolish is the sinner, 4 How hopeful is the poor mans condition.

1 How rich is Christ: Hee was rich, saith the Apostle; 2 Cor. 8, 9. The unsearchable Riches of Christ, Ephes. 3. 8. Hee is Fulness, John 1, 16. and there is a breadth, and length, and depth, and height, of all this in Christ; Ephes. 3. 18. yea, Hee is All, Col. 3. 11. And hee filleth all in all, Ephes. 1, 23.

There are three things which do shew that Jesus Christ is exceeding rich.

1 His costs. That hee could lay down so much, as could serve to redeem all the elect.

2 His costs.
How Good is Christ.

2 His Purchases. That hee layd down so much as did serve to redeem all the elect.

3 His Possessions. That hee stands seized of all, which can supply all the wants of poor sinners.

It is hardly imaginable, what a vast summe any one poor sinner wants do rise and amount unto; or what the general summe of wants, in all the poor sinners, in all the world, in all the ages of it, do amount unto; and yet in Christ; there is all to be found, all good to be found, to supply all those wants in every one of those poor sinners, every day of their lives: There is Bread enough for them all, and Wine enough for them all, and Milk enough for them all, supply enough for them all. He must needs be rich, who can supply all the poor in all the world; so exceeding rich is Jesus Christ, who hath enough to supply all the wants of all the poor sinners in the world.

2 How good is Christ. To call the poor unto himself, and to supply him with all spiritual good; to pay all his debts, to repair all his estate, to bind up all his fores, to relieve all his wants, to furnish him with every grace, to provide, every comfort, to prepare Bread, and Wine, and Milk: I beseech you to observe his goodness. The sinner doth not first call on Christ, but Christ first calls on the sinner; and is not this goodness to bee the first in offering of Good? when Christ calls upon sinners. It is to come to Christ, in whom only the good which concerns a sinner is to be found. And is not this goodness to invite us to the fountain of good! When Christ calls us to himself, it is to communicate unto us of his goodness, to impart unto us that good, which is good for us; yea, all that good which is necessary for our souls; and what goodness like that which undertakes all our good? which is ready and willing to supply all the wants of our poor and distressed souls? when Christ calls us to himself, to partake of all good, he is earnest, he is importunate with us, Come, come, come and buy, come and buy, faith Christ; hee must needs be very good, who is importunate to fasten good, and all good upon us. Oh first none so poor, as the poor sin-
How Foolish is the Sinner. 

He is good to the soul that finds him, and he is good to the soul that seeks him. His enjoyments are good, and his offers are good; none hath done so much to save a soul as Christ, and none doth offer so much to gain a soul as Christ.

3. How foolish is the sinner. Yet will not come to mee, that mee might have life, John 5. 40. Oh! what folly is this, Life is to bee had upon comming to Christ; True Life, and Eternal Life, and yet sinners will not come to Christ, who is life, though they may have life. And so here in the Text. The sinner is poor and destitute, he is utterly needy and impotent, wants all, and can help himself to nothing; and Christ hath all, and calls to this poor man, come in hither, come, come to mee, and buy of mee Bread, and Wine, and Milk, all that your souls do need; and yet sinners will not come and buy, they will not come to Christ, and take their best good, no not on the best terms from Christ. Surely this is folly, and worse than folly: I beseech you what will become of their poor souls, who will not come to Christ, and accept of all the good which Christ offers to them? Suppose that an hundred or a thousand of us, were ship-wracked, and cast into a dry and barren Island, where were neither Bread to eat, nor Water to drink, nor Raiment to cover us, nothing at all necessary for the preservation of life, and what provision wee once had in our ship, all that is drowned and lost; and in this extremity, another ship sufficiently provided and fraughted with all wholesome provisions, should come near that desolate Island, and cast Anchor, and the Master of the ship should call out unto us, Ho! you that are ready to perish with hunger, that have nothing to preserve and sustaine you, come hither, come aboard, here is Bread for you, Wine for you, and all things necessary both for your being, and well being; and take it that you may live, and not die: were it not a desperate folly and madness in us (in such a case, and upon no worse conditions) to refuse to come, and to take such a life-saving, and such a life-preserving offer.
offer; surely every one of us doth rightly judge it to bee: And yet when it comes to the businesse of our souls (which are ship-wrackt, and have lost all, and brought into the condition of absolute poverty and necessity) though Christ (that good Master) calls out to us, come to mee, here is Bread, and you shall have all supplied, and assured, if you will come to mee; wee will not come, wee will not hearken, wee will not stir, wee will not buy.

There are three notorious follies in us poor sinners.
1. Wee take ourselves to bee very rich, although wee bee very poor.
2. Wee will expect help from things, which can afford us no supply.
3. Wee will not come to Christ, and trust his call, when hee invites us, and assures us of all the good which concerns our poor and needy souls.

4. How hopeful is the poor mans condition; I mean, that poor sinners, who is rightly apprehensive of his many spiritual wants and distresses. Thou hast no cause under the sense of thy spiritual wants to despair at all. Read the Text well, and thou shalt finde help and releif for thy poor soul.

**Objett.** I want no lesse than all.

**Sol.** Read the Text, and thou shalt finde a supply of all. Here is all to be had which a poor soul doth need; here is Bread, and that preserveth life; here is Wine, and that comforteth life, here is Milk, and that nouriseth life.

**Objett.** But who speaks this! And what is hee who doth undertake it?

**Sol.** It is Jesus Christ who publiseth good tidings to the poor, who came to seek that which was lost: To save sinners, who is an infinite fulnesse, rich in mercy, and good to the soul that needs and seeks him. It is hee who faith come, come and buy. Buy Bread, and Wine, and Milk.

**Obj.** But hee faith, come and buy. **Sol.**
Sol. And that buying is no more, but come and trust, and wait, and receive all from my hand of grace, and mercy, and love.

Object. But he means not me; Indeed Christ can supply all the wants of sinners, but I am not that sinner, whom he calls, whom he invites, whom he will supply with all.

Sol. Read the Text once more (Hee that hath no money, come yee) I say to you, come and eat, come and buy Wine and Milk without money, and without price; there is all good, and an Invitation unto all that good, and an Invitation to thee a poor sinner, who hast no money to come and partake of all that good; and therefore no poor sinner hath (under the sense of all his wants) any cause to despair.

SECT. V.

Use 2] S all the good (which a poor sinner needs) to be had in and from Christ, and doth Christ call the poor sinner to come and buy them all of him? Then you who are spiritually poor sinners, sit not still, rest not in complaints and tears, away to the Market; there is nothing to hinder a poor sinner from coming to Christ, and buying of him. Indeed a poor man would many times buy of a rich man, but hee cannot buy, hee cannot go to the price, but the poorest sinner may at any time buy of Christ; Christ's price for any soul-saving good is never too dear, too high, for the poorest sinner to reach.

There are many admirable encouragements in those very words, come and buy. Buying and selling are relatives; if one buys, then another sells; now it is Christ, and none but Christ, who sells to the poor sinner, and it is the poor sinner, and none but hee who buys of Christ. And because it is so, therefore every poor sinner hath very strong encouragement to come and buy of Christ, Bread, and Wine, and Milk, i.e. all the good that his soul
That it is Jesus Christ who sells all encouragements in this. 

1. The encouragements from this, That it is Jesus Christ, who hath all, and sells all to the poor Sinner, and you may take notice of encouragements to the poor Sinner by this, they may all be comprized in this, a Christ never sells dear to the poor, for

2. Christ’s selling is nothing else but giving, whatsoever Christ bids you to buy of him, it is all along in Scripture, stiled giving, Rev. 2. 17. I will give him to eat of the hidden manna, and I will give him a white stone, and in the same a new name, Rev. 21. 6. I will give to him, that is a thirst of the fountain of the water of life freely, 1 Thel. 4. 8. who hath also given unto us his holy spirit, 2 Thel. 2. 16. Who hath given us everlasting consolation, and good hope through Grace, John 14. 17. My peace I give unto you, John 10. 28. I give unto them eternal life, Act. 13. 34. I will give you the sure mercies of David; so then, if Christ’s selling unto you, bee but Christ’s giving unto you, then you who are poor Sinners have sufficient encouragement to come and buy of Christ.

2. Christ’s price, is your taking or receiving, wilt thou be made whole said Christ to the impotent man? as if hee had said, art thou contented that I should heal thee of thy disease? All that Christ stands for with a poor Sinner, is but to take and receive from Christ what hee is willing to give. To as many as received him hee gave this dignity, to bee the Sonnes of God, John 1. 12. here is my self whom thou needest, do but receive mee; here is salvation offered to thee, do not neglect but receive it; Here is mercy, receive the forgiveness of thy sins, here is grace offered, lay hold on it, accept it; Here is perfect righteousness, do but put on this garment; Here is bread, eat it, and here is wine drink it. This is the great price of Christ, and of all the good which Christ sells. Take mee, receive and accept of mee, and of all the good I offer to thee; Our Buying is not laying down any thing, to the worth of Christ, or grace or mercy, but it is an acknowledging of that worth that is in them, and a judging of them worthy of all acceptation.

3. Christ
Chap. 4  Incouragements to buy of Christ.  

3 Christ sells upon trust; hee who trusts Christ, buys of Christ; He sells not for ready money, or for any thing which one can bring, but altogether upon trust. Creda faith Autfins, et manducafi; Believe and thou hast eaten; so say I, believe and thou hast bought; Doest thou count mee able and faithful faith Christ? If thou canst but set thy seal of faith unto all which Christ hath promised to give, thou hast bought all: If thou canst believe, all things are possible. Believe and thou shalt bee saved, Act. 16. 31. whatsoever things you desire when you pray, believe that you receive them, and you shall have them, Mat. 11. 24.

4 Christ sells for asking and begging, Ask and it shall be given unto you, Mat. 7. 7. Ask and ye shall receive, that your joy may bee full, John 16. 24. If thou knewest the gift of God, and who it is that faith unto thee, give me to drink, thou wouldst have asked of him, and hee would have given thee living water, John 4. 10. If a son shall ask bread of any of you that is a father, will you give him a stone, Luk. 11. 11. If you then being evil know how to give good gifts unto your children, how much more (shall your heavenly father give the Holy Spirit to them that ask him), ver. 13. If the poor Sinner will but come to Christ's door and beg, Christ will open the door, and give unto him.

5 Christ sells for nothing, When a poor Sinner comes to Christ and faith, good Master I need mercy, and I need love, and I need righteousness, and I need holinesse, and I need peace, and I need heaven, and I need all; but I have nothing at all to pay for all these, why now, Christ sells all this to poor Sinners for nothing; Come and buy wine and milk, without money and without price, faith the Text. When those two Debtors had nothing to pay, hee freely forgives them both, Luke. 7. 42. How shall hee not with himself freely give us all things, Rom. 8. 32. who so ever will, let him take the waters of life freely, Rev. 21. 17.

2 The Incouragement from this that you are poor Sinners who come to buy of Christ, all that concerns the help of your poor souls.
1 The Poor Sinner, when hee is to buy, hee may and should buy upon Christ's score, you may come in Christ's Name, and buy in Christ's Name, and trade in his Name, and take up in his Name, Thou mayest say to God thus; Father I come to thee from Christ, hee hath sent mee to thee, and hath bid mee use his name, for his Name sake forgive mee my sinnes; and for his Name sake give mee grace, and love; Do mee good, help mee for his sake! Now mercy and all will bee had. No Sinner can buy in his own Name, and yet the Poorest Sinners may come and buy in Christ's Name, What soever yee shall ask the Father in my Name, he will give it you, Joh.16.23.

2 The Poor Sinner when hee is to buy any thing of Christ, He must and should make use of Christ's purse: what the Lord speaks in Is.27.5. Let him take holde of my strength that hee may make peace with mee, and hee shall make peace with mee: That may bee said in this case, of a Poor Sinners buying of Christ, let him take hold of the strength of Christ, and hee shall bee able enough to trade with Christ; And indeed when Christ bids a poor Sinner to come unto him, hee gives strength to come; and when hee bids him to buy, hee gives him money to buy, puts money in his sacks: Hee secretly conveys his own strength into our hearts to deal with himself, for all the good which our poor souls do need. Christ doth furnish the poor Sinners with as much desire, and as much faith, as will serve to buy, to procure any mercy and help from him.

3 The poor Sinners may buy and strike the Bargain with Christ, upon Christ's promises; Hee may bring so much to Christ as will carry it with Christ: Lord Jesus here is thy promise, to ease a laden soul! Here is thy Promise, not to reject any that comes to thee; Here is thy promise, to give them that ask! Here is thy Promise, to fill the hungry, to help the needy, to satiate the soul of the weary; to give power to them that have no might, to give eternal life to them that believe.

4 The poor Sinner may lay down, as much as Christ stands for
for and expects, and that is only,
1. An humble confession of his own abundant miseries and wants.
2. An acknowledgement of his own emptiness and unworthiness.
3. A looking on Christ and grace as the only foundations of his help and favour.
4. A liking and high estimation of all that Spiritual good which Christ can give.
5. An earnest desire and a sole dependence on Christ for all.
6. An heart willing to receive all from him.

**SECT. VI.**

3. A Third use of this point (that poor Sinners may fare and speed well, if they will come and buy of Christ) shall bee for reproof of multitudes of Sinfull People, who come not to Christ to buy of him this Spiritual and saving good which concerns their souls.

It is a very truth that Christ only sells the best wares: and yet Christ hath onely the fewest customers: A Sinner can buy onely of Christ, and yet the Sinner is most unwilling to come and buy of him: Hee will bee trading with any, but with Christ; hee will trade with Satan, and hee will trade with the world, and hee will trade with himself, yea with his own sinfull lufts; But you cannot perswade him to trade with Christ.

There are three things unto which I would briefly speak concerning this:
1. That the generality of sinners do not come to Christ to buy of him.
2. The causes why they do not so.
3. Their great sin and misery thereby.

1. That the generality of Sinners do not come and buy of Christ the good which respects their souls. Four things may convince you of this truth,
1. They stand idle all the day long, all the market day,
as if they needed not to buy any thing.

Gospel seasons are Christ's market days to sell, and your market days to buy. By the Gospel hee opens his treasures of salvation; and by the Gospel hee calls out to Sinners; Come and see, come and buy? and every man (almost) passeth by, takes no notice, or fits still! I befeech you what have wee done (the most of us) since the enjoyment of the Gospel, to enjoy Christ, or to get the possession of the rich things of Christ for our poor and needy souls! what have wee done to be saved? what thoughts, and what cares, and what desires and what prayers, and what tears, and what pains, hath the precious things which Christ hath to sell, cost us; Many will not come and hear, and many come only to hear, very few do come and buy: is hee willing to buy who is not willing to stir: nay who is not willing to speak?

2 They offer nothing: suppose that one comes into a shop of wares, but will not offer a penny for any of the wares, is this man willing to buy? So when Christ reveals all the good which a soul doth need, opens mercy and love, and grace, and Peace, and happiness, and offers to trade with you for them, tells you his price, upon what terms you may have them all, but then you do not offer him any thing, you do not bid him at all, you do not say, Lord I am content to bec this, or content to do that, so that I may enjoy thy soul, and graces and comforts, I am content to hear, I am content to pray, I am content to trust thee; I am content to receive from thee, I am content to bee made thine, I am content that thou shouldest set up thy soul in my soul, That thou shouldest slay and destroy my sinful lusts, that thou shouldest write thy law in my heart.

3 They refuse the offers, when Christ trades with them, and offers himself, and his righteousness, and his spirit, and life, they refuse to hearken, they refuse to receive him and them, Mat. 23.37. You would not bee gathered, yee will not come unto me, they in Luke 14.18. made their excuse: they in Mat. 22.3. would not come to the wed-
Why most Sinners do not buy of Christ

1. They do not see themselves to be poor, they know not how wretched, and miserable, and destitute they are; The apprehensions of men are taken up with the things which concern their outward estate, with things of this present life, with their wants of outward things, and with cares for outward things! But they are not taken up with the apprehensions and considerations of their inward spiritual and eternal condition: They study not the condition of their souls, how lost, and miserable...
and undone their poor souls are without Christ, and the
good things of Christ; therefore is it that they come not
to Christ, and buy of him.

2 They do not rightly apprehend the true value of spiri-
tual graces, and comforts, and helps in Christ. As they
apprehend not Christ aright in his glories, so they
apprehend not the graces and comforts of Christ aright,
in their excellencies. Natural men are unable to discern,
either the intrinsic beauty of them, or the respective use-
fulness of them: The Swine trample Pearls under their
feet, and so natural men slight, contemn, scorn the graces
of Christ, because they are of a Swinish disposition, they
cannot reach the worth of them with their corrupt, and
natural, and fordid judgements, what renewing grace is?
what an excellent condition that of faith is? how these
do enliven, restore, raise, difference, innoble, advance, and
felicitate the condition of their souls, they apprehend
not: They know not the value of Gods reconciled fa-
vour, not of pardoning mercy, nor of the joyes of the
Holy Ghost.

3 They are held off with the love of their prevailing and
cursed lusts. If a man bee laid in prison, and bound with
chains of Iron, hee cannot come forth: sinful men are
bound with the chains of their own lusts, with the love of
their sins: One with the chain of Pride, another with the
chain of Uncleanness, another with the chain of Worldli-
ness; and whiles an heart is bound up with the love of sin, it
will not come and buy of Christ: The love of sin makes
our hearts opposite to Christ, and always renders the
grace of Christ distasteful, and contemptible unto them.

4 They think that they may have all these things without
buying. Mercy and Heaven without any more ado.

There are two errors in sinful men.

One is, that they think that Mercy is the only thing
that they need, to bring them to Heaven.

Another is, that the death of Christ discharges them of
all duties whatsoever, of all trading for and with Christ:
God is merciful, and Christ died for Sinners, and what
would
Chap. 4  Why most Sinners do not Buy of Christ.

would you have more? More, yes, more than this. If ever you would be saved; you must repent, if ever you would finde that God mercifull to you; and you must beleive, if ever you would finde that Christ good to you; you must come and buy, come and treat with Christ, come and receive Christ, come and give up your selves to Christ, come and trust on Christ, come and earnestly seek to Christ for mercy, grace, and for every mercy which will bring you to Heaven.

1 They are perswaded that they are already come to Christ, and have already bought of him; Why! this is it which undoes thousands of soules, they think that they have taken possession, that they are past comming and buying: And why do you so think? 1 Wee have been baptized. 2 Wee profess our selves to be Christians. 3 Wee come and hear. 4 Wee have a good faith all our daies. 5 Wee hope to bee saved by Christ.

O but is this all that is included in comming to Christ, and buying of Christ!

If every baptized person bee come already to Christ, what need then is there of the preaching of the Gospel to bring men to Christ? And whence is it that so many baptized persons are such enemies to Christ, and so adverse to the truth, and holinesse, and waises of Christ. If a meer profesing of our selves to bee Christians, bee this comming to Christ, and buying of him, then the vilest of men are already come to Christ, Swearers, Adulterers, Scoffers; all sorts of prophane livers, who in their works and conversations deny and reproach Christ, and all Hypocrites also are come to Christ; If a meer comming to hear the Gospel of Christ bee this comming and buying, what means the Apostle in Rom. 10. 18. Have they not heard? But they have not all obeyed the Gospel; If an ignorant presumption, that wee have had a good faith all our daies, and make no question to bee saved at the last; bee a comming and buying of Christ; whence is it that these confident Ignoramus-es know not what Christ is, or what faith is; that they never yet saw a need of Christ.

They think they have already bought of Christ.
They are engaged in other buyings.

6 They are so universally engaged in other buyings and bargains, and this keeps them off from coming to buy of Christ. My meaning is, that they are so set upon the world, and the things thereof, that they mind 'not the Pearle of great price, that one thing that is necessary: They trade so much in the market of the world, that they cannot trade in Christ's market.

7 They do verily think, that it would bee a prejudice and loss unto them to come and buy of Christ: As hee that was to buy the field of the hand of Naomi, and also of Ruth the Moabitess, Ruth 4. 5. said hee, I cannot redeem it for myself, lest I marre mine own inheritance, ver. 6. So many will not come and buy saving Grace of Christ, lest they should marre their own inheritance? marre their reputations with lewd and ungodly men; marre their ease and sensual delights; marre their proud waiies, marre their corrupt affections.

8 They think Christ is an hard Master, a dear seller to trade with, and hee expects so much in hand, this prejudice keeps many from dealing with him.

3 The great sin and misery in not coming to buy of Christ: I will summe up what I would say to this, in four particulars.

1 It is a peculiar sinning against God in his compleat design of a sinners salvation, against all his wisdome, and counsel, and purpose, against all his Love, and Grace, and Kindnesse, and Goodnesse; against all his Care, and costs, and provisions; All these were laid out in Christ, and appeared in Christ, in the anointing of Christ, to help and save sinners, in laying him for a foundation, in sending and giving him to bee a redemption, and propitiation, in filling and enriching of him, that hee might fill and enrich us poor sinners, and yet you will not come to him, and buy of him; and thus you flurre all the glorious designs, and counsels, and thoughts of Gods Wisdome, and
and Love, and Mercy, and Goodness.

2. It is a peculiar sinning against the Gospel, in all the gladsayings of it, in all the sweet manifestations of it, in all the truths, in all the offers, in all the commands, in all the gracious terms of it, in all the promises and assurances of it; yea, in all the releaves which it sets forth, in the throne of grace and mercy by Christ for sinners; either you do contemn the Gospel as a lye, or you exclude your selves from the goodnesse of it by your unbeleef.

3. It is a peculiar sinning against Jesus Christ, who did so much, and endured so much, and laid down so much, to buy you, and all happiness for you: To purchase all glory, and all mercy, and all grace, and after all this love and bounty, &c. you will not come and buy of him, who hath so dearly bought you, and all good for you.

4. It is a peculiar sinning against your own souls, which will as certainly bee lost, and famished, and perish, as the poorest Beggar will, who cannot get a bit of bread, and draught of water to preserve his life: I beseech you once for all; can a sinner bee saved without a Saviour? can grace or glory bee had without Christ? why, your souls will perish, and must perish, you will and must die in your sins, and under all your wants, unless you come to Christ, and buy of him: And your damnation will bee so righteous, and so dreadful, because you might have had all saving good in and from Christ; but you would not come and buy of him.

Sect. VII.

Use 4 Hath Christ all that the poor sinner needs? the Bread and the Wine, and the Milk, and must the poor sinner come to Christ and buy those of him. Then let us try our selves, whether wee have been Christ's customers or no? have any of us come to buy of Christ the good things which concerns the saving good of our souls, and have wee indeed bought them?
Two things I will shew you for this.

1. One is, How you may know that you are willing to buy these things of Christ.

2. A second is, how you may know that you have indeed bought them of Christ.

Qn. 1. How you may know that you are willing to buy these spiritual graces and comforts of Christ?

Sol. There are five things that will shew that.

1. Hee that is willing to buy, will go to the market, or to the place where the things (which hee needs) are to bee fold, hee stands not upon pains, and travail, bee it as far as Egypt, thither will Jacobs sons go down to buy food to preserve their lives: And thus it is with us; if wee do indeed fee our spiritual wants, and if wee would indeed come and buy of Christ, wee will use all the means by which wee may obtain all the good which Christ hath to sell unto our poor souls: And more than that, wee will use those means in such a manner, as men do, who would (with all their hearts) enjoy the good which they do really need, and desire.

There are three properties in the using of means, where men are willing to enjoy a good.

1. Earnines, This will be their first work, and their chief work, Psal. 63. 1. O God, thou art my God, early will I seek thee. Those that seek me early, shall finde mee, Prov. 8. 17

2. Earnestnes. This will bee their great work, and their laborious work; with my whole heart have I sought thee, Psal. 119. 10. My soul followeth hard after thee, Psal. 63.

3. If thou incline thine ear unto wisdom, and apply thine heart to understanding; if thou criest after knowledge, and liftest up thy voice for understanding; if thou seest her as silver, and searchest for her, as for hid treasures; Then shalt thou understand the fear of the Lord, and finde the knowledge of God, Prov. 2. 2, 3, 4, 5.

3. Steadfastnes. I will not let thee go, except thou bless mee, Gen. 32. 26. Our eyes wait upon the Lord our God, until that hee have mercy upon us, Psal. 123. 2. If you bee indeed willing to buy the spiritual good things for your poor
poor souls, assuredly you will bee using all the means by which they are conveyed unto you: you will bee bearing, and praying, and searching, and seeking, and you will use those means in another manner, than heretofore you used them, with another kind of spirit, Prov. 8. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. O sirs! A poor sinner will now hear, as for his life, and hee will pray, as for his life; you may finde him every day at Christ’s door, and every week at Christ’s market; in Gospel Ordinances, and Gospel duties, and in the use of them, his very soul cries out, Lord, give mee Christ, for Christ’s sake, give mee grace, shew mee mercy, &c.

2. Hee that is willing to buy, doth not only come to the market to get wares, but hee doth like the wares which are to bee bought. This Bread will feed mee, and this Cloth will cover mee, and this Wine will comfort mee, and this Milk will nourish mee. Thus is it with a poor sinner who is willing to buy spiritual graces and comforts of Christ: O faith hee! here is the Holinesse which will change my vile heart, and here is the Righteousnesse which will cover my soul, and here is the Mercy which will pardon my sins, and here is the Love and Peace which will quiet and glad my conscience: Hee is exceedingly taken with the things Christ hath to sell; all of them seem very precious in his eyes, and singularly suitable unto his condition: I must have every one of them, whatsoever they cost mee: I must have this grace, and that grace, and I must have mercy, and I must have righteousness, and I must have Gods reconciled favour; I must have all that Christ hath to sell, you would think him a strange man, who comming to a great market, should like all, and bee contented and desirous to buy up all, to ingrosse the whole market to himself; and more than this, would buy them that are to sell. And yet thus it is with a poor sinner, who comes to buy of Christ, hee is taken with all which Christ hath to sell; hee would buy all, and Christ himself too, who sells all, it is not thus with Dd
with a vain pretending Sinner who intends not to buy, hee is either taken with nothing which Christ hath to sell, or else with some things onely of Christ; hee is willing to have mercy, to have peace, to have heaven, but he cares not for grace, for holinesse, for the renewing and reforming works of the spirit of Christ.

3 Hee that is willing to buy, doth not onely like the wares, but also hee will come up to the price at which they are to bee bought; this I will have faith the seller, and that I will give faith the buyer: it is one thing to look upon it, and cheapen it, and it is another thing to buy it; hee that will indeed buy, hee will come up to any reasonable price which you do set upon the ware, as Abraham, Gen. 23.9. Thus is it with a poor Sinner who comes indeed to buy of Christs spiritual grace, and spiritual comforts, hee is contented to come up to Christs price, I would have Mercy Lord! Then faith Christ, you must repent, who so confesseth and forsaketh his sinnes shall have mercy, Prov.28.13. O Lord faith a poor Sinner, Turn thou nice, and I shall be turned, I am as willing to leave my sins, as I am to receive mercy to pardon them: I would bee Christs Disciple, then you must deny yourselves, and take up his crosse. I would have my sins subdued, my lusts mortified, then faith Christ you must depend on me for strength and avoid sinfull occasions. O faith a poor Sinner (who comes to buy of Christ) I desire to trust on thee, O Christ on thy power, and on thy promise.

4 Hee that is willing to buy, hee will watch the time, and hee will take the time of buying. There is a time to get, and a time to loose, faith Solomon, Eccl. 3.6. every day is not the market day; A wise Merchant will not let slip his occasion, but hee lays hold on the present opportunity: and so doth the poor Sinner, who is indeed willing to buy of Christ, as hee comes up to Christs price, so hee comes up to Christs time; Beloved, Christs time, is the present time; that is our time to buy of Christ, when it is Christs time to sell unto us: when he comes and
and offers and calls, when he seeks us, when he knocks at our doors, when he cries out unto us come and buy; that is our time to buy; 0 if thou hast known in this thy day the things which concern thy peace, Luk. 19. 42. To day if you will hear his voice, Heb. 3. 7. Behold, now is the accepted time, behold, now is the day of salvation, 2 Cor. 6. 2. Now here is one difference between an empty pretender, and a real buyer: The one doth willingly neglect his time, but the other doth wisely apprehend his time: the one dallies and puts off buying to the future, but the other confines his buying unto the present. O faith a vain empty self-conceited Sinner, it is time enough thereafter to get Christ, to get faith, to get holiness; to get repentance, to get mercy, to make sure of heaven, in old age, in sickness, and then he puts off the bargain, and he will not deal with Christ, and buy of him: But now a poor Sinner who would indeed buy, is like that merchant in the Gospel; Mat. 13. who no sooner found a pearl of great price, but presently he bought it: Hee takes the present offers of Christ and grace; O faith hee, It is infinite mercy: that Christ makes such offers unto me? And if I should neglect them, perhaps I may never meet with the like again all my days? who would refuse a present blessedness? Suppose one came and offered bread to one that is ready to starve, or drink to one that is ready to dye for thirst, would they say we will receive these at your hands a year hence? O no, where there is a present necessity, there a present help is most acceptable.

5. Hee that is willing to buy, is willing to sell, that he may compass the things that he is very desirous to buy: you read of the Egyptians (when the famine was sore amongst them) that they parted with their money for bread; and then they parted with their cattle for bread, and then they parted with all for Bread (buy eu and our land for bread, and gave us food that we may live; and not dye. Gen. 47. 14, 17, 19. Thus is it with a poor Sinner who is pinched with spiritual hunger, and

D d.2 wants

He is willing to sell that he may buy,
Tryal whether we are willing to buy. Chap. 4

Try your selves by this, you that say that you are willing to come and buy of Christ; are you so willing to sell, as you are to buy? to be dispossessed, as to be possessed? to want much of what you have, as to enjoy much of what you want? said one, Abjice teatrum et accipe calum: I would only say, abjice infernum et accipe calum, abjice crucifixum, et accipe Christum: Part with thy sins, and here is Christ, and mercy, and all; bee but willing to sell all which will cast thee into hell, and thou hast bought all which will bring thee into heaven: if thou stick at this, thou never didst come with a real intention to buy of Christ.
Chap. 4. Tryal whether we have bought.

2. Q. I now come to the second Question, how you may know that you have indeed bought any spiritual graces or comfort at the hand of Christ.

Soli. You may know this, by the things themselves of which you now stand possed. The things which a poor Sinner have bought of Christ are such,

1. As none can sell but Christ.

2. As are to be found in Christ's promises, as well as in our hearts.

3. As are in a direct and peculiar manner answerable unto, and helpful of our spiritual wants and distresses.

If those good things (which you imagine your selves seized of) Bee such as mere nature will afford unto you, or which your natural parts and endowments will bring in unto you, or which an ingenious education, will give you, or which your own studies, and abilities will procure unto you, or which the confluence and abundance of the creatures will deliver over unto you, they are not things bought of Christ; because those things which are bought of Christ, are such as none but Christ can sell or give. True grace, true peace, true mercy, and love; the very bread and water of life, are not to be bought of any but of Christ alone; hee onely is the Lord of these treasures, and keeps the keyes of them, if what you have bee no more than what you can give unto your selves, if it bee no more than what the creature can help you unto, it is not the true purchase, it is not any thing bought of Christ: what Christ doth sell unto a poor Sinner, and what the poor Sinner doth buy of Christ, that same, none doth sell but Christ, and the poor Sinner cannot buy them of any but of Christ: It is grace, and it is mercy, and it is love, and it is peace from Jesus Christ our Lord.

Secondly, If you have indeed bought of Christ, then the qualities (whether of grace or comfort) which are in your souls, may bee matched with the things that are to bee found in the promises of Christ, that holiness now in you, is

D d 3. How we may know that we have bought.

By the things themselves of which you are possed.

Such as none can sell but Christ.

Such as are to be found in Christ's promises as well as in our hearts.
of the same stamp for the nature and efficacy of it, with the Holiness which Christ hath promised to give unto poor distressed Sinners, and that peace, joy, and comfort, which your hearts do now possess, it is of the same kind, and proceeds from the same cause, and produces in you the same fruits, which that peace, and joy, and comfort do, that Christ hath promised: beloved, all the spiritual good which we come to enjoy, is first in the promise, and next in us: and it is of the self same nature, being in us, as that is which is in the promises of Christ; if that good in you, be not a good in the promise of Christ, or it be of a different nature from that in Christ's promise, it is not a good bought of Christ, for Jesus Christ sells nothing to any poor Sinner but what he promiseth to give unto a poor Sinner.

Thirdly, If you have indeed bought of Jesus Christ, then those things which you do now enjoy, are such as are every way answerable unto your spiritual wants, and are helpful of them; for such are all the Sales of Christ unto any poor Sinner: They are bread to the hungry, and waters to the thirsty, and raiment to the naked, and balm to the wounded, and healing to the sick, you have the very Wisdom, which the foolish and simple Sinner doth need, and you have the righteousness which the ungodly Sinner doth need, and you have the sanctity, which a polluted Sinner doth need, and you have the redemption which an entrall'd Sinner doth need, and you have the Peace which a troubled Sinner doth need.

1 You may know that you have indeed bought of Christ by something in your selves, I will but mention four of them.

1. Your hearts will be much endeared to Christ for what he hath sold unto you,

2. You will spend what you have bought of Christ, upon Christ.

3. You will so like the Bargain which you have bought, that Christ shall have your Custom as long as you live.

4. You
Chap, 4 Tryal whether wee have bought.

4 You will not tell what you have bought.

1 Your hearts will be much indebted to Christ, for what you have bought of Christ: As your graces and comforts will exceedingly delight and please you, so they will exceedingly dear Christ unto you, you will prize him, and love him, and bless him to all eternity for them: The pardoning mercy, the reconciled love, the justifying-righteousness, the renewing-grace, the comforting-spirit, the pacified conscience, now enjoyed by you from Christ, will assuredly raise in your hearts a transcendent admiration of the love of Christ, and beget in you such a surpassing love to Christ, as the like you never found before in your souls, you will ingraive upon all your spiritual bargains; this I got from my good Christ; this change, this mercy, this love, this joy, this peace, this all from my good Christ; so good, so kind, so rich to me, a poor and unworthy sinner.

Secondly, You will spend all upon Christ, if you have bought of Christ. None of us liveth to himself, whether we live, we live unto the Lord, Rom. 14. 7, 8. Christ is the efficient, and the end of all, All Christ's sales are to make us serviceable unto Christ; whatsoever stock hee puts into our hands; it is to bee laid out for his glory, Grace makes us but his servants, and his comforts makes us more diligent in his service: What you are, you are by his grace, and what you can do, shall bee improved for his honour. Not your selves, but Christ: As Christ's selling differs from all other selling, for (as I told you before) his selling is but his giving to us, so our buying of Christ differs from all other buyings: The more we buy of men, the more is our own; but the more we buy of Christ, the leffe are wee our own, and the more arc wee his. Paul who bought so much of Christ; Hee did spend, and was spent for Christ; hee counted not his life too dear for Christ; your crowns will bee call down at his feet for the service of his glory.

Thirdly, If you have indeed bought of Christ, Christ shall have your custome all your daies; you finde such good
good usage from him, that in any future want, you will go to none but your Christ to furnish you, and help you; you will live on him, and come to his gates for all helps; Unto whom shall we goe, said Peter, Thou hast the words of eternal life, Joh. 6. 66. Your addresses will still bee to Christ, and your dependances will still bee on Christ to perfect what is in you.

Fourthly, Hee who hath indeed bought of Christ, will never sell what bee hath bought: I held him fast, and would not let him goe. It is so needful, so precious, so sweet, so above all charge, that bee will not part with it.

**S E C T. VIII.**

Use 5 I cannot yet quit this subject of comming to buy of Christ, may poor sinners come to Christ, and buy of him all that they do need? Let us all then bee persuaded to drive a trade with Christ, to come to him and buy of him.

There are seven Arguments to persuade us poor sinners to come and buy of Christ.

1. The Excellency of the Wares.
2. The Necessity of the Purchase.
3. The Goodness of the Seller.
4. The Easinesse of the Price.
5. The Opportunity of the Market.
6. The Benefit of the Bargain.
7. Their Loss by Neglect.

1. *The Excellency of the Wares:* They are sometimes called Treasures, Matth. 6. 20. The Pearle of great price, Matth. 13. 45. Living Bread, Joh. 6. Living Water, Joh. 4. 10. Prov. 3. 14. The Merchandise of it is better than the Merchandise of silver, and the gain thereof than fine gold, verse 15. Shee is more precious than Rubies, and all the things that thou canst devise are not to bee compared to her, verse 16. Length of daies are in her right hand, and in her left hand riches and honour, vers. 17. Her waies are waies of
of pleasantness, and all her paths are peace, verse 18. She is a tree of Life, to them that lay hold upon her, and happy is every one that retaineth her. Here are all the excellencies of the world, and all the desireables of the world summed up together. Silver, and fine Gold (which are things of profit) and precious Rubies (which are things of ornament) and honour, and pleasure, and life, and long life, and peace, and happiness (which are the things of every man's desire) Now these things being compared with the things of Christ, are exceedingly short of them, they are not to bee compared with them: The riches of the world are not comparable to the riches of Christ; Christ's riches are true, (buy Gold of mee that thou mayest bee rich, Rev. 3. 18.) and unsearchable; (The unsearchable riches of Christ, Ephel. 3. 8.) and durable (durable riches, Prov. 8. 18.) The Ornaments of the world are not comparable to the Ornaments of Christ. They are the Ornaments of the hidden man of the heart, 1 Pet. 3. 4. They are the beauties of Holiness, Psal. 110. 3. They are precious Jewels (There is Gold, and a multitude of Rubies, but the lips of knowledge are a precious Jewel, Prov. 20. 15.) The honours of the World are not comparable to the honours of and by Christ: By him wee are the People of God, Heb. 8. 10. The Temple of God, 2 Cor. 6. 16. The Sons and Daughters of God, 2 Cor. 6. 18. Hee hath made us Kings and Priests unto God, Rev. 1. 6. The pleasures of the world, are not comparable to the pleasures of Christ; His comforts are the comforts of the Holy Ghost; Act. 9. 31. His joys are unspakable, and full of glory, 1 Pet. 1. 8. The Peace of the World is not comparable to the Peace by Christ: This is a peace with God, Rom. 5. 1. And a peace that passeth all understanding, Phil. 4. 7. And a Peace, when Peace nowhere else is to bee found, Joh. 16. 33. The life and blessedness in and by Christ exceeds all life and blessedness; it is no less than eternal life (this is eternal life to know thee, and him whom thou hast sent, Joh. 17. 3. and everlasting blessedness, O come and buy of Christ! Hee sells nothing that is mean, ordinary, common, whatsoever is to bee bought
bought of him is excellent. The precious Christ sells nothing but what is precious: The Graces, the Righteousness, the Liberty, the Interest, the Privileges, the Comforter, the Mercies, the Love, the Peace, the Hopes; all in and from him are excellent, and precious.

2 The Necessity of the Purchase: The things themselves are necessary; and it is necessary for you to come to Christ and buy them. The things which Christ hath to sell unto a poor sinner are so necessary, that hee cannot live without them, nor die without them, nor bee saved without them. They are the only things which do answer the wants of a poor sinner, and which do repair the losses of a broken sinner: The condition of a sinner is never altered, nor relieved, but by the enjoyment of them; Give him what you will or can, he is still a poor wretched needy undone sinner, until hee hath Christ, and Mercy, and Grace, &c. Hee is still under sin, under wrath, under condemnation, under death, under bondage, under Satan, under want, and doth fall short of the glory of God, and must fall short of the hope of Glory. Put on a dead man what Ornaments you please, hee is still a dead man, until life bee put into him: Give an hungry man what you will, yet hee is still a distressed man, until you give him bread; give a Prisoner what you will, yet hee is in bondage, until you give him liberty. Nothing is life, and help, and salvation to a poor sinner, but Christ, and the things which Christ sells; And then it is as necessary that the sinner come to Christ and buy, else your souls can never get possession of them, Joh. 8. 24. If ye believe not that I am hee, ye shall die in your sins, Joh. 3. Hee that believeth not the Son shall not see life; but the wrath of God abideth on him. Beloved, It is impossible for a sinner to be helped out of Christ, for as much as he is the fountain, and hee only is the foundation, and all spiritual blessings flow to us, from and by him: And it is as impossible to be helped by him, if wee come not to him, and trade with him; if you will have nothing to do with Christ, resolve on it, you can have nothing to do with mercy, nor righteousness, nor grace,
grace, nor peace: so that if you regard either your present condition, or your present fruition, or your future expectation, it is necessary that you come and buy of Christ.

3 The goodness of the seller: Never had any man such grounds of encouragement, and confidence to buy of another, as the poor Sinner hath to come and buy of Christ.

There are twelve things observable in Christ (who sells) towards poor Sinners who buy,

1 He cordially pities them in their spiritual wants and distresses, his soul is troubled for you.

2 He is earnest to help them, comes, seeks, calls, cryes, knocks, promiseth, striveth;

3 He would furnish them presently: you might be saved at once; all would be helped in a moment, Could he but prevail with you to come and buy.

4 He doth use them kindly, not an angry look, not one harsh word, not the least discouragement, Hee will in no wise reject you, Hee will not break the bruised Reed, nor quench the smoking flax.

5 He teacheth you the way and the art how to buy of him, ask and you shall receive, believe and you shall be saved.

6 He gives unto them all that is requisite to buy of him, gives eyes, to see the worth of what hee sells, and gives an heart of faith to come and buy; while the Gospel is dealing with your ears, his spirit is dealing with your hearts, working, inclining and inabling of them, &c.

7 Falls as low as a trading twixt a Saviour and a Sinner can possibly admit, will sup with you, if you will but open the door; will give, if you will but ask, will bow, if you will but receive.

8 Calls and sends, and runnes after them, when they turn their backs; How long yee simple ones will you love simplicity, and fools hate knowledge, turn ye at my reproof, Pro. 1. 22, 23. Behold, I will pour out my spirit unto you, return, return, O Shulamite: forfake not your own mercies,
yet consider, yet come back and buy and eat, that your souls may live.

9. Rejoycest and is glad when you return, when you buy of him, when your souls do close with him, I thank thee O Father, Lord of heaven and earth, because thou hast revealed these things to babes, Mat. 11. 25.

10. HEE adds to the bargain, gives you in more than you at (first) traded for, or thought on, full measure heaped up and running over; gives you the grace which you sought, and joy, and peace, and assures of more; than you durst at first to expect.

11. HEE will not easily be put off, though you do not ask of him, yet he asks of you; though you cheapen not, yet he offers; though you dispute, yet he calls; though you refuse, yet he renews his invitation; though you deal unkindly with him, yet he still intreats you to buy.

12. HEE weeps over you if you will not be persuaded, he wept over Jerusalem, saying, O if thou hadst known, that at the least in this thy day, the things which concern thy peace, Luke 19. 42.

4. The easiness of the price, there is none who sells a better penny-worth than Christ; nor upon better terms than Christ; all fell dear but Christ; when man sells to man, he sells to the full value and worth of his Land and House; when Satan sells to the Sinner, he sells upon hard conditions: All these things will I give thee, if thou wilt fall down and worship mee, Mat. 4. 9. In the day that ye eat thereof ye shall bee as Gods, Gen. 3. 5. Satan sells you nothing but upon condition of Sinning, and that is the worst of all conditions: when the Sinner sells himself unto his sinful lusts, he sells and buys at a dear rate, he buys profits and pleasure from sinne at the rate and cost of the loss and perdition of his soul. None sells as Christ sells, at so good a price, and at so easy a price; The price is good for you which Christ doth set; Is it not good to draw near to God? Is it not good for you to beleive on Christ? This is his price for all, and the price is easie. Did hee set his price upon a condition of
of innocency, of righteousness, of works, no Sinner could then buy of him; but hee sets his price onely upon beleeving, and hee himself will quicken and impowe your hearts by his almighty spirit to beleive, is not this an easie price?

5 The fairenesse of the opportunitie, or the opportunity of the market. Beloved consider,

1 There is no season or opportunitie what soever like unto the season of grace, it is the golden and precious moment for your souls eternal blessednesse: It is the onely time which is put into your hands to save your souls, to get glory and mercy, and therefore it is called a day of salvation, 2 Cor. 6. Luke 19. and a day for the things which concern our peace, it is indeed that day of Christ: There is that day of Christ which is his day, when hee will come to judge Sinners, and there is that day of Christ which is his day, when hee comes to treat with Sinners and to offer mercy and life to them; and this is the day when hee calls upon us to come and buy of him.

2 Wee all of us live in this day of Christ, and have this precious season or opportunity: for the Gospel (which wee do injoy) is that day: when the Gospel comes amongst a people, than the night is past, and the day is come, then the Sun of righteousness is risen, then Jesus Christ reveals, and offers all the riches of his treasures, and calls upon poor Sinners to come to him and to buy of him. This day do wee enjoy; This day, the Gospel which we preach, and which you hear, is the Gospel of Christ; it is the appearing of the grace of God which brings salvation, this is the accepted time, this is the time wherein Christ is willing to sell himself unto you, and his redemption, and his righteousness, and his Spirit, and eternal life unto you; and this is your time to buy him, and all saving good of him: suppose that all of us were attatched and laid hold on, and condemnned for some capital offences, and wee were allowed one day to come in to make our peace, and to save our lives, would wee neglect that day, and vainly and care-
Arguments to persuade to buy of Christ. Chap. 4

carelessly mis-spend that day? would we not come in to make our peace, and accept of those good conditions of life: The Gospel (which wee enjoy) is the day and it is the only day, allowed unto us, sinful and condemned Sinners; it is the day which God sets us to get Christ, and to get off condemnation, and to make our peace, and to get salvation; is the salvation of your souls a light matter? is the opportunity and season for it an inconsiderable favour? doth not our all, to all eternity, depend upon our buying in this day, 
do the Prophets live for ever? said the Prophet, Zach. 1.5: To say I, do 
seasons of grace and mercy live for ever? are not also these times and seasons in the fathers hands? are you not lost if you loose the seasons? whilst it is called to day hearken unto his voice, Heb. 3.7. for the Lord hath said, That his spirit shall not always strive with man, Gen. 6.3.

6 The benefit of the Bargain, whatsoever it cost you, you loose not by it, nay, you shall certainly gain by it: in other bargains there is hazzard, and the more that a man buyes, the sooner may he be broken: but in trading with Christ, and in buying of Christ, there is no danger at all, and the more that you buy of him, the richer you are; Jesus Christ sells nothing unto poor Sinners, but doth enrich them; Beloved, if the reproaches of Christ be greater riches than all the treasures in Egypt, Heb. 11.26. (Moses did so esteem of them) how gainful and how enriching are the unsearchable riches of Christ? Paul counted all his priviledges and advantages but dung that he might gain Christ, Phil. 3.8. (ut lucrificam Christum) Christ was a gain infinitely greater: give me favour a while to shew unto you what benefit or gain you certainly get by buying of Christ.

1 By buying of Christ you do gain losses, do not wonder, nor be discouraged at what I speak; though it bee no gain to loose a soul, yet it is (according to the sense which I intend) an exceeding gain for a soul to loose some things.

To lose the dominion of Sin, to loose the love of and delight
light in sinne; to loose flavish Captivity to Satan, to loose a condemning conscience, to loose vain and sensual pleasures, to loose our own corrupt wills, and Judgements, such losses are gain.

Now there is no man who buys saving graces and mercies, and comforts from Christ, but he doth thereby loose all these things; hee doth loose all that will destroy and damn his soul, Sinne shall not have dominion over you, Rom. 6.14. ye are made free from sinne, ver. 18. The end of those things is death, ver. 21. delivered from the power of darkness, Col. 1. 13.

2 By buying of Christ you do gain your selves, we never come to enjoy our selves; until we come to enjoy Christ; and the saving things of Christ, when Christ is ours, and the renewing grace is ours, and pardoning mercy is ours; Now we are our selves; no wicked unbelieving, unconverted man is himself. (His servants we are whom we do obey) hee must think and judge, and will, and love, and work, what his own lusts and Satan will have him to think; If they say go, he goes, and if they say do this, he doth it; An unconverted man is out of his command, he is fold, and hath fold himself: But when grace is bought of Christ hee is more himself, hee is a free man, hee is recovered, hee can now make use of his understanding to behold the glorious things of God, and of his Judgement to discern and approve things that are excellent, and of his affections to delight in the things which are above.

3 By buying of Christ wee gain our own souls, They are safe and secured for ever: if they bee justified, there is no condemnation to them, they are passed from death to life: if they bee sanctified and renewed, they shall bee saved, Blessed are the pure in heart, for they shall see God, Mat. 5.8. (who hath begotten us again unto a lively hope, to an inheritance incorruptible and undefiled, and fadeth not away, reserved in heaven for you, 1 Pet. 1.3,4.) if they believe, they shall not bee condemned, they shall not perish but have everlasting life, John 3. 16, 18. O what a gain
is this ! That a man hath no soul to loose, that all is well with and for his soul, whatsoever is in danger; yet my soul is safe, and whatsoever may perish, yet my soul is secured; your souls shall bee as safe and secure as a Saviour can make them, if you will come and buy of him.

4. By buying of Christ you gain all, you gain all the purchase of Christ, and all the good of all the offers of Christ and all the fruits of the spirit of Christ, and all the promises of God in Christ, and all the revelations of the ordinances of Christ, and all the immunities and privileges of Christ, and all the hopes by Christ, you gain all the good which concerns soul and body in this life, and all the good which concerns them in the life to come, and what greater gain can you need or desire or enjoy?

7. The losse by the negleet: O said one once, woe to me miserable man, who for a short pleasure have made my self so miserable! woe to that man, who for a little gain, loothes all gain, who for a little pleasure, loothes all pleasure; who for vanity, loothes eternity; who for Sin, will loose Christ, and soul, and heaven, Luke 13.28.

There shall bee weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and you your selves thrust out.

O Sirs! What shall I say unto you? Christ yet is willing to fell unto you, yet hee calls and cries, yet hee intreates and beseeches, yet he stretches forth his hands, yet hee knockes at your doors, yet his breast is full of pity, and his eyes full of tears, and his hands full of mercys, and his mouth full of intreaties, do you not hear him lamenting over you, will no love and kindness work upon you, will no offers of grace and life be received by you? Did ever any suffer so much for you as I have suffered? did ever any offer so well unto you as I have offered? will you not bee saved? will you for lying vanities forsake your own mercies? will you love death rather than life? will you not know the day of your
your visitation? My soul, my bowels are troubled for you, There is no other name but mine for salvation, there is no other to sell mercy and happiness unto you, If you will not hearken and come and buy, your day will be lost, and your poor souls lost for ever.

SECT. IX.

May a poor Sinner come to Christ, and finde all saving good in him, and should hee come and buy of him. Then hearken but to one direction, and that is this, by all means get faith, whatsoever you get, bee sure to get true faith, for

1 You will never trade with Christ, unless you have faith.
2 You can never trade with Christ, unless you have faith.
3 You will trade with Christ, and buy, if you have got faith.
4 You might take up what you please, had you faith to buy.

You will never trade with Christ unless you have faith; It is faith onely which draws an heart to Christ; Christ, and what Christ hath to sell, will never be precious, never desirable, if you have not faith: Though Christ be more worth than heaven, yet you will not come to him unless you have faith: Though Christ offers all, and would put all into your hands freely, and presently, yet you will not accept of them unless you have faith: it is faith onely which can set a value on heavenly treasures, and which shews you your absolute necessity of them, and which makes you to see the unspeakable love and goodness of Christ in offering all these things unto you, and which persuades and overcomes your hearts to buy of Christ, to like the wares which Christ sells, and the terms of Christ, upon which you may trade with him and buy of him.

You cannot trade with Christ without it.
Get Faith to trade with Christ. Chap. 4

Faith is the only grace which a poor Sinner hath to buy with all. As he spake to Christ, The well is deep, and thou hast nothing to draw with; John 4. 11. So may Christ say to us, the treasures and supplies are high, and you have nothing to reach them if you have not faith. He that buyes of Christ must

First, Acknowledge all his soul helps to be in Christ alone.

Secondly, Depend on Christ, and only on Christ for them.

Thirdly, He must insist on the promises of Christ, apply them, and plead them with Christ, and

Fourthly, Hee must take and receive all from the hand of Christ's free bounty and grace. Can a Sinner do any of these without faith? Can he set up Christ, as the onely fountain of all his mercies and helps without faith? Can he trust and depend on Christ without faith? Can any man see without an eye? Can he appropriate any promise of good, and improve that promise without faith? Can he pretend unto an estate before he hath a title? Can he receive any spiritual help from Christ who hath not faith, which is the Sinners only hand to take and receive from Christ. -- So then you must get faith if ever you would come and buy of Christ.

If you have faith you will come and buy of Christ.

Beloved, it is a certain truth, that faith will not bee satisfied without a Christ, and the good things of Christ, all the work and business of faith lies in trading with Christ. Faith will put you upon asking, and upon acting: it is the nature of it to draw out your souls unto Christ, and it is the end why God gives you faith, hee gives you faith for this very end, that you may close with Christ, and make use of Christ, that you might come to him: and out of his fulnesse receive grace for grace; that you might under the sense of your spiritual wants, depend on Christ all your dayes; This is the nature, and this is the work, and this is the end of Faith. Therefore wee are said to live by faith, Because faith makes out to Christ for
for all the good which we do need all our days; and if you take notice of it, you may finde, that faith is your servant, is your factor, it trades for you, it is buying from Christ, so long till you come to receive the end of your faith, even the salvation of your souls, until you have got perfect possession, until all the promises be fully accomplished and performed unto you; faith will put you on, and will never cease trading for you.

If you could get faith, and believe on Christ, Bee it to thee as thou wilt: You might buy, you might take up what you please: do but finde a real need of any spiritual good in your souls, and do but finde that good in a promise, and then come to Christ, and trust in him for the supply of it, you shall certainly bee supplied. Jesus Christ will own his own price which he hath set, hee hath set this price upon his wares: Beleeve, and thou shalt bee saved; Beleeve, and yee shall not bee ashamed; Beleeve, and yee shall bee established; what things soever yee desire when yee pray, believe that yee receive them, and yee shall have them, Mark. 11. 24. This is the confidence that wee have in him, that if wee ask any thing according to his will, hee heareth us, 1 Joh. 5. 14. Mark. 9. 22, 23. If thou canst do any thing (laid the Father of the child to Christ) have compassion on us, and help us. Jesus said unto him, if thou canst believe, all things are possible to him that believeth. In verse 24. Hee did believe, and in verse 25. Christ helped him, and did more for him than hee desired. O beloved! Christ cannot deny himself, and because hee cannot deny himself, therefore hee cannot deny you any thing: If you come and believe on him, hee will stand to his own price. Hee will not go back from it: Beleeving is his price; no way can wee get good from him but that, no way hath hee greater honour in selling to poor sinners, than in that, it is his price for all, believe and receive.
Sect. X.

Use 7 The last Use which I would make of this point (that all is to bee had in Christ, and the poor sinner may have all, if that hee will come and buy of Christ) shall bee for Comfort unto such poor sinners who have come to Christ, and have bought of him: Here are eight comforts for such.

1 You are the wisest Merchants.
2 You are the surest Possessors.
3 You may still buy more and more upon the same terms or price.
4 The least good which you buy of Christ is saving.
5 All is bought, if any one thing bee bought of Christ.
6 What you have bought of Christ, shall bee kept and preserved by Christ.
7 You have Christ himself with any thing that you have bought of Christ.
8 Heaven itself falls into the bargain.

You are the wisest Merchants. That sinner is but a fool, who trades not with Christ. The man who kept such a do for worldly goods, was but a fool. (Thou fool! this night shall thy soul bee taken from thee, and then, whose shall all these things bee? Luke 12. 20. And those Virgins were but foolish Virgins, who did not buy Oyle, Matth. 25. If thou Lee wise, thou shalt bee wise for thy self, said Solomon, Prov. 9. 12. Hee is not wise for himself, who buyes not Christ for himself; hee was the Wise Merchant, who bought that one Pearl of great price, Matth. 13. hee is a wise Merchant 1 Who buyes what is necessary, what indeed hee needs. 2 Who buyes the best, and not the worst. 3 Who buyes that which will serve him in a time of need: and therefore you who have bought Bread, and Wine, and Milk (that is) all spiritual good from Christ; you are the wisest Merchants; for

Their wisdom is in that they buy.

Things necessary.

1 These things are necessary; you have bought those things.
things which your souls did really need: Grace is necessary, and Mercy is necessary, and Righteousness is necessary, and Peace with God is necessary: These are not superfluous, vain, impertinent things. One thing is necessary, said Christ, Luk. 10. 42. your souls could not live without them, and by these things they do live, and are kept alive.

2 These things are the best of things, they are choice and solid: They are pearls indeed, and precious gold, and substantial riches; they do indeed make you the excellent on the earth, more excellent than other men: Jesus Christ hath not better things to sell than those things which you have bought of Christ.

3 These things will secure you, send help, and keep you in a time of need, when all other comforts and helps fail you, and when all discomforts, changes, and losses break in, and drown, and sweep away all here below; why in such times (which are the great times of need) you have Meat to eat, and Waters to drink, and peace to quiet you, and joyes to refresh you, and hopes to stay and support you, yet Christ is yours, and his Righteousness is yours, and his Spirit is yours, and his Promises are yours; Joseph was wise, who bought up Corn, which served to help and preserve in the seven years famine: Hee is wise indeed, who hath bought of Christ the things which will keep him, not only in good times, but also in the evil daies, yea in the worst times.

2 You are the surest Possessors. As the persons who are come to Christ shall never bee taken away, nor separated from Christ (Who shall separate us from the Love of Christ? Rom. 8. 35, 39. None shall be able to separate us from the Love of God, which is in Christ Jesus our Lord) So the things which you have bought of Christ, they shall never bee lost, never bee surprized, never bee taken away from you; God will not, Satan shall not, man cannot: They are the sure mercies of David, Isa. 55. 3. Mary hath chosen the better part, which shall never bee taken from her, Luk. 10. 42. They are the meat which doth not perish,
but endureth to everlastin: life, Joh. 6. 27. Lands, and Houses, and friends, and Children, and Parents, and Wife, and Husband, and Peace, and Liberty, and Safety, and Life, may be lost: But Jesus Christ is the same yesterday, and to day, and the same for ever, Heb. 13. 8. And mercy endureth for ever, Psal. 118. 1. and the anointing shall abide in you, 1 John 2. 27. And the regenerating work liveth and abideth in you, 1 Pet. 1. 23. and the Love of Christ is a love to the end (Having loved his own, hee loved them unto the end, Joh. 13. 1.) And his Righteousness is everlasting Righteousness, Dan. 9. 24. Your heart shall rejoice, and your joy no man taketh from you, John 16. 22.

You may still buy more.

3. Another comfort for you who have bought of Christ, is this, you may still buy more and more of Christ, upon the same termes and price as you have bought. Beloved, Jesus Christ never varies his price: In other Markets and tradings, the price doth alter and varie, sometimes it is higher, and sometimes lower, according to the scarcity, and according to the necessity, and according to convenience: But it is not so in Christs Market; his price alters not, whatsoever hee sells; hee sells (the greater, and the leffer) at the same price, graces and comforts at the same prizes, righteousness and mercies at the same price, himself and peace at the same price: And to whomsoever hee sells, hee sells at the same price, to rich and poor, to great and mean, to King and beggars, to all, at one and the same price: And whenever hee sells, hee sells at the same price, not cheaper at one time, than at another, nor dearer at one time, than at another; you bought Grace upon believing, you may buy more Grace, yea all Grace upon believing; you bought joyes and comforts upon believing, 1 Pet. 1. 8. In whom believing ye rejoice, and you may still buy more of them upon the same price. The God of Hope fill you with all joy in believing, Rom. 15. 13.

When you find out more wants and needs in your selves, as questionless you do so (do not you finde still a need of more
more help against your corruptions, and more power against temptations, and more enlargements for your graces, and more assurance for your consciences, and more evidence of God's love unto your souls: and you do also finde that you are of yourselves insufficient for your selves, you cannot add to your own stock; O but Christ can, you cannot enlarge and help yourselves, O but Christ can, and Christ will help you upon the same terms, and upon the same price still: Aske of him, and beleeeve on him, and this will carry it with your Christ, you must not think to trade with Christ, one while upon your worthiness, and another while upon beleevying; No, no, the price is still the same for more grace, as for grace; for more comfort, as for comfort; for strength and increase, as for truth and being, all is upon beleevying.

4. The least good which you buy of Christ is saving. And this is another comfort to you who have bought of Christ; And truly this is an unspeakable comfort, that whatsoever Christ sells unto a poor sinner, it hath life in it, yea, everlafting life in it: Wee look many times upon our weak graces, and complain, and take on, as if there were no great matter in them: it is so little faith, and so little love, and so little holiness; Well, it is little, very little, weak, and very weak: but is it bought of Christ? Is this the faith, the love, the holiness which Christ hath sold? Then I may say as Christ once, go in peace, thy faith hath saved thee. It is a living spring rising up to everlafting life. The least good that is bought of Christ doth distinguish the estate, doth alter the soul, makes us live here, and will bring to glory hereafter.

5. A fifth comfort is, That all is bought of Christ, when anyone thing is bought of Christ; As Christ is pleased to sell, so wee must be pleased to buy. Now Christ offers all, and when you buy of Christ you put in for all. Christ doth not sell righteousness alone to justifie you, but when he sells righteousness, then he sells you also holiness to sanctifie you, and if you buy the one, you also buy the other: Hee sells all together, Righteousness, san-

The least good you buy is saving.
Convenience, Redemption, Love, Mercy, Peace, all at once, all together; and he who buys of Christ, must buy all or none, and he doth at once buy all which answers the kindes of wants in the soul. When you have bought of Christ, you cannot say, now I am justified, but I am not now sanctified; you cannot say, my heart is healed, but yet my sins are not pardonned: No, but if you finde any one thing bought of Christ, all the rest are bought of Christ. O what a comfort is this! that all is bought, if any one thing bee bought of Christ, all the rest are bought of Christ.

6 What you have bought of Christ, shall be kept and preserved by Christ: There are two purchases which Christ himself will surely keep: Hee will keep his own purchase, all whom hee hath purchased with his own blood: Hee will keep your purchase, what you have bought of him, shall be kept by him: Hee will keep your Righteousness for you, and your Graces for you, and your Mercies, and your comforts for you. Beloved, As Jesus Christ engageth his goodness to help us to what spiritual good wee do need; so hee doth ingage his care, and power, and faithfulness, to uphold and preserve all the good which hee hath given to us: Hee will watch over your persons, and hee will watch over your Graces; as you are his Jewels, so your Graces are his Jewels, and as you are his Treasure, so your Graces are his Treasure; and as you are his purchase, so your Graces which you have purchased of him, are his purchases, they are his as well as yours, and Christ will surely keep his own: Neither your keeping, nor the keeping of any thing from Christ, is
Chap. 4.

**Comforts to such as buy of Christ.**

is in your hands, but in Christ's hands: *We are kept by the power of God through faith unto salvation.*

7 *You have Christ himself, with every thing which you have bought of Christ.* Hast thou bought righteousness? why? Thou now hast Christ himself, with the Righteousness of Christ, and hast thou bought Holiness? why? thou hast Christ himself with that holiness; Hast thou bought comfort, joy, peace? why? thou standest possessed of Christ as well as of them.

Beloved, Had you not Christ himself, with the things bought of Christ, your purchase would prove a sad purchase:

Suppose you had a righteousness, but not a Christ; and Holiness, but not a Christ; and comfort, but not a Christ; what would become of you at the last? Is there a righteousness which can save a Sinner without Christ? &c.

Now here is the marrow of all Comfort, that Christ is possessed, in the possessing of all that we have by Christ.

This Comfort I have, yea, and Christ himself I have with it; and this grace I have, yea, and Christ himself I have with it; This estate I have settled upon me, yea, and I enjoy Christ himself who hath settled all upon me. What unspeakable Comfort and refreshing is this to any poor Sinner who hath bought of Christ! when he surveyes all the parts of his spiritual estate: This is mine, and Christ is mine, This I have, and Christ I have; I have mercy, and I have Christ, I have Peace, and I have Christ; I have love, and I have Christ; I have all, and I have Christ, who is best of all.

8 Lastly, Have you bought of Christ, then know that Heaven itself falls into the bargain and purchase.

Christ comes first, and the Good things of Christ comes next, and Heaven itself comes at last.
If you stand possessed of them, you shall ere long be found possessed of that: They are the pledges and earnest of your heavenly inheritance, Ephesians 1. 14. They are the beginning and entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, 2 Pet. 1. 11.

ISAIAH 55:1.

Yea come and buy Wine and Milk without money and without price.

CHAP. V.

These words are yet a further encouragement unto Poor Sinners to come to Christ, and to buy of him. They seem to be an Answer, unto some secret doubt and objections rising within the Breasts of poor Sinners, who as they do want these good things here mentioned (Bread, and Wine, and Milk) so likewise do they want wherewithall to buy them. They have no Money, to lay down for them.

To this scruple doth Christ here make answer. True it is, that you have not any thing of your own to lay down, you have no money, yet come and buy wine and milk (without money.) And whereas it might be replied, although wee may buy without money, yet perhaps you do expect from us something that is money worth, something that is of un equivalent price unto money; As the poor mans labour, though it be
not money, it is yet equivalent to money, hee bargains for so much wages, which hee must earn by so much pains.

No faith Christ, come and buy without money (and without price) I expect neither penny nor pennys-worth from you; There is nothing either in Specie, of the same value, or in fruits of an answerable value which I require from you (come Buy Wine and milk without money, and without price) Whence observe this last proposition from this first ver.

Doct. 5. That all the good which poor Sinners do need, it is to bee bought of Christ upon gracious Terms, at the cheapest rate, at the easiest, at the lowest prices (Come buy wine, and milk, without money, and without price) For the Explication and Confirmation of this Gospel Affertion, I shall

1 Shew you in what sense it is to be understood.
2 Clear the Truth of it by Scripture, and by instances.
3 Demonstrate the same to bee a Truth by several Arguments.
4 Give you the Reasons why Christ doth sell, and poor Sinners do buy, altogether upon gracious terms.

SECT. I.

Queest. 1 In what sense the Affertion is to bee taken, which faith, That all good which poor Sinners do need, is to bee bought upon gracious terms (without money and without price.)

Sol. For Answer unto this, remember two particulars.

1 This gracious way of a Sinners full enjoyment by Christ, stands not in opposition unto, nor in an exclusion of anything which Jesus Christ doth require of a Sinner, whereby he may come to be possessed of the good things which Christ hath promised to give unto him.
It doth not stand in opposition to your a

Again, as it stands not in opposition to your accepta-
dance upon the Ministry of the grace.

The Word of Christ, is no more opposite to his grace-
giving, than the coming unto the Pool of Behe-

Lament. Nor doth it stand in opposition to believing, for 

Chrift, who bids you buy without money and without 
price, that which is good: Incline your ear and come unto 
me, and eat you

The publick hearing, unto the next verse (Heareth diligently unto me, and eat you

Chrift, who bids you buy without money and without price, the grace and joy of this, ver. 37. And it is no more opposite to 
graciously to them, than the poor man begging at your doors, is opposite unto him for relief, or gruel-giv-

Nor in opposition to praying, knocking for Christ hath said, ask and it 

shall be given you, seek and you shall finde, knock and it 

shall be opened unto you, Mat. 7. 7. Pray for Grace, for mercy, for reconciliation, for comforts. etc. Though it 

be a Legal and Meritorious price, yet is an E-
magical Duty and means, Ezek. 36. 25, 26. I will let bee 

neer and receiving, not all impecable the frendles of the world. 

our workes, price or value of our works, unto any composition by them, unto the 

price or value of our works, price or value of our works, unto any composition by them, unto the 

price or value of our works, price or value of our works, unto any composition by them, unto the
Chap. 5 Those gracious terms explained:

Christ upon gracious terms, without money, and without price (that is) Christ doth not compound with you upon working, hee doth not sell unto you for your works sake, but for his own sake, not for your worthiness, but for his own: you can lay down nothing, that hath merit in it, or recompense in it, that hath answerable value, or that hath any value in it, yet he will sell, and you may buy all of him; In this sense is the point to bee understood, viz. in opposition to any work of a Sinner, nay, to any thing in a Sinner, which is looked on as a Reason, as a merit, as a consideration for which he gains any good from Christ.

SECT. II.

Now that the poor Sinner may thus buy all from Christ upon gracious terms, I shall clear unto you by Scripture, and by instances.

1. This Assertion is evident for the truth of it by the Scriptures --- Rev. 31. 6. I will give to him that is a thirst of the water of life freely, Rev. 22. 17. Let him that is a thirst, come, and whatsoever will, let him take the water of life freely: Are not here gracious terms, you are a thirst: you long for water, yea for water of life: why come, I will give it you; and I will give it to you freely, it is enough you thirst for it, come and take it freely; nay you would come, you are willing to have it, and you can shew nothing else; why, that shall carry it (Whoever will, let him take the waters of life freely.) Eph. 2. 5. By grace ye are saved, ver. 7. That in the ages to come hee might shew the exceeding riches of his grace, In his kindness towards us, through Christ Jesus, ver. 8. For by grace are ye saved through Faith, and that not of your selves, it is the gift of God, ver. 9. Not of works lest any man should boast. Mark here, the Ephesians were saved by grace, whatsoever mercy and good they had, they had it upon gracious terms, and so All men in future ages are saved by Grace. They come to enjoy all
by Grace, not by works: yea, their very Faith by which they come to enjoy, that is a fruit of grace, it is freely given, Titus 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, (that is) freely upon gracious terms.

2 This truth may bee yet more cleared by instances: Let us (if you please) make an Indication, a List, A Catalogue, at least of the most principal good things which a poor Sinner doth need, and would have, and then observe upon what terms they are to bee had, you shall finde that all of them are to bee had upon very gracious terms.

1 Hee needs Christ himself: O! a Christ is the great want, the special desire, and the onely help of a poor Sinner: Now Christ himself is to bee had upon gracious terms: Hee is the Gift of God, hee is freely given by God, and as hee gave himself freely for us, so hee gives himself freely to us, Hos. 2. 19. I will marry thee to myself in loving kindnesses and mercies, Rev. 3. 20. If any man will open the door, I will come in and sup with him.

3 Hee needs and craves the Love of God his reconciled favour, and upon what terms is that to bee had? surely upon gracious terms, Hos. 14. 4. I will love them freely, Deut. 7. 7. The Lord did not set his love upon you, nor choose you, because you were more in number than any people, for you were the fewest of all people, verse 8. But because the Lord loved you; Hee loved you, because hee loved you: where love is the onely reason of love, there that love is altogether gracious, Ezek. 16. 6. When I passed by thee, and saw thee polluted in thine own blood, I said unto thee, live, yea, I said unto thee when thou wast in thy blood, live, ver. 8. Now when I passed by thee, and looked upon thee, behold, thy times was the time of love. Here was a most unlovely object, a people polluted in their own bloud, and yet this was the time of Gods love to them: The more unlovely and loathsome the Sinner is, the more gracious is the love of God shewed toward him.
3 Hee needs the pardon and remission of all his sines, and upon what terms may that bee had? upon gracious terms, Rom. 3. 24. Being justified freely by his grace, Rom. 5. 16. The free gift is of many offences to justification, Eph. 1. 7. In whom wee have redemption through his bleed, the forgiveness of our sines according to the riches of his grace, Col. 2. 13. Having forgiven you (the word signifies freely, or graciously forgiven you) all trespasses.

4. Hee needs the righteousness of Christ to justifye him, and upon what terms is that to bee had? surely upon gracious terms, altogether gracious, Rom. 5. 17. They which receive abundance of Grace, and of the gift of righteousness, shall reign in life by one Jesus Christ, vers. 21. As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

5. Hee needs Holiness, And upon what terms may that bee had? verily upon terms as free as gift, and what is more free than gift? Ezek. 36. 26. A new heart will I give you, Luk. 11. 13. Your heavenly father will give his holy Spirit to them that ask him.

6. Hee needs Spiritual comforts, refreshings, and tafts, and upon what terms are these to be had? see Rev. 2. 17. I will give him to eat of the hidden manna: and I will give him a white stone, and in the stone a new name, which no man knoweth saving he that receiveth it. Surely the hidden manna, and the white stone, and the knowledge of our names written in that stone, do contain the sweetest and the most comfortable of all our spiritual comforts.

7. What shall I say more? hee needs and desires eternal life, everlasting happiness the crown of life: But upon what terms is this to bee had? upon the same gracious terms, Rom. 6. 23. The wages of sin is death (if the wages of sin is death, sin deserves no less. Death is the just price of it: But what is the price for heaven?) But the gift of God is eternal life through Jesus Christ our Lord.
Death and Hell you have upon your sinning, But eternal life you have upon giving, Therefore saith Christ in Rev. 2, 10. I will give thee a crown of life. — And thus you see the truth of the assertion is made good by Scripture, and by particular instances.

**SECT. III.**

Shall now indaveour (in the third place) to demonstrate the same by several arguments (viz.,) That all that poor Sinners do need may be had of Christ, he bought of Christ, upon gracious terms.

Six things demonstrate it.

1. The Sinners insufficiency.
2. His unworthiness.
3. The inconstance of any other way of trading with Christ.
4. The invaluablenes of the commodities.
5. The quality of the contract.
6. The work of the seller.

1. **The Sinners insufficiency:** What is a Sinner, or what hath he to trade withall? Hee is a poor, empty, wretched, miserable nothing, Luke 7. 42. Nothing to pay, Rev. 3. 17. What I am (said Paul) I am by the grace of God. Take him in himself (without the bounties of Grace) Hee is nothing, and hath nothing, and can do nothing, and can bring nothing: Hee is as poor as Job on the dung-hill, as miserable as Lazarus at the rich mans door, as Impotent as the Creeples by the pool: if the Lord should binde him to the condition of works, he should never be set up again: Hee is utterly broken, is without all strength; Hee is a perfect object of merit mercy. He cannot (of himself) lay down one good work, not a prayer, not a tear, not a desire, not a will, not a thought. And therefore if there bee any buying for him at Chrifts hands, it must be upon gracious terms: Sinfulness, & insufficiency, and miserablenes do necessitate, either our total ruine, or else our helps upon gracious terms.
Chap. 5  These gracious terms demonstrated.

2. His Unworthinesse, sin makes us unworthy of the least of mercies, and more of spiritual mercies: A Sinner is worthy of nothing, but shame and confusion, Dan.

9. 7. But Death, Rom. 6. There is no worthinesse.

1 In His person, lie is loathsome and vile.

2. In His works, we are all as an unclean thing, and all our righteousness are as filthy raggs, Isa. 64. 6. I am not worthy said Jacob, Not worthy, said the Centurion, Not worthy, said the Prodigal.

3. The inconsistency of another way of trading with Christ unless upon gracious terms, The Sinner trades one- ly at the mercy seat, at the Covenant of grace: The way of mans works and Gods grace are inconsistent. Grace were not grace if it were not altogether gracious. Rom. 11. 6. If by grace, then is no more of works, otherwise grace is no more grace, but if it be of works, then it is no more grace, otherwise work is no more work, Rom. 4. 4. To him that work- eth is the reward not reckoned of grace, but of debt. If you trade with Christ upon your own works, you utterly over- throw the grace of God in Christ; nay, indeed you pull down Christ and the trading with him, you set up a trade of works which is taken down by the grace of Christ.

4. The invaluablenesse of the Commodities: The things which you are to buy of Christ are above price, and there- fore must bee bought without price. You may lay of the graces and mercies by Christ; what Job spake of Wis- dome, Job 28. 15. It cannot bee gotten for gold, neither shall Silver bee weighed for the price thereof, ver. 16. It cannot bee valued with the gold of Ophir, with the precious Onix or the Saphir, ver. 17. The Gold and the Chrystal cannot equal it, and the Exchange of it shall not bee for Jew- els of fine Gold, ver. 18. No mention shall bee made of Coral or of Pearls, for the price of Wisdom is above Rubies, ver. 19. The Topaz of Ethiopia shall not equal it, neither shall it bee valued with pure gold: Take any one grace, or mercy, and offer to lay down to the price and value of it; why ? what you can lay down, comes as short of the worth of it, as a straw doth to the worth of the most pre-
Why Christ deals upon gracious terms. Chap. 5

precious Diamond: if you trade with works, then you must come up to the full value of grace and mercy, but this the Sinner can never reach, whereas his buying must needs bee upon gracious terms.

5 The quality of the contract: Mark it well, how Christ contracts with you? what hee ties you unto, what he requires of you, surely nothing but that which clearly shews that you buy without money, and without price: hee bids you to ask, and hee bids you to beleeve, and these do plainly tell you that you may and do buy upon gracious terms, begging, and trusting, do inform you, that your enjoyments are free and gracious.

6 The work of the Seller: There are three things which Christ (of whom poor Sinners come to buy) is to do.

1 He is to find all that they do need.
2 He is to finde them all upon his own proper cost and charge.
3 Hee is to give all unto them. Now — if Christ be to finde the righteousness, the holines, the mercy that you need. — If Christ bee at the charge of all, upon his own all-sufficiency and merits to provide all for you; if Christ gives you all this, if it bee not your purchase but his gift, then unquestionably poor Sinners do, and may buy of Christ upon gracious terms.

SECT. IV.

Reasons of it. Ques. 4 Why Christ doth sell, and poor Sinners do buy of Christ upon gracious terms.

Sol. The Reasons are these

1 It is this gracious way of trading, which brings in customers unto Christ. All the goodness and fulness in Christ, would not bee motives enough to draw Sinners to Christ, were the graciousness of the condition left out: tell a Sinner that righteousness may bee had in Christ, and forgiveness may bee had by Christ, and all that hee needs is to bee had from him. But withall tell him you
Why Christ deals upon gracious termes.

You must bring money with you; you must lay down something of your own to pay for all this; Oh this breaks the heart of a poor sinner! Then I am undone, faith hee, and my condition is hopeless; the treasures are precious, but the door is shut, and I have no key to open it. Poor beggars have not to pay for rich wares: But report unto sinners, Christ hath all that your poor souls do need, and hee calls upon you to buy of him, and you may trade with him without money, and without price; though you be not worthy, though you can bring nothing, though you bee unworthy of all, yet you may have all upon as free termes as ever Beggar had his almes: you may have himself freely, and his Righteousnesse freely, and his Spirit freely, and all pardoning mercies freely: Why this bowes the hearts of poor sinners, this melts their hearts, this draws in their hearts to Christ; this is a good Christ indeed, a merciful Christ indeed, a kinde and gracious Christ indeed; wee blesse him for this, wee will come in, to buy of him, who sells all upon such termes: O sirs! They are the gracious termes of Christ, which make the wares of Christ to go off, which answer all the doubts of your souls, which do perswade and overcome poor sinners, to come and buy of Christ (This is best for both parties;) it is easiest for the buyer, and most gainful for the seller, Christ else could have no praise, neither should hee have any custome.

2 It is this gracious way of trading which sets up Christ alone, and pulls down the Sinner.

1 This sets out the Love of Christ indeed, and the goodness and bounty of Christ indeed, and in the height of his glory. Hee alone sits now in the Throne of Glory, who gives all alone out of the Throne of Grace, 1 Cor. 1. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, vers. 31. That hee that glorieth, may glory in the Lord.

Five things do set out the glory of his love, and goodness.

This sets up Christ alone, and pulls down the sinner.

This sets out Christ in his glory.

To
To give himself for us. 2 To bear all for us. 3 To purchase all for us. 4 To give himself to us. 5 To give us all that we need freely; this is a loving and good Christ indeed.

It pulls down all glorying in ourselves, and boasting of our selves, Ephes. 2. 9. What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 1 Cor. 4. 7. Beloved, there is nothing whatsoever which doth more set out the Riches of Christ, and the miserable poverty of a sinner, than free grace. It sets all that we have upon Christ's score and account, we were beholding to Christ alone for all, we had perished, had it not been for him, had hee not fallen as low as meer compassion, as meer mercy, as very giving, as very graciousness, we had never been recovered.

Christ's design is to repair poor sinners in a way of Faith; Hee sets up Believing to bee the sinners way of trading, and Faith sets up free grace; here is free giving, and free receiving: whatsoever Faith lays hold on, it looks on it as a free gift. Faith brings nothing to Christ but Christ; Faith challengeth nothing from Christ, but for Christ.

Christ's gracious termes are the way to breed Faith, and to establish faith: Faith can never bee found out of our works, but only out of free grace: If the Lord should say, I will save you for your own perfect Righteousness, and I will forgive you your sins, if you will bring mee works, if you can bring mee works which can deserve them, Faith would never bee raised, or setted up on these termes. No, no, Faith is neither raised, nor setted, but upon free Grace: It could not settle upon Christ himself, unless hee were freely offered, and freely given; nor can it settle on mercy, were not mercy to bee had freely.
Chap. 5 Gospel Encouragements to poor Sinners.

Sect. V.

Use. 1 Oth Christ fell, and may sinners buy of Christ, on gracious terms? may they have all from Christ, without mony, and without price? Oh what admirable newes is this! and what singular encouragements should this bee to poor distressed sinners; This is the golden Scepter, this is Gospel-encouragements to poor sinners from Christ.

There are seven encouragements for spiritually poor and distressed sinners. 1 That there is a Jesus Christ. 2 That Jesus Christ hath all good which their poor souls do need. 3 That Jesus Christ hath kinder thoughts towards them, his bowels yerne over them, and are troubled for them. 4 That hee only intends to help and relieve them. 5 That hee sends unto them, and calls them by name to come unto him, and assures them that hee is willing to trade with them. 6 That hee is earnest with them to take of him all the grace, and mercy, and comfort, and good, of which they are destitute, come and buy. 7 That they may have all that good from him upon as reasonable terms as your hearts can desire: Ask poor sinners.

Why! would you not have all the good Christ hath to fell? O Lord wee would! will this prevail with you, to take from Christ as much as you need, and to make your own condition and price for them all? it would; and what conditions would you make? Alas! wee are poor sinners, wee have nothing, and deserve nothing, if wee might have all for nothing, else wee cannot buy: Why here the Lord Jesus yeeldeth unto you, come and buy Wine, and Milk without mony, and without price; what should hinder you poor sinners from coming and buying. Heb. 4. 16. Let us therefore come boldly unto the Throne of Grace, that wee may obtain mercy, and finde Grace to help in time of need: Because it is a Throne of Grace, therefore wee may come boldly: A sinner can come to

Hh 3
no Throne, but that of Grace with boldness; hee would bee upbraided, ashamed, rejected: But unto that (though hee bee a sinner) yet hee may boldly come, hee may come with confidence.

Two things may incourage any sinner to come confidently to Christ, and to buy of him.

One is, when Christ puts no bar in coming; Another is, when Christ removes every stumbling block out of his way: both of these are done by Christ, when hee faith, Come and buy without mony, and without price; There is nothing to obstruct the way, for hee faith, come: and buy, and here is all to make the way plain and easie, for hee faith, come and buy without mony, &c. It matters not what you have been, though you have been exceedingly sinful, yet you may finde mercy to pardon many sins, great sins, all sins; and all upon gracious termes: It matters not how unworthy you are, how utterly undeserving you may have all upon gracious termes. It matters not how weak and insufficient you are, you may come to Christ, and of him buy all upon gracious termes? Wilt thou bee made whole, said Christ to the impotent man? so faith Christ to a poor distressed sinner, wilt thou bee content that I give thee all, that I freely give thee all? O what a Chrifl is this! O what an encouragement is this for you to come and buy of Christ!

I cannot yet passe off from the Use, because it concerns distressed souls: There are five comforts and supports unto you, that all the Sales of Christ are free, are upon gracious termes.

1 His gracious sales are your lively hopes: Never could sinners have found a door of Hope, if Christ had not opened a door of grace! The most miserable and indigent sinner, hath hope to speed, when free Grace is the hand to help.

2 His gracious sales are your sufficient pleas: when you can shew nothing to prevail for mercy, but free Grace, this will prevail: Thou hast said, thou wilt love mee freely, that thou wilt forgive mee freely; O save mee for
for thy mercies sake! for the Lords sake! for his names sake! this is all your plea, and this will bee an effectual plea.

3 His gracious sales are your full answers to all that Satan can object, and to all that your consciences can object, and to all that your unbelieving hearts can object: you have been thus and thus sinful, O! but mercy is to bee had freely; you are ungodly, O! but Righteousness is to bee had freely; you are worthy of nothing, O! but Christ sells freely; you are nothing but want and poverty. O! but Christ sells all freely.

4 His gracious sales are your real payments: As wee say of love, it is wages to it self, so may we affirm of Christs graciousness, it is a payment unto it self, you may take up whatsoever you need, and call for, and the graciousness of Christ defrayes all for you, payes for Righteousness, Love, Forgiveness.

5 His gracious sales are your only conveyances: you may have what you will from Christ, if you will take it upon gracious termes, you may have any thing from him for receiving, and you shall have nothing of him, if you will bee deserving; you have bought, if you bee content freely to receive.

SECT. VI.

Use 2 May all that sinners do need bee bought of Christ upon gracious termes (without money, and without price). Why! then, why doth not the Kingdome of Heaven suffer violence! why do not sinners run unto Jesus Christ! Why do wee not by multitudes flock unto the Throne of Grace! if a free doal is to bee bestowed amongst a company of poor beggars, how do they make haste, how do they run, how do they strive to come near the door! how do they cry out, take notice of mee, remember mee, I am very poor, and our children will bee starved. Thus wee will out for a doal of Bread, or for six-pence, or for two-pence; and yet Christ cries
cries out to sinners, you are poor and miserable men, and you will perish, if you have not my self, and my Righteousnesse, and Mercy, and Spirit; come to mee, and I will help you to all that shall save your poor souls, and you shall have it freely, and it shall cost you nothing: Nevertheless sinners stand off, they come not in to Christ; they will not come and buy of Christ, although hee sells all without mony, and without price.

O Sirs! consider, consider how great this sin is! consider how inexcusuable this sin is! consider how condemning this sin is! For Christ to deal with Sinners upon gracious termes: this is the kindest way of dealing, and this is the cheapest, way of dealing, and this is the sweetest way of dealing, and this is the most affectionate and melting way of dealing, and this is the uttermost and last way of dealing. If free grace will not prevail with you, nothing will prevail with you: how will you look Christ in the face, in the day of judgement: How will you bee able to stand before God: what can you have to answer for your selves, when Christ shall stand forth and challenge you, and accuse you? Father! These are the Sinners that sleighted and refused mee, they were informed of their great misery, and of thy great mercy: Thou did send mee out of thy tender love and compassion to die for them, and to purchase all good for them. It cost mee my life to procure mercy, and peace, and salvation; and I called upon them to come to mee, and to buy of mee, and to take off from my hands all the good that their souls did need, and I offered them all this as freely, as graciousnesse could make a tender, I did not put hard termes upon them, I did not exact any more from them, but to come unto mee, and freely to receive mercy, freely to take my righteousness, and freely to accept of salvation, and yet they sleighted thy free grace. For the Lords sake consider what you do, and bee more serious under the Gospel, for your poor souls, the free Grace of God in Christ, as it is now the sweetest Argument to bring in your souls, so it will bee the
the heaviest inditement hereafter, to shame and condemn your souls.

**SECT. VII.**

Oth Christ fell, and must Sinners buy of Christ upon gracious terms. Then behold here the folly of Sinners who will not know when they are well offered, and well used.

Christ would use them kindly, and they will not bee so used: Hee would sell unto them freely, and they like not gracious terms. The Hebrew Servant might go out freely in the year of Jubile, but he had rather bee a Slave: So Christ would sell freely unto Sinners, but they would rather buy of him upon fleight terms:

Buy faith Christ, without money, and without price. No but they will buy with money, and with price, they will come with mony in their hands, with something of their own, or else you shall not perswade them to come and buy of Christ. Though Joseph returned back his brethrens money in their sacks, yet they come again with more monys to buy food. Though Christ disavows and disclaims all our goodness, and all our works, yet still wee are harping upon them, and this must we be, and this wee must bring to Christ, or else we must not buy of him.

There are four things which I would shew unto you from this use.

1. There is a strong propension in Sinners to trade upon their own works.

2. That there is an exceeding doubtfulness and jealousy in them to buy of Christ upon gracious terms.

3. The peculiar cause of both these.

4. The extreme folly and vanity of this way of trading upon our own works.

There is a strong inclination in Sinners to trade upon the terms of their own works, Isaiah 58. Wherefore have wee fasted, is not this evident in the Jews? who would
would not seek a Righteousness by faith, but by the 
works of the Law, and faith the Apostle, They stumbled 
at the stumbling stone, Rom. 9. 32. and cap. 10. 3. They 
going about to establish their own righteousness, have 
not submitted themselves unto the Righteousness of God. 
Is not this evident in Popery, where works are so mag-
nified, that for their sakes we come to merit grace, and 
tolergiveness, and everlasting glory.

But to let these, and all ignorant Protestants pass, let 
mee fix onely upon poor distressed and troubled Sinners. 
There shall all you finde this kinde of trading very serious-
ly kept up: They cannot easely bee taken off. ------
Their fears, their complaints, their indevours, shew 
that they do trade upon works: O wee have been so 
sinful! and wee are so unworthy! O wee are not hum-
bled enough! O but our hearts are not yet changed! O 
but wee do so little! O but Christ will not look up-
on such wretches! O but we must bee better fitted and 
prepared: O but surely there is something more which 
Christ doth expect! O but could we make our hearts 
thus and thus! O but had wee this, and could wee do 
that, then would wee confidently expect mercy.

Beloved, It is a difficult work to quit our works; 
to trade another way than in the old covenant of works, 
it needs the work of the Law, and the work of con-
science, and the work of the Spirit; all of them together, 
to raise our self-foundations, to pull down the opin-
ion of our own Righteousness, to strip our selves of 
our selves.

2. There is An exceeding doubtfulness and jealousy in 
Sinners, that They may not buy of Christ upon gracious 
terms.

There are two things at which especially poor Sin-
ners do stick (even) after they have broken through ma-
ny other fears and doubts.

1. One is the peculiar intentions of Christ: But Christ 
means not mee, but Christ yet is not willing to receive 
mee, to do my soul good, to bestow all this saving good 
upon my soul. 

2. Ano-
Chap. 5 The folly of trading with our own works. 267

2 Another is the gracious capitulations of Christ: this is the last, and this is the hardest of all the poor Sinners doubts, and fears, and exceptions: When you have cleared all the rest, yet this remains in great strength. O it cannot bee! what? Mercy, all mercy, and all love, and every grace, and every comfort, and every saving good, freely? Why? I have been an exceeding transgressor, and I deserve hell, and God is righteous; and there are so many threatenings of God against mee, and justice must and will bee satisfied, and yet I may have all freely. Though I can say nothing but, God see merciful to mee a Sinner, though I can plead nothing but, save mee for thy mercy sake, Though I can shew nothing but reasons why Christ should loathe mee, and yet all to bee had freely without money and without price; must I lay down no money to buy love, who have forfeited love, no money to pay, who am so much in debt: nothing of my own worthiness for all this which is of infinite worth? Who can beleive this that the Just God, will bee so kinde, that the Holy God, will bee so good to Sinners, What? and are all my troubles of no worth? and are all my tears of no worth? and are all my prayers of no worth? and are all my services of no worth? and are all my pains and labour of no worth? Can they not make up any thing for payment? what nothing at all? have I not got any thing for their sakes? and must I never expect to get any thing for their sakes? O but still I fear, I fear, if I look on myself, I fear that indeed I cannot pay to the worth of mercy, and yet if I look on mercy, I fear whether I may have it at so cheap a rate, as graciousnesse: if I settle my confidence on my works, should I not perish, and if I venture onely on free grace and mercy, should I certainly bee safe. O how long doth the poor Sinner strive to finde something in himself, and then how long doth hee lye trembling twixt his own works and Christ's free grace, and then how long ere he will venture all upon Christ's graciousnesse alone?

3 What should the reasons of both these bee? I will pre-

sent a few unto you.
The Sinner though poor, is proud.

And ignorant.

The Sinner though he is poor, yet he is proud, and that gracious trading is extreamly contrary to our proud hearts. A proud person would bee some body, and free grace makes nothing of him, hee thinks highly of himself, and free grace tells him plainly, that hee is a beggerly wretch.

1 As the sinner is poor, so hee is ignorant. Hee is ignorant

Of himself, hee sees perhaps that hee is poor, but hee doth not see that hee is utterly poor: Hee sees perhaps many wants, but hee doth not see that hee is nothing but wants. A little hee thinks hee hath of his own to buy withal, and a little share in his salvation.

2 Of Christ, that the price to be laid down for all our good, is onely in Christ's hands, that paiements and satisfactions, and purchasing upon price, are proper to Christ the Saviour of Sinners, Rom. 10.3. They being ignorant of God's righteousness, and going about to estabish their own righteousness.

3 Of the necessary Conditions of the Covenant of grace.

3 The Sinner is very apt to mistake in this spiritual trading: Hee takes means to bee causes, and duties to bee dignities: God bids him pray, and saies that hee will hear, hee bids him ask, and then saies that hee will give, hee bids him mourn; and saies that then hee shall have comfort, hee bids him confess and forfayke his sins, and saies that then hee shall have mercy; hee bids him believe, and saies then hee shall have peace: Now all these means, and all these duties the Sinner frequently looks upon as causes and dignities: hee thinks God hears, and answers, and gives for their sake: because without these hee cannot enjoy mercy, and comfort, and peace; Therefore hee thinks that hee doth enjoy them for these; whereas these are but wayes and means; but Christ alone, is the reason; or the dignity, or meritorious cause of all our enjoyments.

4. The
The Sinner (naturally) is destitute of faith, and therefore if hee trades at all, hee will bee trading with his own money: Unbeliefe either keeps us at home, or goes out with money, will not bee perswaded of such a goodnesse, love, willingnesse, graciousnesse, that grace will be at all the cost: Onely faith knows the worth and the way of trading with the free grace of God in Christ.

4 But now in the last place, behold the vanity and folly of all this. The way of trading with Christ upon any other than gracious terms:

It is impossible.

Contrary.

Fruitless and ridiculous.

Perplexing.

Pernicious.

It is impossible.-- If you would buy upon the worthinesse of your own works, then you must go unto the worth of grace, and mercy, and glory, and you must give for them as much as Christ gave for them, No lesse would serve for this purchase than the precious bloud of Christ. Is it possible for a Sinner to lay down such a price as Christ himself did?

Again, it is impossible for a Sinner to buy upon the price of his own works, yea, upon the best of his own works, because when he hath done his best, he hath done no more then he should do, he hath done but his duty (and duty hath no defect in it) may he hath not done so much as he should do, because our best is short and imperfect, and when he hath done all, there is so much evil going with our best works, that if Christ did not interpose, there would be found reason enough, not onely of exception, but also of condemnation. Therefore Aaron was to bear the iniquity of the holy offerings, and the Prayers of the Saints were offered up with incense.
270 The folly of trading with our own works. Chap. 5.

It is contrary to the purpose of God. It is quite contrary to buy upon any other than upon gracious terms: it is contrary to the purpose of God, for hee did purpose to save sinners by grace:

It is contrary to the love of God in giving of Christ, and thereby to set open the throne of grace for Sinners.

It is contrary to the satisfaction of Christ, and his merits; that so all might be made gracious unto us.

It is contrary to the Gospel of Christ, which pulls down the covenant of works, and sets up the covenant of grace.

It is contrary to the nature of all spiritual mercies, which are the gifts of God in Christ.

It is contrary to all the glory of God, and of Christ: your worthinesse, your payments would deprive him of his glory which is this, The Lord, The Lord, merciful and gracious, Exod. 34.

It is contrary to the liberty wherewith Christ hath made you free. It is but a returning from the land of promise unto the house of bondage.

It is fruitlesse and ridiculous: it is fruitlesse, if you come to buy of Christ upon a price, or worth of your own, he will never do you good: Thy money perish with thee said Peter to Simon Magus: because thou hast thought that the gift of God may bee purchased with money. Acts 8.20.

Christ keeps no market for workers, but for believers you offer nothing if you be not willing to receive what he offers you upon gracious terms.

And it is ridiculous: when a poor Sinner comes to Christ and confesseth before him that hee is a most miserable wretched, undone, lost, unworthy Sinner, and that all his hopes are in him alone, if hee gives not help, hee must perish, and then draws his empty purse: and he will trade with Christ upon money and price, and hee will expect help and supply for some good that hee hath, or for some good that he hath done, hee hath nothing, and yet hee will lay down something: hee is unworthy, and yet hee will
will pay: how absurd and ridiculous is this?

4. *It is perplexing*: your conscience can never be settled or satisfied, if you come to buy upon any but gracious terms; You have no promise that ever God will do you good for your own sake, nor can you ever be resolved, here is now just as much as will deserve mercy and salvation; I desire to rest on it as a sufficient reason and recompence to God.

5. *It is pernicious*: if you pull down the graciousness of Christ, and will trade for all the good which your souls do need upon the account of your own works, and worthinesse, you do in effect out-brave Christ, and tell him that you do not count him a Saviour onely, and that you will not bee beholding unto him, nor will you be saved by him. — Hee that will be saved by Christ, must be saved by grace, and hee must be saved by faith, and if so, then not by works of his own: you cannot be saved by both: if you will be saved by Christ, then you cannot be saved by your own works, and if you will be saved by your own works, then you cannot be saved by Christ: Surell hee that will not be saved onely by Christ, that man shall never be saved, but shall certainly perish.

**SECT. VIII.**

Is all the good (which poor Sinners do need) to be had from Christ upon free, and gracious terms? then let us bee instructed unto several Duties.

1. *To admire the exceeding goodness, and exceeding riches of the grace of God, in his kindness towards us through Jesus Christ*, and to bless him for it. — The Love of God is a precious love, and the mercy of God is precious mercy, and the Salvation of a Sinner, is a precious salvation. — And for God to give Jesus Christ, by whom poor Sinners may have a lively hope to enjoy all saving good, to set up such a new and living way:
O! This was exceeding kindness: tis great kindness to lay up any good for unkind sinners; tis exceeding kindness to lay up all good in Christ, for sinners, and so to make out unto them this possibility to attain it: But beside all this, to make such conditions with poor sinners, for the enjoyment of all this good, as no ways exceeds the capacity of sinners, nor excludes any sinner for his own inability, and insufficiency; why? this is the exceeding riches of God's grace:

To prepare all saving good for a poor sinner; To offer all this good unto him, and to give it: yea, to give it freely.

O what a good God is our God! what a loving and kind and exceeding kind God is hee! to release poor sinners from the old bond, to passe by all his old transgressions, to overlook all his unworthinesse, to exact no more from him; nay, nothing at all as a price, to make them eternally happy upon gracious terms: Is not this exceeding goodnesse and kindness? Will good satisfye you? Will saving good satisfye you? will all saving good satisfye you? will the enjoyment of all saving good upon reasonable terms satisfye you? will the enjoyment of all upon giving terms, upon free and gracious terms, satisfye you? O then admire at the exceeding goodnesse of your God! and bless him for the exceeding riches of his grace in his kindnesse towards you through Jesus Christ: All that you want may bee had from Christ (whom Grace hath sent) upon gracious terms, upon them alone, upon them altogether.

2. Let not any distressed, burdened, Thirsty, poor sinners despair: You are apt so to do, but why? Is not the Lord gracious? May not all bee supplied upon free cost? Graciousnesse keeps the key of all the treasures; and there is a throne of Grace; and it is altogether proper for the needy and unworthy; and graciousnesse is one price for all the kinds of good which you need, and it is the only price, and you may bee fully satisfied that it is so, and
and therefore do not fear and despair of help from Christ.

1 Graciousness keeps the key of all the treasury: nay, it is the key which opens the door, and which lets you into all the mercies, and into the hopes of them: indeed if your works, if your worthiness were the key, you would bee shut out, you could never have hope, but because graciousness is the key. Therefore as no worthiness of ours can open the door of mercy, so no unworthiness of ours can shut it: graciousness excludes no Sinner, but the proud and full sinner.

2 Graciousness looks for no price at the Sinners hands, it alwaies carries its own price with it, it is reason enough and plea enough for all your blessings, and for all your enjoyments. The gracious God will do you good for his own sake, he will forgive you for his own sake, he will love you for his own sake.

3 The throne of Grace is purposely set up for you, as the City of refuge to fly unto: it is as proper an argument to hold up your hearts as the Wisdome of God can finde, and to remove all your fears and doubts. The poorest and unworthiest sinner may trade in the greatest market, for the greatest commodities upon gracious terms.

4 Graciousness is one price, and the onely price for all kinds of good which you need, you may have Christ upon free terms, and you may be justified upon free terms; and you may have heaven it felt upon free terms: This you think you may have freely, and that you think will bee done freely, I tell you all will be done freely, and all may be had freely; whatsoever a poor distressed sinner doth want, and whatsoever God hath to give unto him, all of it is to bee had freely.

5 All this is a certain truth, it is not a comfortable fiction or delusion invented by weak man: God himself delivers it, Christ himself affirms it, I will love them freely, Come and take of the water of life freely, Come and Buy without money and without price.
6 And hee directs this truth to you, Hee that hath no mony, come and buy without mony: Now cast up all your thoughts and fears again, and consider what sufficient cause you have to disquiet your hearts, to deject your souls, to look on your persons and conditions as desperate: I beseech you, tell mee seriously; is there enough in Christ to help you, to relieve you, to uphold you, to save you: certainly there is enough in all-sufficiency to help, and in a Saviour of Sinners, to save Sinners: Hath Christ distinguished you, and of all Sinners put in a caveat against you, and expressed his exceptions against you? These broken hearted Sinners, these hungry and thirsty Sinners, these poor and needy Sinners, of all Sinners, I will have nothing to do with them, and they shall have nothing to do with mee: let others come, but let them keep off; let others trade and buy, but let not them come near! I, here were cause of despair indeed; but the case is quite contrary with you: Jesus Christ keeps market for you, and sends to you, and invites you particularly, Let him that is a thirst come, and let him that hath no mony come: Hath the Lord Jesus laid any exclusive, and unreasonable tax or imposition on you? you must bring this, and lay down that, or else you buy not of mee; O no, his terms are only gracious (Yea that have no money, come and buy without money, and without price.) Why! if there bee enough in Christ for you, and if Christ bids you come and buy, and if Christ will sell you all freely and graciously, pray you bee said, and satisfied; complain no more, here is enough, not only to keep you from despair, but also to raise your hearts to faith and joy.

3 Let us strive to submit unto this way of gracious trading, to come to Christ, and bee content to buy without mony, and without price: Why! beloved, if God will have it so, let not any of us think our selves wronged at all: If the Lord will forgive us freely; If the Lord will save us freely, if Christ will take nothing of us for all the good which wee need or begge.
begge of him; I think that at least you may rest well contented that wee may go to Heaven upon the account only of free gracious mercy. Would it trouble a poor Beggar, if any of you great and rich people should give him a full relief freely? If God faith unto us, my Christ shall bee the giver, and you shall bee the receivers; you can never repair your selves by your works; but I will repair you by my grace, you shall have all the good freely, and I will have all the glory only. O that wee could all of us say this day, a match, Lord! a bargain, Lord! Blessed bee thy name that wee poor sinners may have Christ, and mercy, and salvation upon these terms: O that this might bow our soules in this day unto the Lord! O that our soules by all this graciousnesse might bee wrought upon to come in to Christ, and buy of him! O that under the sense of your spiritual wants, you were able to exalt the grace of Christ by faith! O that in your access unto God; you could rest your hopes of enjoyment on these gracious terms of Christ! 

**Domine! Meritamea, Misericordia tua!** O Lord! my merits, are thy mercies, my worthinesse, is only thy graciousnesse; I come to begge, but not to challenge, to receive, but not to give, to exalt thee, and to abase my self! O blessed Christ! give mee thy self, thy Righteousnesse, Holinessse, Mercies, all freely without mony, and without price.

4. **Love Jesus Christ who sells unto you all your good, upon so low a rate as gracious and free terms.** Beloved! Jesus Christ never bought at that rate which he is willing to sell unto you: It cost him dear to buy mercy, and salvation for us, he sells unto us without price, but he bought us with a price, 1 Cor. 6. 20. He sells unto us without mony, but he bought us by that which is more precious than silver, and gold, even by his precious blood, 1 Pet. 1. 19. It cost him the enduring of wrath, to buy out our peace; it cost him the suffering of death, to buy life for us: O love this Christ! and hee bought dear, that wee might buy so cheap; had not hee paid all the scores, had not

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**Love Jesus Christ, who sells all freely.**
not hee fully satisfied justice, had not hee laid down a
ransome for us, had not hee made a purchase for us, wee
could never have bought upon the termes, at which wee
may now buy: O love this Christ! who bought upon
hard termes, that hee might fell to us, and that wee
might buy of him upon the most gracious termes: Christ
had us in his thoughts when hee undertook the bargain
with his Father, it was a part, and a chief part of the
agreement; I will trade and buy at the bar of justice, that
poor sinners may trade and buy at the Throne of Grace:
I will bee at cost, that they may enjoy all without cost;
I will take up all upon a price, that they may take up all
without mony; and without price; I will bear all, that
they may go free; I will pay all, that they may buy
freely, once more love such a Christ.

5 Remember that you are indebted unto Christ for all the
good you have: His free selling is all one with his free
giving: Now consider, that although no price goes be-
fore a free gift, yet a great debt entwines alwaies upon it.
The kindest mercies, are the strongest obligations, and
the more free they are, the more binding they are:
And there are two things unto which our free receipts
from Christ do binde us,

1 To exceeding humbleness, what am I? and what is
thy servant? What I am, I am by the grace of God. God:
forbid that I should glory in any thing, but in the Grace of
Christ; as they about the offerings of the first fruits,
Deut. 26. 5. Thou shalt speak, and say before the Lord, a
Syrian ready to perish was my Father. So Lord! I was
poor and needy, had nothing, deserved nothing, yet
I have received all, and that only upon gracious termes.

2 To exceeding thankfulnesse; What shall I render unto
the Lord for all his benefits towards mee; I will take the cup
of salvation, and call upon the name of the Lord, Psal. 116.
12, 13. Blessed bee the God and Father of our Lord Jesus
Christ, who hath blessed us with all spiritual blessings in
heavenly places in Christ Jesus, Ephes. 1. 3. Who hath pre-
destinated us according to the good pleasure of his will, ver.

5 To
5. To the praise of the glory of his grace, ver. 6. In whom we have redemption through his blood, the forgiveness of our sins, according to the riches of his grace, ver. 7.

ISAIAH 55. 2.

Wherefore do you spend money for that which is not bread? and your labour for that which satisfies not? Harken diligently unto me, and eat that which is good, and let your soul delight itself in fatness.

CHAP. 6.

These words contain in them two parts.

1. A correction of sinful men (wherefore do yee spend mony for that which is not Bread.)

2. A direction unto sinful men (Harken diligently unto me, and eat yee that which is good.)

In the correction there are two sins which are reprehended in them.

1. One is their extreme ingratitude, that although God did offer unto them all saving good, in and by Christ, upon most gracious terms, yet they did refuse, and slight this his exceeding goodness and kindness (They did spend their mony and their labour for other things.)

2. Another is their extreme foolishness, in perplexing, and wearying, and labouring, and spending of themselves for meer vanities, that they would rather put themselves unto fruitlesse pains, and troubles, than quietly to rest in the grace of God in Christ (Wherefore do you spend mony for that which is not Bread, and your labour for that which satisfies not?) as if hee should say, you take
pains, but to no purpose, and you are at great cost, but to no benefit, you spend your mony, and you think for Bread, but it is not Bread, and you lay out your labour, and you think that it will recompence you with something of supply, and contentment, but you are deceived; there is no supply, no rest, no satisfaction, no benefit at all by or from anything out of Christ: The conscience can never be quieted by them, your souls can never be saved by them.

There are several Propositions which these words do present unto us.

1. That all the good which Christ doth offer, and all the gracious terms upon which Christ doth offer, are sometimes slighted and refused by some sinful men.

2. That to slight the glorious offer of Christ, and to busy ourselves any other way for salvation, than by Christ, is a fruitless vanity, it is a foolishness and madness.

3. That nothing is Bread for a poor Sinner, but Christ.

1. That all the good which Christ doth offer, and all the gracious terms upon which Christ doth offer, are yet sometimes slighted and refused by some Sinners. In the precedent verse the Lord Jesus offers Bread, and Wine, and Milk; (that is) all saving good, and hee offers all this upon most gracious terms, (without mony, and without price) but all this is neglected and refused. The Sinners who might have the Bread of Life freely, they passe it by, and spend their mony and their labour for that which is not bread, and for that which satisfies not, Matt. 22.

2. A certain King made a marriage for his Son, ver. 3. And sent forth his servants to call them that were bid to the wedding, and they would not come, ver. 4. Again hee sent forth other servants, saying, tell them which are bidden, Behold, I have prepared my dinner, my Oxen, and my Fatlings are killed, and all things are ready, come unto the marriage, ver. 5. And they made light of it, and went their wayes, one to his Farms, another to his Merchandize.
Here is no less than a marriage feast (where usually is choiceness, and fulness of provisions, and without any charge unto the guests) And all the provision is ready, and messengers sent out, to hasten them that were bidden to come away. The Master, and the Dinner, stayed for them; what acceptance hath all this? Why, They would not come, and they made light of it: The meaning is this, that God the Father, who is King of Kings; hee would marry his Son Jesus Christ to Sinners, and hee provides all good of grace and comfort for them, and hee provides all upon the only cost of his free Grace, and sends unto Sinners, offers all, and intreats them to come unto Christ, and to enjoy all, and yet (many times) many Sinners they will not come: A perverse will makes them to refuse all; and a proud and careless spirit, makes them to slight all, Joh. 5. 40. You will not come unto me, that you might have life. Sinners are dead men, the Law hath passed the sentence of death upon them, and there is no reprieve from the execution of the sentence of death, but Jesus Christ, and closing with Jesus Christ (Christ is life, and hee that hath Christ, hath life, and hee that hath not Christ, hath not life, 1 John 5.12.) and Sinners might save their lives (the life of their souls) by coming unto Christ, and yet faith Christ, yee will not come unto me, that you might have life; Life which of all things is most desirable, and spiritual Life, and eternal Life; what life like this life, yet, et c. Matth. 23. 37. O Jerusalem, Jerusalem! Thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as an Henne gathereth her Chickens under her wings, and you would not, Luk. 19. 42. If thou hadst known, even thou at the least in this thy day, the things which belong unto thy peace; not know, not acknowledge the things for their peace. There are only two things which I will briefly speak unto this point, I shall shew unto you, 1 That it is so. 2 Why it is so.
That it is so,

That many sinners do neglect and refuse Christ, and all saving good by him (though offered upon most gracious terms) may appear, by some things in respect of sinners, and by something in respect of Christ.

1 In respect of sinners. Seven things declare it.

1 Their course of life: After all the manifestations of Christ's goodness, and graciousness (in offers, invitations, and promises) yet sinners (generally) keep on in their former ways and practices, and busy themselves about other things, Matt. 23.15. But they made light of it, and went their ways, one to his farm, another to his merchandise; every one turned to his course, Jer. 8.6. Like them who came out to hear an excellent musician, but when the Market-bell rang, then did every one of them leave him, and followed their old trade.

2 Their obduration of heart. There is not the least impression made in their hearts, not any favour of Christ to be found in them. Notwithstanding all the mercies, and love, and blessedness, graciously tendered by Christ, yet there is not to be found in them any one high thought of Christ, not any one precious estimation of him, not one cordial desire to enjoy him, or of any one saving good by him; these do not move or stir them, or work on them at all: There is no more intrinsical difference of spirit in them, as to a real closing with Christ, than is to be found in Heathens, who never heard of Christ.

3 Their fordid choice. They do set up the basest of objects above Jesus Christ. Their base lusts have their love, and delight, and service, and rule, and command their hearts; but Christ they love not, nor is hee any delight or satisfaction unto them: This is the greatest scorn and slight that can be put on Christ, and the good things of Christ, when we preferre the basest lust of Hell before him,
him and all saving good by him: as if one should prefer the dirtifh Slut before the most comliest Prin-
cesse.

4 Their worthless thoughts: Sinners (generally) do not judge, that Christ and the good things which hee doth offer, are worth the looking after, they do not judge them worthy of their tears, of their Prayers, of their pains, of their hearing, of their receiving, of their time. They will not lay down a tear, nor a Prayer, nor a serious consideration, nor the leaft pains to enjoy him and all good by him, nay, they think it (many times) but so much time lost, as is vouchsafed to hear him in his Ordinances.

5 Their insolent dealing and capitulation with Christ: They put ignoble and ignominious terms on Christ, to bear their burdens, and to serve under their lufts. Vile conditions are ever reputed plain refusals, and sleightings in all treaties. Sinners (generally) will treat with Christ upon no other terms, unleffe hee will give way that they may walk in the pleasures of sin, and enjoy the world, and with all that, hee must bear the wrath and curse due unto them for sin.

6 Their trifling delays; they make Jesus Christ to stand without doors, and to wait their leisure, and will neither open the door nor give an answer: And when they give their answer, it is like that of Felix to Paul, Acts 24.25. Go thy way for this time, when I have a convenient season I will call for thee. It is a most contemptible sleighting of Christ, and mercy, and happinesse, and the free grace of God in Christ, when wee do not judge them worthy of present acception, and of all acception, but flufle them off untill wee have spent our days in vanity, and our strength in the services of sin and Satan, and the world.

7 Their utmost resistances: and standings out against the calls of the Gospel, and against the motions and workings of the Spirit of Christ: Never will yeild unto Christ in any of them, untill they bee brought into the
extremest necessities of a tormenting conscience, or of a speedy dying; and in these extremities they yield to Christ, not out of a love to Christ, but to themselves; And if they can get free of them, they still neglect Christ as much as ever.

8 Their plain denial, Wee will not have this man to reign over us, and not this man but Barabas, they hid their faces from him.

2 In respect of Christ, there are seven things which do demonstrate that sinners do sleight and refuse him in all his goodness and gracionsse.

1 His complaints of them: How often would I have gathered you, and you would not? Mat. 23. 37. How long yee simple ones will you love simplicity, and the scorners delight in their scorning, and fools hate knowledge? Prov. 1. 22. All the day long I have stretched forth my hand unto a disobedient, and gain saying People, Rom. 10. 21.

2 His astonishments at Sinners. Hee marvelled because of their unbeliefe, Mark. 6. 6. That so many precious offers were made, and not accepted, that so many mighty works were done, and yet himself fleighted, Christ wonders at this: Hee is amazed and marveiles at such unbeliefe, although hee had done so many miracles before them, yet they beleued not on him, John 12 37.

3 His grief: Forty years long was I grieved with this Generation, Heb. 3. 10, 17. Hee was grieved for the hardinesse of their hearts, Mar. 3. 5. It grieves Christ to see the obstinacy, the folly, the unkindness, the unthankfulness of sinners after all his dealings with them.

4 His tears: Hee weeps over sinners for their sleighting of him, and the good which hee offers to them. When hee came near to Hierusalem, hee looked upon it, and wept, saying, O is thon hadst known, &c. The things which concern thy peace, Luk. 19. 41, 42.

5 His threatenings: If you beleive not that I am hee yee shall dye in your sins, Joh. 8. 24. How shall wee escape if wee neglect so great salvation, which at the first began to bee
Chap. 6. Sleighting: Christ's offers demonstrated.

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**Sect. II.**

2 Why it is so. Why do sinners refuse, and sleight the good things, and the gracious offers of Christ?

The reasons may be these,

1 Sinful men are ignorant men, they know not what is offered unto them: they know not when they are well used, 1 Cor. 2:8. Had they known it they would not, &c.

Natural men do not see the worth of Christ (what is thy beloved more than another beloved? Cant. 5:9.) natural men do not know the things of God, because they are spiritually discerned: nor do they receive them, because they are foolishness unto them, 1 Cor. 2:14. The excellencies of Christ are above them, and the excellencies of grace and glory are hid from them; No form or beauty appears in them, and therefore they despise Christ, and the things of Christ, Isa. 53:2, 3. Jesus Christ is salvation, but they do not know him to be so, salvation is an only blessedness, but they do not know it to
Free mercy is all their hope and confidence, but they do not know it to be so; Grace, and Glory, and Holiness, is the way to happiness, but they do not know them to be so; they must dye in their sins, and bee damned for not believing, but they do not know this will bee so; Christ is life and peace, but they do not know it to bee so; sinful men do not know Christ, nor themselves, nor their sins, nor their miseries, nor their happiness, nor the worth of Christ's offer, nor the worth of any good which Christ doth offer; hence it is that they refuse his offers, and slight the good things which he doth offer, and the gracious terms in his offers.

2 Sinful men are foolish men: The Scriptures frequently make sinners, and fools reciprocal terms, Wherefore (laid Solomon) is there a price in the hand of a Fool, seeing bee hath no heart to use it?

There are six properties of a fool.
1 Hee hath not judgement to discern things that differ: A Counter is as good to him as a piece of Gold, a Baby is to him, as good as an inheritance.
2 He is taken with sensible things, with things which do please his sense and fancy; low things.
3 He prefers vain things, before solid and supernatural things.
4 He minds all, altogether for the present, but nothing for the future.
5 He is easily beguiled, and over-reached and cheated.
6 He is rash and inconsiderate, cannot seriously weigh and consider of objects, and arguments, and issues; Thus it is with sinners, who refuse and slight Jesus Christ in his offers, and in his terms: They want a discerning judgement, they are rash and inconsiderate, sensible, vain, and present things prevail with them, and their own foolish hearts, and Satan, beguile, deceive, and cheat them, and are satisfied with a low portion, look not beyond this life, consider not an eternity.

2 Sinful men are engaged men: Their hearts have made a covenant with Death and Hell, they are held fast with the
the Cords of their own lusts, they are married to their sins. The closing with Christ must divorce them from their sins, must make a separation, must crucify the flesh with the lusts and affections thereof, must make them holy, bring them into a conformity, must work in them a total change of heart and life: Hence it is that they will not hearken to the voice of the Charmer, charm he never so wisely, that they refuse to trade with Christ, for saving good, and they love their sins, and will not part with their right eye, and with their right hand, and they love the praise of men.

4 Sinful men are desperate men: They care not what becomes of their souls. Their souls should be the object of their choicest care, they should mind them, look to them, watch for them, provide for them, make sure of them, they are in a lost condition, in a miserable condition, and Christ only is the deliverance and salvation of souls, and hee kindly offers all saving good unto them; O but sinners are desperate, There is nothing which doth more earnestly concern them than the condition of their souls, and yet there is nothing in all the World which they regard less, and neglect more than their souls; they despise their souls.

5 Sinful men are deluded men: They kindle sparks of their own, and think to warm themselves by them, Isa. 50. 11. They do beleeve that they can make a shift to bee saved, although they never close with Christ, and buy of him, the works which they do, have a power in them, to satisfy God, to make their peace, to deserve heaven: O this figment of our own righteousness, of our own sufficiency, of our own power, it is the great foundation of our pride, of our neglect of Christ, and of the loss of our souls.

6 Sinful men are unthankful men: Unthankfulness is engraven on every sinful heart: Unthankfulness for mercies received, and unthankfulness for mercies offered: Never was there such a mercy as this, for God to give Christ; and Christ to give himself for Sinners: never was there such a mercy as this, for Christ to come to
Sinful men are prejudiced men: They have hard thoughts of Christ, and hard thoughts of the graces of Christ, and hard thoughts of the mercies of Christ, and hard thoughts of the ways of Christ, they onely think that Christ will prejudice their delights, their ease, their comforts, their gains, their liberty, their safety, in very deed, their hearts do not like him, nor love him, nor the saving good which he offers to them.

8 Sinful men are unbelieving men: And unbelieving men are absurd and perverse men: Though Christ stands with tears in his eyes, with invitations in his lips, with mercies in his hands, with fighs in his brest, there is death and damnation, if you come not and buy of Christ, why? yet wee will not. There is life and salvation if you will come and buy of Christ, why? yet we will not: you need all the saving good by Christ, yet wee will not come and buy: you cannot have it from any but from Christ, yet wee will not: Christ offers all to you freely, nay, hee entreats you, nay, hee assures you of all, if you will come and buy, but yet wee will not. The absurdnede of unbelieving is the great cause why Sinners fleight and refuse Christ.

SECT. III.

D O sinners many times fleight Christ? and refuse all the saving good which Christ offers, and which Christ offers upon most gracious terms?

Then let us (who are here present this day) seriously examine our hearts, least wee bee of the number of those Ignorant, Proud, Foolish, Unthankful, and Unbelieving Sinners.
Before I present unto you, the lively characters by which we know whether we do slight and refuse the good and gracious offers of Christ, yea or no, let me premise a few particulars.

1. Jesus Christ hath been trading with us: Hee hath formerly and very lately (by the preaching of the Gospel in this place) been offering unto us, the Bread, and the Wine, and the Milk, all saving good, and all of it upon gracious terms (without money, and without price.)

The fountain of living waters hath been opened, the rich treasures of grace have been opened, the fountain for sin and for uncleanness hath been set open: Jesus Christ hath opened the kindness of his heart, and the desire of his soul unto you: Indeed, there cannot bee a refusal where there hath not been an offer: O but Jesus Christ hath been offering unto us himself (who is worthy of all acceptance) and all mercy, and all grace, and all comforts, and all happiness (hee hath been offering unto us all the good which wee do need, and all the good which wee should desire) and all these freely and earnestly: come and buy, Come and buy, without money and without price; so that nothing can bee excepted against on Christ's part; You cannot say wee never heard of Christ, you cannot say Christ never offered any good to us, you cannot say it was an inferiour ordinary good, you cannot say it was onely this or that particular saving good onely, you cannot say it was indeed all saving good, but upon such hard terms, that no sinner could possibly reach unto or comply with. O No', Christ hath offered you saving good, and all saving good, and all saving good freely! Have you after all, hearkned to him, have you received? have you bought, or have you not slighted and refused.

2. When Christ hath been offering himself, and all saving good, and freely, yet then (many times) hath hee and all the good by him offered unto sinners, been slighted and refused by sinners.

As this sin of slighting and refusing, is proper to them who
who have the Gospel, so it is very common: Who hath believed our report, and to whom is the arm of the Lord revealed, Isa. 53. 1. Hee came amongst his own, and his own received him not, John 1. 11. Wee preach Christ crucified unto the Jews, a stumbling block, and unto the Greeks foolishness, 1 Cor. 1. 23. for one who is persuaded to come in and buy of Christ, &c. Perhaps an hundred, perhaps thousands stand off, and flight and refuse all: Therefore wee have reason to search and examine our selves.

3 Though Persons may bee ordinary hearers of Christ, yet for all that, They may flight and refuse Christ, and all the good which hee offers, and all his gracious terms: Ezek. 33. 31. They sit before mee as my people, and they hear my words, but they will not do them, Rom. 10. 15. How beautifull are the feet of them that preach the Gospel of peace, and bring glad tidings of good things, ver. 16. But they have not all obeyed the Gospel, for Isaiah faith, Lord who hath believed our report? Those in the sixth of John, Took a great deal of pains to hear Christ, but for all that they fledged him & would not receive him, but murmured at him, and took exceptions against him, This is a hard saying who can hear it.

I tell you, that a man may hear the Gospel of Christ, and read the Gospel of Christ, and shew much respect to the Ministers of Christ, and take it ill to bee denied any Ordinance of Christ, and hee may have some delight to hear others speak of Christ, and himself speak often of Christ, and yet this very man may flight and refuse all the saving good by Christ, and all the gracious offers of Jesus Christ: Ye were willing for a season to rejoice in his light, Joh. 5. 35.

4 There are many degrees of flighting and refusing &c. And although one may bee free of some of them, yet if hee bee comprized within any one of them, hee is a flighter and a refuser of Christ in his good and gracious offers: There is a flighting and refusing by way of open resistance, and by way of scornful derision, and by way of
of malicious opposition, and by way of presumptuous persecution: Perhaps some of us, bee not guilty of such slightings, and of such refusings: But then there is a slighting and refusing, by way of unper-suasion, and by way of dissent. That man who will not bee persuaded to come and buy of Christ (whose heart stands off, and consents not, and comes not in to take Christ and all good by Christ upon Christ's gracious terms) this man fleights: and this man refuseth. Beloved, There is no medium twixt faith and infidelity, twixt receiving of Christ, and refusing of Christ, either you are believers and so are receivers of Christ, or you are unbelievers and so refusers of Christ: Hee that is not with mee is against mee, said Christ, so say I, hee that doth not accept of Christ, hee doth refuse Christ; hee who doth not come and buy of Christ upon his gracious terms, that man doth slight and pass by the saving good, and the gracious terms of Christ: That Chapman who will not take your wares at your price, in so doing hee doth refuse your wares; So that Sinner who doth not take the saving good which Christ offers unto him at his gracious price, hee doth (therein) refuse it. Now if refusing doth formally and truly consist in this dissent of the will, in the negative voice (as a woman's dissent and negotiation is a formal refusal of marrying a person) verily we have special reason both to search and likewise to fear our selves, that we are of those who refuse and slight all.

5 It is a sinne of which most men under the Gospel are guilty, and yet few men do think themselves guilty of it. Come amongst a multitude of sinners, who amongst them will charge this particular guilt on his soul, O I have a long time fleighted and neglected the offers and tenders of Christ! who complains of this, who sheds tears for this? One tells you hee hath not so capacious an understanding; Another, that hee hath not so ready a memory; another, that his heart is many times dull; another, that hee is apt to break out sometimes; and another...
Sleighting Christ's offers very hainous, Chap. 6

Men look on this as no great sin.

This sin is most hainous and dangerous.

Proved by seven arguments.

Men take little notice of it; nay, They will not bee beaten out of it, but they always had good thoughts of Christ, and meant him no harm, they would not wrong him and sleight him, nor deal unkindely with him upon any terms, and therefore they have loved him, and believed on him ever since they were born: although Christ faith, be that heareth you heareth mee, and be that despiseth you despiseth mee. Luk. 10. 16.

6. If men do look on it as a Sin, yet they look not on it as any great Sinne: If they had been Whores, and Theeves, Drunkards, or Swearers, Lyars, or Murderers, These were hainous and dangerous sins indeed, but to neglect a few offers of Christ, a little kindness, a little mercy freely offered by Christ, indeed it is a fault, it is not so well done of us, wee cannot altogether justify our selves in it; but wee hope God will pass by that, and if wee never do worse, wee hope that God (notwithstanding so small an omission) will bee merciful unto us, and save us: Thus do sinful men make as light of their refusing the offers of Christ, as they do of the offers themselves.

7. Lastly, There is hardly any one sune under the Gospel, which is either more hainous or more dangerous, And that shall appear unto you by seven Arguments.

1. It is universally contrary to the mercy seat, and to the Throne of Grace.
2. It is so exceedingly provoking of God.
3. It is a most just forfeiture.
4. It is the bond of all our guilt.
5. It renders salvation impossible.
6. It breeds the dreadfullest fears and distractions in the conscience when once awakned.
7. If sinners persevere in it, they cannot escape the wrath which is to come.
The sleighting and refusing of all that Christ offers upon gracious terms, it is a sin that is universally contrary to the mercy seat, and to the Throne of grace; therefore it is very hainous and very dangerous. Sins may bee considered as meer deviations from the will of God, and transgressions of it, or else as aggravated in their matter and manner of deviation: Aggravated sins are always the most high, and the most dreadful: Sinnings against the Law are wicked, but sinnings against the Gospel are more wicked: And the more goodnesse and kindnesse that God reveals and offers unto Sinners, their sinnings, are therefore the worse, and the more high.

Now when Sinners sleight and refuse all the goodnesse of God in Christ, and all the graciousnesse of love by Christ: They Sin against the Gospel, and they Sin against all the Gospel, they pull down the mercy seat, and they trample underfoot the bloud of Christ, and the Throne of grace: You Sin against all the wisdom of God, against all the love of God, against all the goodnesse of God, against all the kindness of God, against all the mercies of God, against the Son of God, against his redemption, against his purchase, against his salvation, against his calls, against his offers, against his graciousnesse, against his promises, against all: Every one of Gods gracious attributes may indite you, and charge you, and upbraid you, and every thing in the covenant of grace may do it. God may say, did my Wisdom finde out such a salvation to bee sleighted? did my love give such a Christ to bee refused? Even such love, such mercy, what could I do more? And Christ may say, is this the thanks for the bloud that I have shed? and Mercy may say, is forgivenesse of Sins of no more esteem with you? And All the helps and comforts of poor Sinners may say, Are your deliverances, are your supplies, are all the gifts of God not worth the taking? And Free Grace may say, what, for needy, and condemned, and distressed Sinners, who might bee made up a-
gain, and bee supplied and saved altogether upon free terms, and yet sleight this, and refuse this; yea, your very souls and bodies may cry out against your proud wills, shall we loose Christ, and Mercy, and this bee for thy perverseness.

2 It is a surpaasing provocation: It is the day of Temptation, and it is the day of Provocation: When the Lord had pulled the Israelites out of Egypt, and was leading of them towards Canaan, they spake against God, and they made light of their deliverance, and they despised the good Land: But this did so provoke God, that he swears in his wrath, that they should never enter into his rest, why? when the Lord who might have damned sinners, then to finde out salvation for them; when hee might have left them to those miseries and desperate straits, which they voluntarily brought upon themselves, yet then to finde out Christ, and to finde out mercies, and to finde all grace, and comfort, and to treat with wretched and unworthy Sinners, and to offer all saving good to them, and to insist for nothing, but to come and take Christ freely, come and take mercy freely, come and take all saving good freely? And after all this, that a base proud Sinner should turn his back and lift up the heel, I will none of your Christ, and I will none of your Mercy, and I will none of your Love: I had rather enjoy the World, I had rather enjoy my sinful lusts, which dishonour and grieve you so much, and which put Jesus Christ to death; O Sirs! what incensing provocation of God is this? How it stirs his Spirit, to loath and abhor such Sinners, and to be avenged of them.

3 It is a just forfeiture, I would have gathered you, and you would not bee gathered, Behold, your house is left unto you desolate, Mat. 23.37, 38. They in Luke 14 were called upon to come unto the great Supper, no not they, they had other businesse to look after, well faith Christ ver. 24. Verily, I say unto you, that none of these men that were bidden shall taste of my Supper. Not one of them,
not so much as taste, and verily they shall not: As true as I am Christ, they shall have no benefit by me, faith Christ, Ezek. 24.13. Because I would have purged thee, and thou wast not purged, Thou shalt not bee purged from thy filthinesse any more, till I have caused my fury to rest upon thee.

There are two things which make the forfeiture of Christ, and Mercy, and salvation; to bee manifestly and unquestionably just; One is Graciousnesse on Gods part, and the other is voluntary refusal on the sinners part: If graciousnesse, if free terms, as a God could make, and as a Sinner could desire, would have made Christ, and Mercy, and Salvation passe with you, you had them; But though upon such terms you might have enjoyed them, yet you would not, but cleighted and refused them: Therefore thou my Son, thou shalt never bee a Saviour to them that will refuse thee; and Mercy, thou shalt never pardon them, that will thus refuse thee; and Heaven, thou shalt never receive them, who would not receive thee, they shall never have offer of Christ and grace, nor mercy more.

4. The refusing of Christ in all his gracious offers, it is the bond of all our guilt and miseries: Your Sinfull condition will bee for ever a Sinfull condition, and your lost condition will bee for ever a lost condition, and your poor condition will bee for ever a poor condition, and your miserable condition will bee for ever a wretched and miserable condition, and your guilty souls, and your unpardoned souls, will bee for ever guilty and unpardoned souls.

O but what a condition is this? for a Sinner to bee so for ever? For a lost Sinner to bee lost for ever? for an unpardoned Sinner to bee unpardoned for ever? Why? but if Sinners refuse Christ and all his gracious terms, then it must needs bee so: If Christ and Sinners agree and close, then Christ undertakes for all, but if Sinners stand out against Christ, and refuse him and his terms, then Sinners must look to themselves, they must help them—
themselves, and must answer for themselves, they must answer for every one of their Sins before God, they must stand alone at the Bar of his justice: All their Sins, and all their accounts must lie upon their own shoulders, for Christ they have refused, &c.

O poor Sinful man! What will become of thee, and what wilt thou do in the great day of the Lord? Where wilt thou hide thyself? How canst thou fly from thyself, or from thy Sins, or from the righteous God, whose justice now must be satisfied onely in thy eternal endurance of the wrath and curse of God for thy Sins.

5 It is a Sin which renders salvation impossible to Sinners: Beloved, Salvation for Sinners is fixed on Christ, and onely on Christ: There is no other name given by which he must be saved, Acts 4.12.

Why? As Bellarmine speaks of the Sin against the Holy-Ghost (for one reason of the unpardonableness of it) If there were but one plaister in all the World to cure such a disease, and the Patient would not suffer that plaister to be applied, he must necessarily dye; So say I in this case. If there bee no Saviour of Sinners but Christ, and no salvation for Sinners but Christ, then if Sinners refuse that Christ, and all the salvation which Christ graciously offers unto them, they perish infallibly, it is not possible to save their souls, Gods decree how to save Sinners, is unalterable, and the Gospel way of salvation is that way which God hath raised up, as the onely way. And that is by Christ, and by believing on Christ: Hee that believeth shall be saved; and hee that believeth not shall be damned, Mark 16.16. Now then judge whether the refusing of Christ in his saving and gracious offers, bee not an hainous and dangerous Sin, which shuts the gates of heaven against us; and truly nothing is more sad than this, that the poor Sinner should shut heaven against his own soul.

6 Let mee add, but onely one thing more, by which it may appear, that the refusing of Christ in his saving and gracious
gracious offers, is hainous and dangerous, and that shall be the dreadful fears and distractions in the conscience of sinners, when once awakened and troubled: Of all the sins which a man hath committed, this sin of fleighting and refusing Christ, sticks most upon his heart; and makes it most trembling and despairing: They are not all his other sins (though very soul and very many) which make him so apt to fears, and to despair: O but I have refused Christ! O but I have fleighted all saving good which Christ did offer to mee! O but I have refused all, though offered graciously, and though assured I might have all good by Christ, without money and without price.

You may have mercy for the pardon of your sins, if I had not refused mercy; You may have Christ, though you have been a great sinner, I, if I had not refused Christ: A sinner may bee saved, yea, a great sinner may bee saved, if hee had not refused salvation: Though you bee unworthy, yet you may have all upon gracious terms, I, if I had not fleighted and refused gracious terms: But can hee have mercy, who hath fleighted the offers of mercy? But can hee have Christ, who hath refused Christ? But can hee have salvation upon free terms, who hath neglected salvation upon free terms? Doth not the Apostle say, *Heb. 2. 3.* *How shall we escape if we neglect so great salvation:* O my reason is lost! my soul is lost! my hopes are lost: Although there are relees to bee found for sinners conscientiously, troubled for their former neglectings and refusals of Christ, yet you see into what fad perplexities and fears, and distractions, and despair, even a temporary refusing of Christ (in his saving and gracious offers) may cast the souls and consciences of sinners; which plainly shews how great, how hainous, how dangerous a sin it is to neglect and refuse Jesus Christ, in his saving, and in his gracious offers, as to the high degree, *Heb. 10. 26.*

There remains no more sacrifice for sinnes (but verse 27.) A certain fearful looking for of judgement and fiery indignation, &c.
Sect. IV.

Quest. But will some say, if the case of sleighting and refusing of Christ in his saving and gracious offers bee thus hainous and dangerous, How may a poor sinner know whether bee still stands guilty of it or no?

Sol. Before I speak to this, let me drop a few words, lest any weak Christian receive offence and tremble this day; for though I would awaken secure sinners, yet would I not by any means perplex tender consciences, the bruised reed is not to be broken.

1. There is a difference twixt refusing of Christ, and an evidence of receiving of Christ in his offers: the poor sinner may not so clearly make it out to his soul at present, that hee hath fully and rightly closed with Christ in his offers; this is one thing, and the refusing of Christ is another thing: A defect of light, to reflect on our work, is a different thing from a defect of heart, to come up to the work.

2. There is a difference twixt refusing of Christ, and a striving with our unbelieving hearts; and so striving for strength to receive Christ in his gracious offers: a striving to receive Christ (though opposed by combate from unbelief) is a quite different thing, from the refusing of Christ: for the will is certainly brought in, in the former, but it still stands out in the latter.

3. There is a difference twixt refusal maintained, and continued, and a refusal bewailed: All those heavy judgements before mentioned, though meritoriously they may take in any refusal of Christ, yet effectually and redundantly, they shall light only on a continued and maintained refusal against the light of the Gospel, but not
not so on refusals through ignorance now discerned, and cordially bewailed, and seriously opposed.

These things being premised, I shall now present unto you some characters by which you may know whether you be the persons who refuse Christ in his saving and gracious offers yes or no? And these characters shall be partly positive, in which they may see, that they do refuse, and partly negative, by which we may know, that we do not refuse nor slight.

1 The Positive Characters of such as do stand guilty of this great sin.

There are seven infallible testimonies of it.

1 A contempt of the Gospel. The scornful eye.
2 Ineffectual vocation. The deaf ear.
3 Undervaluing dis-estimation: A better match and bargain.
4 Still one exception.
5 Other refusals: enough already.
6 Meer shift.
7 Empty boastings.

1 A Contempt of the Gospel. Let men pretend what they will; Never so much affection unto Christ, never so much confidence of Faith in Christ: never so much regard unto Christ: if they do contemn and slight the Gospel of Christ, they do contemn and slight Christ himself in his saving and gracious offers: For (I beseech you) what is the Gospel of Christ which we preach? what is it? but the Lip of Christ, the mouth of Christ, the word and voice of Christ: his Ministration, his gracious way of Treaty with the sinfull souls of men, the Word of life, the Ministry of his spirit, the Word of Reconciliation, and promise of everlasting salvation: What the Gospel declares, the very same doth Christ declare: What the Gospel doth offer, the same doth Christ offer: What the Gospel commands, the same doth Christ commands: What the Gospel doth promise and assure, the same doth Christ himself promise and assure: When the Gospel speaks, Christ
Characters of our Refusal of Christ. Chap. 6.

Christ speaks: When the Gospel offers you Christ, Christ then offers himself to you: When the Gospel presents unto you saving good upon gracious terms, then Christ presents unto you saving good, &c. If you hear and embrace the Gospel, you do then hear and embrace Christ: and if you do slight and refuse the Gospel, you do then slight and refuse Christ: if you do contemn the message, you do contemn him who sends the message.

Object. But you will say, Surely there is no man (who professeth Christianity) that contemns the Gospel. Sol. I wish there were not. Nevertheless five things may convince us; that many men do contemn the Gospel.

1 One is, the contempt of the Ministers of the Gospel, as Ministers of the Gospel; as Ambassadors from Christ, Mat. 23. 39. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, &c. The reproachings, and the slightings, and the scorns of the Ministers of the Gospel, are but so many reproachings and scorns, put upon the Gospel, and upon Christ. Luk. 10. 16. He that despiseth you despiseth me.

2 The second is, The contempt of the Ministra
tions of the Gospel, of Gospel Ordinances; of any one Ordinance of Christ, in any part of it: contemn Baptism, you contemn the Gospel: contemn the Lords Supper, and you contemn the Gospel: contemn the Offers, the Commands, the Threatnings, the Promises of the Gospel, and you do contemn the Gospel.

3 A third is, A wearinesse of the Gospel, as the Israelites were weary of Manna, so many men are weary of the Gospel, they look on it as a prejudice, and as a burden, and would bee rid of it, and many times study, and strive how to part with it.

4 A fourth is, A meanenesse and lownenesse of opinion as to the very Gospel: The parts of a Gospel Minister, his Learning, his Eloquence, his handsome expressions, his re-
fine Notions, these do finde acceptance, but the very Gospel in its own truth, and in its own light, and in its own Holinesse, and in its own simplicity, with some men the plainnesse of the Gospel, is of no esteem.

5 A lift is, Disobedience unto the Gospel, Living, and walking quite contrary to the rule of it: What is this but a contempt of the Gospel: When Sinners set up their Wills and their industry, and their ways: not onely above, but also against the mind and Will, and way of the Gospel of Christ.

2 In effectual vocation: Beloved, this is a certain truth, that untill the soul of a Sinner bee effectually called, the Sinner doth stand out against Christ, and hee doth refuse to close with Christ in his offers: for it is by effectual vocation onely, that the heart of a Sinner is overpowred, and overcome, and altogether persuadde, and drawn in unto Christ. Effectual vocation takes down the strength of corrupt reasonings, silenceth all exceptions, breaks the pride, and stubbornnesse, and resistance of the Will, conveyes and lets in a spiritual and living Strength to the soul, to enable it to come in and to close with Christ: it is impossible for any man living to bee uncloathed of a refusing and fleighting heart, and to bee invested with an accepting heart of Christ without this effectual vocation, as it was for Lazarus to quicken himself, and come out of the grave, untill Christ had called him thence by his omnipotent voice.

But now many persons are not effectually called externally, they are called; but internally and effectually, they are not, which will appear by the defect or absence of those things where the calling is effectual.

There are two things in effectual vocation.

1. The Powerful voice of Christ unto the heart.

2. The Obedient answer of the heart unto that voice of Christ.

1. The voice of Christ in effectual vocation is alwaies powerful; and admirably, operatively, it cannot but bee heard, The powerful voice of Christ to the heart.
heard, and it cannot be withstood, it is a message to the very heart, it is a kind of creating voice, it commands, and works what it doth command; it enlightens, it subdues, it alters, it enables, and elevates the soul in a spiritual and supernatural way: it offers Christ, and makes us to see Christ, and bows the heart (by a spiritual influence) to hearken unto Christ; presents Christ in such glory, excellency, love, and goodness, as draws the heart unto it. The spirit of Christ comes with the Gospel, and the Gospel comes with power.

2 There is unto this mighty voice of Christ, an obediential answer of the soul in effectual vocation: the heart of a sinner is so powerfully wrought on, that it doth not hold out, it doth not delay, it doth not distinguish and contend, but it is made willing above all things to hearken unto Christ, to choose him, yea, presently to come in to him, to pitch on him, and to enjoy him with all his terms and conditions; Now in abundance of sinners there is no such effect of vocation; neither as to the voice of Christ, nor as to the answer of a sinner.

Indeed they hear a voice (come and buy, come unto me and your souls shall live) such a voice they hear, but there goes not forth a power with it, which they cannot withstand, and there goes not forth any influence with it, mightily working on the judgement and will of a sinner; The sinner can hear the voice, and not regard it, hee can hear arguments and not bee moved by them; Notwithstanding all that Christ speaks, and offers, and persuades, yet his heart is above them all, it is not shaken, it is not persuaded, the will retains its pride, stubbornness, unsubjected, resistance, and prevalency over the word spoken; If it bee thus with any of us, that yet our hearts and wills, are deaf unto Christ, are able to outstand the voice of Christ, that our wills are stronger (as yet) than his will, that Christ cannot yet find us willing, but yet holding off, or yet resisting, certainly we refuse him.

3 A better match and bargain: If you look on any other
other thing besides Christ, esteem it better to you than Christ, certainly you have all this while slighted, and refused Christ. If all this while your sins are dearer to you than Christ, you are the persons who slight and refuse him, that man slighteth Christ who prefers any thing above Christ, or who counts any thing equal to Christ. If a sinful lust can get thy heart, but Christ cannot, if any earthly thing can get thy heart, but Christ cannot, here is an exalting of lust above Christ; if these bee desirable but Christ is not, if these bee lovely, but Christ is not; if these give delight, but Christ doth not; if these make a satisfaction, but Christ doth not: Why? here is a plain refusal, and slighting of Christ, the match is dis-liked, and utterly dis-allowed.

Beloved, Competition of objects plainly shews how our hearts stand affected or dis-affectcd. When you propound to the heart Christ, or Sin, Christ, or the world [Dis-junctively they must be propounded, for you cannot pitch on both; either you must take the one and refuse the other, or refuse the one, and take the other.] Now the heart of man is discovered; if you say I would have Christ, but I cannot part with my Sins; I would have Christ, but I must have the world; I cannot part with my Sin; I cannot part with the World, is not here a plain refusing and slighting of Christ? a preferring of baubles before him? Nay, of Hell before him: Christ is slighted when you do not pitch upon him. 1 Alone, 2 As your all, 3 As the first of all, 4 And as your best of all, if you do not count Christ's offers, the best bargains, &c. That which a man counts to be his best bargain, he will: 1 Make all things to give way to that, 2 He will make that to fill up his desire, 3 It will draw forth his choicest diligence and pains, 4 He will be at some losse to gain it, 5 He is peremptory, and unmoveably earnest for the enjoyment of it, 6 The fruition of it presents unto him, the sweetest joy,
joy, and contentment: Do your souls find it thus about Christ or not? O the closings with Christ, and with the offers of Christ, this is best, best of all! but then where are your present cares to get Christ: and where are your strong fears least you miss Christ: and where are your full desires, and where are your peremptory, and steadfast resolutions: and what one thing will you part with for Christ, and what do you to enjoy Christ, more than a piece of earth: and are you not very well satisfied, and contented, although yet you have not Christ? &c.

4 The one exception: If there be one thing that you will not come up unto, and if there be one thing that you will stick for: if that one thing hinders the bargain, you are refusers and fleighters, &c. Christ can prevail with you for all, but for one thing, in that he must yield unto you: And you like Christ in all, but there is one thing that you cannot yield unto; Why? this one difference twixt you, is enough to make the breach, to keep you asunder, to condemn you for refusing: that one shilling which a man sticks at with Christ, he that puts in any one thing in his Treaty, or Bargain, which is unreasonable, which is dishonourable, which is prejudicial; if you come not wholly up to his price, you refuse him.

Now search your hearts, is there not some one thing in Christ that you stick at, is there not one thing in your selves, which you stick for, you like his mercy, and you like his love, and you like his happiness, and you like his graciousness: but yet is there not some one thing, that you like not? are you sure that you like all of Christ, do you like his Rule and Authority? do you like his Spirit, and the changing efficacy of it? and the ordering, and binding power of Christ? and the mortifying power of Christ?

In this, or in that, I cannot like Christ, I cannot come up to him; So again, I am content to part with this, and to leave that, to do this, and to suffer that, but yet I cannot yield up all to Christ, I will not part with one
Chap. 6. Characters of our Refusal of Christ.

one Sin, I will part with all but one, and with all the world, but the pleasure of it, with all the pleasure, but not with all the profit, with all the profit, but not with all the vanities, not with the estimations, and applause, &c.

5. Self enough; The full soul despiseth the Honey-comb, and the Pharisees who trusted in their own righteousness, despised Christ. Beloved, if you can be saviours unto your selves, you cannot but bee refusers of that salvation, which is offered unto you by Christ, to set up a righteousness of our own, and rest on that, and to set up a righteousness of Christ, and rest in that, to set up life by works, and to set up life by grace, these are contradictions; It is impossible to foder these together, there is no co-ordination between them, nor subordination of the one to the other, set up the one, and you pull down the other, close with the one, and you thrust aside the other, that man can have nothing to do with Christ, and will have nothing to do with Christ, who is enough unto himself, and who finds enough in himself, to build his life and confidence upon; yet many Sinners (do they indeed know themselves to bee so, and what it is to bee so) look on themselves, as needing no Physitian, as wanting nothing, as sufficiently furnished, and provided abundantly, with stock, with a self-righteousness, &c.

6. A meer shift, my meaning is, when a Person never looks after Christ, but in a strait, and onely values Christ in his strait. To make use of Christ, as wee do of a horse, to carry us out of the dirt, and as wee do of a Physitian; onely in a Sicknesse, when my conscience troubles mee, then I will regard him, when my conscience is quiet, then I will regard my Sinnes; when the fears of death are upon mee, then how shall I get Christ, and when the fears of death are over, O then, who will show us any good: Sin, and the world are my onely delight in good dayes, and Christ is onely my desire in evil dayes, when wee thus pitch on Christ, for our own selves, and not for himself, when we will take him on, and
put him off, take him to us, and thrust him from us, that in our troubles hee shall go for a number, and in our securities hee shall stand aside as a Cipher; O this is base dealing with Christ, this is course usage, this is but a sleighting of Christ in himself, and in his offers, &c. And yet many deal thus with Christ, and with the offers of Christ: Christ is precious, and mercy is precious, and the righteousness of Christ is precious, and the redemption of Christ is precious; and the Peace which Christ hath made is precious; so men think when conscience is furious, and when death and the judgment seat approach: but take men out of these exigencies, when they are themselves, and do freely enjoy themselves, then this Christ, then this mercy, then this righteousness, then this redemption, then this Peace with God are as nothing; there are no high thoughts of them [perhaps not minded] there are no cries after them [perhaps not at all desired] the offers of Christ are no longer regarded, the heart of a Sinner puts off this good master; and returns again to his old, and bad masters.

Why? This man never closed with Christ, never came unto Christ in voluntary acceptings, and temporary acceptings, are false, are none, are (indeed) still a real refusing and sleighting, although a self-deluding Sinner, in the time of his distress, and extremities, thinks then to bee otherwise, the heart assuredly ever stood off from Christ, which can quickly fall off from Christ again.

An empty boasting: Shew mee thy faith by thy works, said the Apostle James, unto them who boasted of a vain, empty, faithlesse faith; so say I unto many persons, who foolishly boast of their receiving of Christ, and closing with Christ in his offers, shew me thy embracing of Christ, by any of the Works of Christ. Beloved, As there never was a closure of union, but there was also a closure of communion (a closing with the person of Christ, is inseparably attended with a closing.
closing with the virtues and powers of Christ), so that never was a closure with the good and gracious offers of Christ: but some excellent thing hath fallen presently into that soul, which hath thus consented and closed. That free love of God, that free mercy of God, that free righteousness of Christ, that free work of holiness, that free, reconciliation, all of them have made signal and distinguishing impressions on the heart of him, who hath hearkened, and who hath embraced; Christ never comes without the work, and the blessing of Christ: If any man be in Christ, hee is a new creature, 2 Cor. 5. 17. If you be come into Christ, Christ is come into you, if you have hearkned and opened the door unto him, he comes in, and sups with you, &c.

And therefore talk what you list, if nothing of Christ can yet bee found in the heart; assuredly you have not received him, and if you have not received him, then you have hitherto refused him, you have not yielded unto him.

Now say before the Lord, this day what work of Christ appears in you? what our graces? what are the fruits of all the loving kindnesse, of all the mercies which you think you have closed with, what work have they made in your hearts, what change, what love, what fear, what grief, what joy, what affection, what delight in Christ, what obedience unto Christ, what likeness, and conformity to Christ.

Secondly, The Negative Characters, by which one may know whether he doth not slight and refuse Christ in his saving and gracious offers.

I will present unto you twelve of them very briefly.

1 The weeping eye.
2 The sad complaint.
3 The precious thought.
4 The ready will, the conquered will.
5 The panting heart.
6 The importunate cry.
7 The attentive ear.
8 The diligent search.
9 The only Dissatisfaction.
10 The
The weeping eye: 1. The weeping eye, hee doth not slight Christ, nor the
offers of Christ, Zach. 12. 10. they shall look on him whom they have periced, and shall mourn; whose soul is now
grieved, and humbled, for his slighting and refusing of Christ, and his offers, Acts 2. 37. When they heard this,
they were pricked in their hearts. It is a right frame of
Spirit, and shews an high esteem of Christ, when 1. The
kindness of Christ doth break us; there is never grief
where there is no love. 2. Our unkindnesses unto Christ
do melt and trouble us; when a sinner starts, and cries
out, what have I done, what did I mean to turn my back
on mercy, to shut the door against Christ, to bee so un-
kinde to him; Ah! my Ignorance, Ah! my Pride, Ah!
my Folly, Ah! my Madness, Ah! my Unthankfulness;
hee looked after mee, and yet I would not look on him;
hee dyed for mee; and yet I despised him, hee came to
mee, and yet I ran away from him, hee came offering
mee his blood to justify mee, himselfe to save mee, and
yet I slighted him; hee offered life to a condemned man,
peace to an enemy, subsistence to a Beggar: All saying
good to mee a Sinner, and yet I refused him, and all his
offers. O with what freenesse with what tenderness;
O! with what earnestnesse did hee call, and cry un-
to mee, how often, how long! I remember his voice,
Cant. 5. 2. Open to mee, &c. for my head is filled with
Dew, and my locks are mee, with the drops of the night;
And I remember how. carefully I put him off. I re-
member the Sermon, the Notion, the Doctrine, the times,
the places, and yet I wretched man, turned all these aside,
and for a sin sake, and for the worlds sake I slighted all!
Why, O Lord! I blush, I am ashamed, my soul is
wounded, and sore troubled, that thou hast been so good,
and I so vile. that thy grace hath been so rich and free,
and my refusals thereof have been so gross and many; O!
this sin, I loathe it, and my self for it; pardon this sin,
O pardon it for thy mercies sake.
2. The sad Complaint; When former lightnings are our grief, and present unbelief is our burden; I would clothe with Christ, but I cannot; I would prize his offers; but I cannot; I would regard him, but I cannot; there is a Christ (O how blessed!) but I cannot come to him; there is mercy, (O how rich!) but I cannot trust for it; there is all to be had upon believing (O how happy is that estate!) but I cannot believe, O Lord help my unbelief: Unbelief is no burden to him who refuseth Christ; you shall never hear an hardened Sinner to complain of hardnesse of heart, nor a proud Sinner; of spiritual wants; nor an unbelieving Sinner, of unbelief; but unbelief is a sore burden to an heart that would have Christ.

3. The precious Thought; Finde but this, and you may bee sure you are no refusers of Christ in his offers; Unto you that believe, hee is precious, but of the disobedient hee is disallowed, as a stumbling stone, and a rock of offence, 1 Cor. 1. 23. To the Jews a stumbling block, to the Gentiles foolishness, but unto them which are called, ver. 24. Christ the power of God, and the wisdom of God. O first! when the Lord is indeed forming of the heart for Christ, when hee is tumbling down the mountains, when hee is raising the ignorance and pride, and stubbornnesse of our unbelief, then do our eyes see the salvation of God, then the clouds are scattered, and Christ appears in glory like the Sun. If you do look now on Christ as the chief of ten thousand, as the only pearl of great price, as the glory of the Father, as the only beloved, as the only desire of Nations, as the only life and blessedness. Had I but Christ, I had enough, I enjoy nothing, till I enjoy him; I would enjoy nothing, no that I might enjoy him, I enjoy all, if I enjoy him. This is farre from lightning and refusing Christ. If Christ bee precious, if the sealis of Christ bee precious, if the offer of Christ bee precious, if the terms of Christ bee precious, if the good things of Christ bee precious, O no love like the love which Christ doth offer! and no mercy, no peace, no joy, no comfort, and
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no life, like the mercy, like the peace, like the joy, like the comfort, like the life which Christ doth offer! never disquiet your selves with fears and doubts, whether you bee refusers and refusers, your condition is open and clear. It is impossible for any real refuer of Christ, to attain unto precious thoughts, or superlative estimations of Christ before and above all.

The ready conquered Will. Art thou indeed willing to have Christ, to receive him, to buy of him, to close with him in this offer, If thy will comes off, the match is made, and the bargain is finished. Wee have confused notions about the refusing and the receiving of Christ in his offers; but all is to bee stated in the will of a Sinner. If that bee disaffected, and stands off and dissent, the Sinner is a refuer; and if that bee affected, and consent, and fall in with Christ in his offer, the Sinner is now a receiver, hee is come in, look well to that.

There are six properties in the Will, which shew that a person is no refuer of Christ.

1. It is a Free Will. I had rather have Christ.

2. It is a Generous Will. I will part with all for Christ.

3. It is a Peremptory Will. I must have Christ, I will never rest untill I have Christ.

4. It is a Present Will. I do not put off Christ, I do not pause upon the offer; hee holds out his hand of mercy, and I put out my hand of Faith, hee offers, and I accept.

5. It is a Plain Will. I strive for nothing but for Christ; I would not bee excused in any thing, I would not bee deprived of any good which Christ doth offer.

6. It is a Joyful Will. Blessed bee God, and blessed bee Christ for this offer, and for these terms: I dare stand out no more, salvation is come to my house this day, and I open my door to receive and welcome it. O Christians! Is it thus with you? are your hearts opened, are your wills persuaded? I am willing to sell, faith Christ, are you willing to buy? I am willing to give, are you willing to receive? I am willing to bee yours, are you willing
ching to bee mine? I am willing that you should have all 
saving good upon gracious termes, are you willing to 
take all upon those termes? Had you not rather have 
your portion in the world, than in mee? Are you will-
ing to part with your sinful lusts, that you may posses 
mee, and mercy, and life? but are you willing indeed? 
perhaps you will bee content to bee denied, perhaps you 
will take further time to consider of it, perhaps you can-
not like my person nor my condition, perhaps I should 
prove a burdensome guest unto you. Now if a poor soul 
can say, come in O Christ, and welcome Christ; I am rea-
dy, I am willing, I am joyful, I am happy in thee, I love 
thee, I take all, I yeeld to all, I bless for all; rest confi-
dent that God hath clearly delivered thee from a sleight-
ing and a refusing heart.

5 The panting Heart. This is another sign that you 
are no refusers of Christ in his saving and gracious offers. 
Beati esurientes & sitientes, Matth. 5. I desire to be found 
in him, Phil. 3. By the panting heart, I do mean three 
things, 1 Chief Desires, 2 Strong Desires, 3 Impatient 
Desires for Christ. And truly if Christ, and the things 
which Christ doth offer with himself unto you are thus 
desireable, unquestionably they are not the objects of 
your sleighting, but of your estimation, and of your 
affection.

What I beseech you is it, after which your hearts do 
so breath, so earnestly beat, so impatiently long? none 
on earth that I desire besides thee, Psal. 73. what is it, 
which still fills the thoughts with cares, and the eyes 
with tears, and the breasts with sighs, and the mouths 
with this language? O that I had but one thing! O when 
shall I injoy that one thing! O that God would grant 
mee one thing! O Lord, give mee Christ, O Lord, shew 
mee mercy, O Lord, love my soul, O Lord, speake peace, 
O Lord, let Christ, and all Christ bee mine, O Lord, let 
mee and all mine bee Christs.

6 The Importunate Cry. When a mans heart is set on 
Christ, and hee must have Christ, on mercy, and hee 
O o 3. The importu-

nate cry.
must have mercy, on grace, and hee must have grace, on peace with God, and hee must have peace with God: O! a soul which will stand at Heaven gates, and knock, which will knock, and wait, which will wait, and wrestle with God, which will press every word of promise, which will urge every gracious attribute, which will not depart from Christ, without Christ, nor from the mercy seat, without mercy, which will have no denial till Faith bee given, and Christ bee possessd! As Jacob, I will not let thee go, as the woman of Canaan, would take no denial; if it bee thus with any of you, blessed are you; your hearts are farre enough from fleeing and refusing of Christ in his saving and gracious offers, Christ is at the door, nay, Christ is in thy heart already, if it bee thus with thee.

7 The attentive Ear, hearkening, and watching, and observing the answer of prayer for Christ, the minde of God in his word, the motions, and breathings, and stirrings of his Spirit, the opening of the promises, the bowing of our hearts, the clearing of our title, the quickening of our Faith. This man indeed would have Christ, who longs for the ordinances of Christ, who diligently waits on those ordinances, who comes for this very end, to hear of Christ, and to hear from Christ, who hearkens for an offer, who hearkens for a call, who hearkens for a promise, who watches to hear one good word, one kinde word to fall from the lips of Christ: it is I, bee not afraid, son bee of good cheer, thy sins bee forgiven thee, go in peace, thy Faith hath saved thee; come unto me, take of the water of life freely.

8 The diligent Search. A careful Christian is no fleeing Christian, a painful Christian is no refusing Christian, Cant. 3. 1. By night on my bed I sought him whom my soul loveth. 2 I will rise now, and go about the City, in the streets, and in the broad waies, I will seek him whom my soul loveth. 3 The watchmen found mee, to whom I said, saw see him whom my soul loveth? Here was a love of Christ, here was an estimation of Christ, here was diligent seeking and searching for Christ.
A man, who slighteth Christ, will take no pains for Christ; a man who prizeth Christ, will take any pains for Christ.

O! When I see a poor soul groaning under his burdens, lying down in tears, crying out, what shall I do to bee saved, know any of you the way for a poor Sinner to Christ, who will direct and counsel mee, what is to bee known, what is to bee had, what is to bee done; am I right, am I not mistaken, shall I not fail? how may I bee sure? O! if I should not accept of Christ's offer, O! if I should not rightly accept of it; I fear, I ask, I doubt, I pray, I faint, I hear, I long, I inquire; O! I would not miss, I would not bee mistaken, I would not go besides a Christ by presumption, nor would I fall short of a Christ by unbelief! I search the Scriptures, I search my heart, I search my grounds, I search my warrant, I search my way, I search my want, I search my hope, I search my prayers, my answers, &c.

9 The only Dissatisfaction. When all is nothing without a Christ; goods are not good without a Christ; friendship is not love enough without a Christ; joy is not contentment without Christ; peace is not rest without Christ; life is not a being without Christ; plenty is not enough without Christ, nothing is any thing without Christ. Is Christ low in this man's eyes? is hee one who slighteth a Christ?

When hee looks on all his enjoyments and cries, yet I lack one thing, I need one thing, which is better than every thing. This is not Christ, and that is not mercy; this is not Christ's righteousness, and that is not God's reconciled favour. I cannot bee satisfied with that which satisfies not, Give mee children (said Rachel) or else I die. O Lord, this thou haft given mee, and that outward blessing thou haft given mee, I have enough for earth, but if I have not Christ, what have I for Heaven? I have enough for my body, but Lord, if I have not Christ, what will become of my poor soul? Here's plenty for this life, but if I have not Christ, what shall I do for eternal life? A person whom nothing will satisfie without Christ.
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Christ, and the saving things which Christ doth offer, is so far from being abhorred and refusing, that he is superlatively valuing of Christ.

10. The best Delight. Although a person knows not that Christ is his, nor that his soul hath yet fully closed with Christ, yet if he knows that his heart takes delight in Christ, delights to speak unto Christ, delights to hear Christ speaking unto him, the great delight is in communion with Christ, here are the easings of the soul, here are the refreshings of the soul, here are the best hours, and best daisies, and best markets, and best employments, and best entertainments. David had rather be a door-keeper in the house of God, than to dwell in the tents of wickedness, Psal. 84.

11. The joyful News; Though it bee but the hopes of enjoying Christ, though it bee but the hopes to enjoy pardoning mercy, though it bee but the hopes to finde God pacified and reconciled. When one findes these hopes in the promises, God will certainly hearken to your tears, hee will certainly give you Christ, hee will certainly forgive your sins; this word of promise faith so, which is certain and infallible. O! how this revives the heart, how it makes it alive: this gracious God will give mee Christ, and hee will love my soul, and hee will shew mee mercy, hee will deliver and save my soul: Why! it would not bee thus with you, if you were persons, that fleighted Christ, and love, and mercy.

12. The perfectly resting and quiet Center. I mean, that if any man after all comes to bee possessed of Christ, and of the saving offers of Christ, hee looks on this possession as the utmost of all his cares, desires, and pains, as the summa totalis of all his hopes; now I am made, now I am happy, I can desire no more, I have all, Christ is mine, and I am his. Now try your selves by these twelve Characters, which I have mentioned, for the help and stay of fearful and doubting Christian, (who have it much in dispute, whether they do not still refuse Christ, and fleight his offers, and stand out against
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against him) if you can finde in your selves all of them, nay some of them, nay, any one of them, go home in peace, you may perhaps bee weak believers, but assuredly you are not refusers.

SECT. V.

I have but two things more to infer from this point of refusing of Christ in his saving and gracious offers, and both of those uses shall bee directed unto such as have been sleighters and refusers. 1. Motives, 2. Means.

Use 2. Be persuaded to cleight and refuse Christ no longer; yet consider, and yet bee wise, and yet go in to Christ, do not still stand out against him, O that I could persuade you! O that God himself would persuade you! let mee present a few Arguments.

1. Refusals under light have a deeper guilt, and a stronger hazzard in them, than refusals and sleightings under ignorance.

2. Jesus Christ yet offers all unto you, though you have unkindly sleighted and refused him.

3. All your former refusals shall bee pardoned, if yet you will hearken and accept of Christ in his offers.

4. You cannot possibly bee better offered; it is all that you can desire.

5. You cannot loose any thing by closing with Christ in his offers.

6. You cannot but bee lost if you will refuse.

7. Christ will not long, nor alwaies bee offering thus graciously unto you.

8. It had been much better for you, that you had never heard of these gracious offers of Christ, if you will cleight and refuse them.

Oh! consider well of these arguments, and cleight and neglect Christ no more, though you cleight us, yet do not cleight our Master; though you deal unkindly with us, yet deal kindly with Christ; though you like not the messengers, yet do not dislike the offers.

Motives.
Resfulalts under light have a deeper guilt in them, and a stronger hazard than resfulals under ignorance; look on any sin whatsoever (which a man commits or lives in) if he commits it, or lives in it being ignorant, it is a sin, although his ignorance cannot alter the nature of it, yet it doth extenuate and abate much of the guilt of it; it doth not rise so high, as when it is committed and persisted in against knowledge. And the reasons are, because

1. There is Sins against knowledge, a greater contempt of God.
2. More wilfulness and perverseness of heart.
3. More boldness and presumption.
4. No Apology or excusable, [John 9:41.] Jesus said unto them, if you were blind, you should have no Sin: but now you say, we see, therefore your Sin remaineth: here you have the very Sin spoken of, and the guilt of it expressly stated by Christ; some opposed and slighted Christ through blindness, or ignorance, and the Pharisees opposed him against knowledge, they did know him, and yet did despise and reject him, and Christ said unto them, if you were blind (if you had not heard of me, if you had not known me) you should have no Sin, i.e., comparatively, your Sin had not been so great and hainous, but you do see, you do know me, and that life is to bee had by mee, and yet yee slight and oppose mee, therefore your Sin remaineth, it sticks heavy upon you,

Heb. 10. 26. If wee sin wilfully, after wee have received the knowledge of the truth, there remaineth no more sacrifices for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries: hee speaks in this place of a refusing, fleighting, and despising of Christ (as is evident in ver. 29.) as that against knowledge, and hee opens the dreadfulnesse of this sin (if men will wilfully persist in it) in two particulars: one, there is no more sacrifice to take it away: the man hath despised Jesus Christ, the onely sacrifice for Sins: Another, there is a certainty of judgement for this Sinner, (another may escape, but hee
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Hee shall certainly bee judged: and that in a dreadful way, (which hee calls a fiery indignation) and a devouring fire, which shall devour the adveraries. Therefore take heed what you do, ye that live under the light and knowledge of the Gospel of Christ, your refusings and slightings of him (under & against light) are very dreadful, you do not read such dreadful expressions of the refusings of Christ under ignorance, the scripture speaks more totally and compassionately that way, 1 Cor. 2. 8. Had they known it, they would not have crucified the Lord of glory; Luk. 23. 34. Father, forgive them, for they know not what they do.

The Lord is contented to connive at the times of ignorance, to bear with Sinners, and to forbear them as he did Paul, who opposed and persecuted Christ, but hee did it ignorantly, 1 Tim. 1. 15. But if people will continue to slight and refuse Christ, after a clear manifestation and conviction, after clear offers of himself, and all saving good, after the sweetest terms of graciousness, after they know hee is to bee received and embraced by them, now their refusals rise exceeding high and dangerous.

2 A second Argument to perswade them no longer to slight and refuse Jesus Christ in his saving and gracious offers, is this, Jesus Christ yet, yet offers all to you, though you have unkindly slighted and refused him in his former offers, Rev. 3. 20. Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and hee with me. Though he be not yet in thy heart, hee is still at thy door, there yet hee stands, and there yet hee knocks, yet hee doth not slight thee, who haft slighted him, O here is love indeed, which will not presently bee denied, here is kindnesse indeed, which will wait upon unkindnesse, here is goodnesse indeed; which returns good for evil, here is mercy indeed, which hath bowels for them, which shew no bowels of compassion.
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Christ's offers unto a poor Sinner are very valuable, but Christ's offers unto an unkind Sinner are very wonderful: Mercy, after the slightings of mercy, is very merciful, Jer. 3:1. Thou hast played the Harlot with many Lovers; yet return again unto mee, saith the Lord. O what surpassing love, was this overpassing love of God! So when Jesus Christ puts up all our slightings of him, overpasses all our ignorance, and stubbornesse, and resistance, and cries unto us, do not, I beseech you, do not, for lying vanities, forsake your own mercies: I am come again, I am unwilling that ye should perish! have ye yet seriously considered your conditions, and have ye yet wisely considered of my motions? O it was mercy which I did offer to you (do you not need it, would you not have it?) O, it was life which I offered unto you (he that hath the Sonne, hath life, would you dye in your sins?) O! it was salvation which I offered unto you, (he that believeth, shall be saved;) surely you would bee saved) why? and all these I come once more to offer unto you, mercy and compassion live in mee, my bowels are troubled for you, I will not bee so quick with you, as you have been with mee. The day is not yet spent, the Sun is not yet set, the market is not yet at an end, yet you have the Gospel, yet you may come to mee, and find love and mercy and life, everlasting life, 1 Sam. 24:16. said Saul, is this thy voice, my son David, and Saul lift up his voice and wept, vers. 17. and he said to David: thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil, O! that all of us could after this manner speak to Christ, who have hitherto refused Christ: is this thy voice O Christ? That we could yet say with the Church (Cant. 5:2.) it is the voice of my beloved, that knocketh, saying, open unto me, &c. and that in the Apprehension of his overcomning kindnesse, wee could lift up our voice, and weep! weep for our slightings and unkind dealings, weep at his unspeakable graciousnesse, who rewards good to us, that reward-
rewarded evil unto him: and that wee could resolve in a better manner, than Saul to David, to oppose, to fleight this Christ no more; but to honour him, but to embrace him, but to accept of all his saving offers, yet so kindly offered even to us, who have sleighed them.

A third Argument is this, All your former sleightings and refusings shall be pardoned, if yet you will accept of this loving and gracious offer. Beloved, if wee continue to sleight and refuse Christ, how can we bee pardoned, but to honour him, but to embrace him, but to accept of all his saving offers, yet so kindly offered even to us, who have sleight ed them.

Object. I confesse, that the fear of this is apt to make some Sinners desperate: why? it is too late, and it is in vain to come to Christ, against whom we have so long hardned our hearts; whom we have so oft sleighted and refused, this sin he will not pardon.

Sol. I beseech you yet to hearken and live. The Sin of refusing Christ is great; but yet it may be pardoned: it is exceeding great, but yet, if you will come in, and accept of him, it shall be pardoned, peruse two Scriptures for this, Act. 3. 14. You denied the holy one, and the just, and desired a murderer to bee granted unto you, ver. 15. and killed the Prince of life.

Here was a sleighting (to deny Christ) here was an undervaluing (to prefer the life of a murderer before a Saviour) here was more then a refusing, to kill the Prince of life) ver. 17. and now brethren, I mot, that through ignorance you did it, as did also your rulers; ver. 19. Repent therefore, and bee converted, that your sinnes may bee blotted out. By this it is manifest, that your former refusals, upon your repentance, may, and shall be pardoned, 1 Tim. 1. 13. Who was before a blasphemer, and a persecuter, and injurious, but I obtained mercy, be-
because I did it ignorantly in unbelief; Blaspheming of Christ, persecuting of Christ, wronging of Christ; these are high degrees of fleeing of Christ, yet hee obtained mercy, as you may see, ver. 14. and the grace of our Lord was exceeding abundant, with faith and love, which is in Christ Jesus, ver. 16. Howbeit for this cause, I obtained mercy, that in mee first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter beleue on him to life everlasting. By this instance you see that this sin hath been pardoned, and a notorious sliengter received into favour, and this for a pattern to them that should beleue.

4 You cannot possibly bee better offered; Christ out-bids all, his offer is the best, best in it self, best for you, best for comparison; it exceeds all offers, 1 For kinde. 2 For extent. 3 For certainty. 4 For permanency. 5 For condition.

1 For the kinde of what is offered: It is a good, and your soules good (Hearken to me, and your souls shall live;) spiritual good is the best good, soule-saving good, is the best good; & this is that good which Christ doth offer to you, nothing is good for your souls, but what Christ doth offer, and whatsoever Christ doth offer, it is good for your souls.

2 For the extent of it: Hee offers all saving good to your souls, for your souls: there is not one soule-saving mercy, there is not one soule-saving grace, there is not one soule-saving article, but hee offers it to you; himself you may have, his righteousness you may have, his blood you may have, his Spirit you may have, his salvation you may have; all that your souls do need, all that your souls can desire, you may have; this very day you may bee justified and saved, if you will accept of Christ. And is there a better offer, than all this; is this offer to bee fleeinghted?

3 For the certainty of it: If you will hearken to this offer, you shall not fail to injoy all this good which Christ doth offer; you have so many seals to the bond, so many assurances, so many engagements from God in his attributes,
Chap. 6 Motives to refuse Christ no longer.

tributes, in his honour, in his word, in his covenant, and from Christ, who himself is styled the Amen, and from the promises of Christ, which are yea and amen: as sure as God is God, and Christ is Christ, and the word of Christ is a word of truth; all the good which Christ offers unto you shall be performed unto you; if you will yield, if you will come in to Christ, and accept of his offers.

4 For the permanency and duration of it; Hee offers that good to you for your souls, which shall never bee taken from you, which shall for ever abide with you, hee will never cease to bee your Christ and Saviour, his righteousness will never cease, to be your righteousness; his love will never cease to bee your love; his mercy will never cease, to bee your mercy; Satan offers much, and the world, and our lusts, but They are not good for the soul. 2 They are not sure to bee had and enjoyed. 3 They stay not long, they quickly die and vanish; but whereas time doth last, whilst life doth last, whilst eternity doth last, Christ will last to be yours; & all good by Christ, will last to be yours. Jesus Christ will settle himself, who is our best good; and all happiness, which is the best portion; and to all eternity, which is the longest possession; O, who should I who would refuse such an offer as this!

5 For the condition of it, which is altogether so gracious; as you have formerly heard, you cannot have a better good upon better termes; you cannot have the least good, after which you do so much drudge upon such good termes; you cannot have your sinful pleasures and enjoyments upon such termes; you can have nothing whatsoever upon so good, so easy, so safe termes, as you may have Christ, and all saving good which Christ doth offer this day unto your souls.

5 You cannot loose any thing by the accepting of Christ in his saving and gracious offers; nothing at all, you cannot lose,

1 Your reputation by it, for to as many as received him, bee gave this dignity to become the Sons of God, Joh. 1. 12.

2 Your
Your liberty.

2 Your liberty by it; if the Son shall make thee free, thee shall bee free indeed, Joh. 8. 36. Where the Spirit of the Lord is, there is liberty; 2 Cor. 3. 17. you are in bondage till you receive him.

Your profits.

3 All your profits by it; hee became poor, that you through his poverty might bee rich, 1 Cor. 8. 9. so that I may gain Christ (Luciferiaciam, make a better bargain) faith Paul, Phil. 3. 8. Christ is the best blessing, and hee adds unto, and crowns all your other blessings.

Your pleasures.

4 Your pleasures and joy by it; on whom beleeving thee rejoiced with joy unspeakable, and full of glory, 1 Pet. 1. 8. At his right hand there are pleasures for evermore, Pulp. 16. 11.

Your peace.

5 Your peace by it; for hee is our peace, Ephes. 2. 14. and by him wee have peace with God, Rev. 5. 1.

Your life.

6 Your life by it; for hee that hath the Son, hath life, 1 Joh. 5. 12. Hearken unto mee, and live, Isa. 55. 2.

Your good fellowship.

7 Your good-fellowship by it; our fellowship is with the Father, and with his Son Jesus Christ, 1 Joh. 1. 3.

Your safety.

8 Your safety by it, O my Dove that art in the clefts of the rock, Cant. 2. 14.

Your hopes.

9 Your hopes by it; Christ in you the hope of glory, Col. 2. 27. You can only lose your sins by it; and that loss is your gain, as hee said of his riches which hee threw into the Sea, being pursuéd for them by pyrates, the loss of these is my safety. I had perished, if they had not perished.

You cannot but bee lost, if you continue to refuse him.

6 You cannot but be lost, if you continue to refuse him, If our Gospel bee hid, it is hid to them that are lost, 2 Cor. 4. 3. In whom the God of this world hath blinded the minds of them which beleeve not, left the light of the glorious Gospel of Christ, who is the image of God, should shine in them, ver.

4. But what is it to bee lost? there is the loss of riches, of friends, of comforts, of case, of life, of body, and there is the loss of the soul, which is 1 Spiritual, the loss of God, and the loss of Heaven. 2 Universal, the loss of all. 3 Grievous. 4 Irrevocable. You do assuredly know, that your souls are necessarily in a lost condition, and that there is no salvation for them, but Christ, and that
that faith is the only condition of life, as he said to Christ, Master save us else we perish. How can a Sinner bee saved, if he will still refuse salvation? Mercy cannot save him who will not have mercy: Christ cannot save him who will not have Christ; how shall we escape, if we neglect so great salvation? Heb. 2, 3.

Seventhly, The offers which Christ makes unto you, will not be always, nor can they be long: Our life is but a short span, our days are soon at an end, our hours will quickly be spent: we have but one day of a short and uncertain life, and Christ goes not beyond a day in his gracious offers: O! if thou hadst known in this thy day, Luke 19, 42. To day if you will hear his voice, harden not your hearts, Heb. 3, 15. my spirit shall not always strive with man, Gen. 6, 3. While we presume on the next year, wee may bee in our graves the next day; and if your day bee gone, you are undone; wee may bee too late, wee cannot bee too soon for Christ and salvation.

There are many great uncertainties: the length of mans life, the length of the Gospel, the length of Christ's dealing with the souls of Sinners: And there are several parts of great wisedome,

1. Betimes to prepare for death.
2. Betimes to know and fear God.
3. Betimes to repent.
4. Betimes to make sure of heaven.
5. Betimes to accept of the gracious offers of Christ.

Eighthly, It had been much better for us that wee had never heard of these gracious offers of Christ, if we will continue to slight and refuse them, as the Apostle speaks of Apostacy, 2 Pet. 2, 21. It had been better for them, not to have known the way of righteousness, then after they have known it, to turn away from the holy commandment delivered unto them. So say I of refusers and slighters of Jesus Christ in his loving and gracious offers, it had been better for you never to have heard them, then
then having heard them to refuse them, Heb. 12. 25.

See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him, that speaketh from heaven, Mat. 11. 21. Woe unto thee Chorazin, Woe unto thee Bethsaida; for if the mighty works, &c. 22. v. It shall be more tolerable, for Tyre and Sidon at the day of judgement, than for you; not that the gracious offers of Christ are in themselves sinfull and damning, but the refusing of these offers (which are so gracious) doth therefore extremely heighten our guilt, and our most just condemnation. There is more that will come against us, and more that will bee laid to our charge in the day of judgement, than to the charge of others. O! but you had the Gospel preached unto you, which others had not: O! but you had such a Christ made known unto you, which others had not: O! but Christ offered you such free love, such rich mercy, such a glorious salvation which others heard not of: O! but Christ did so intreat you, so follow you, so importune you, so call, so wait, so threaten, so promise, and yet you would not hearken, yet you shut your hearts against him.

SECT. V.

Do many Sinners slight and refuse Jesus Christ, in his saving and gracious offers? Then let such of us, as have been guilty of this great sin, bee persuaded to receive a word of direction this day, what course to take, that we may bee freed of this neglecting, slighting, refusing heart.

There are two sorts of slighters and refusers of Christ in his gracious offers.

1 Some are wilfully hardened, and desperately malicious, who refuse to hearken, and pull away the shoulder, and stop their ears, that they should not hear: yea, they make their hearts as an Adamant stone, lest they should hear.
hear: These are the men whom the Apostle calls absurd or unreasonable, 2 Thes. 3. 2. and God (in a judicial way) hath given up to their own hearts lusts, Psal. 81. 12. to a reprobate mind, Rom. 1. 28. Their ears are dull of hearing, and they have closed their eyes, lest they should see with their eyes, and hear with their ears, and should be converted and healed, as the Apostle speaks, Acts 28. 27. for this sort of men, who will not be persuaded, though enough be spoken to persuade them, and who are resolved not to see their Sin, nor to admit of any counsel, I know not what to say; nor what to do, unless it be to mourn and weep over them, as Christ did over Jerusalem for her obstinacy and perverseness.

Secondly, Some are at least in some degree sensible of their sin of refusing, and slighting of Christ, and are in some measure willing and desirous to know, how they may be freed and delivered from it: And are there indeed any such here at this time, any whose eyes God hath opened, any whose hearts God hath reached? they would not any longer be unkind to Christ, nor stand out against him; you would indeed know the way, &c.

Six things which if any could get, they would slight Christ no more

There are six things, which if any Sinner could get, assuredly he would slight and refuse Christ in his saving, and gracious offers no more

1. The sad sight.
2. The wounded spirit.
3. The right survey.
4. The goodly glass.
5. The renewed heart.
6. The bowing knee.

1. The sad sight, my meaning is, if the Sinner did know what it is to see a Christless sinner, he would not slight nor refuse Christ in his offers. There are three pitiful sights,

1. To see a soul tormented in hell.
2. To see a soul despairing of mercy.
3. To see a soul refusing Christ, and forsaking his own mercies,
The cure of a slighting and refusing heart. Chap. 6

mercies. If a diseased man were in the Physicians hands, if the weak child were in the Parents arms, if the poor man were at the rich mans table, if the pursued man were in the City of refuge, if the indebted man were in the sureties house, if the condemned man were in the Princes favour, if the travelling man at sea were in the ship; These conditions would not afford any thing of fadness, for misery hath in it little of misery, when the help of misery is present and sufficient: But, to behold a heart-sick, and diseased man, and no Physician to heal and cure him, but to behold a weak new-born infant, and no Father, nor Mother, nor friend to pity him: but, to behold a poor wretched, starving man, and no door to go unto for a crum of bread: but, to behold the avenger of blood pursuing the guilty, and no gate of refuge opened: but, to behold the indebted man arrested, and charged, and no security to put in Bayle or to bee bound for him: but, to behold the condemned man, and no hope of favour and mercy to bee shown unto him: but, to behold one in the midst of the Sea, and no boat, or ship, or rock to save him; these are very sad sights indeed.

And yet this, and worse than this, is the condition of every Christless Sinner: (Is there any soul-Physitian but Christ, is there any friend, is there any relief but Christ? any help to flye unto, any surety or advocate, any deliverance but Christ?) he is the diseased man who hath no Physician, hee is the miserable Orphan, who hath no friend: hee is the poor wretch, whom none will releive: hee is the guilty person, who hath no refuge from the avenging wrath of God: hee is the extremly indebted man, who can find no surety: hee is the condemned man, and there is no mercy for him: hee is in the Sea, and there is no safety nor help for him. There are Six things which you may safely affirm of every Christless Sinner: hee is 1. Life-lese. 2 Eafelese. 3 Friendlese. 4 Worthlese. 5 Help-lese. 6 Hope-lese. There is the Law of God, and he lies
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lies under the curse of it; there is the guilt of sin, and hee lies under the condemnation of it; there is the terror of conscience, and hee lies under the fear of it; there is the justice of God, and hee lies under the wrath of it; there is mercy, but hee shall never taste it; there is Heaven, but hee shall never see it; there is death, and hee shall meet with it; there is the condemnation to be passed, and hee shall hear it; there is a place of torment, and hee shall eternally fall into it. O that all who slight and refuse Christ had their eyes opened, so as clearly to behold the great, and certain, and unspeakable misery of a Christless sinner, could they, would they then slight and refuse Christ any longer, by whom alone they are rescued and delivered from it.

2 The wounded spirit. There is the historical knowledge of sin, and there is the experimental knowledge of sin; there is a pleasing apprehension of sin, and there is a wounding apprehension of sin: If the hearts and consciences of sinners had once an experimental and wounding apprehension of their sins, they would not thus slight, and refuse, and stand out against Christ, they in Acts 2. 37, were wounded in their hearts, and cry out, what shall we do? Saul was wounded in his spirit, and hee cries out, Lord, what wilt thou have me to do? Act. 9. 6. The Jailor was wounded in his spirit, and he came in trembling, and cried out, Sirs, what shall I do to be saved? Act. 16. 30. Before their hearts were wounded, they did all oppose and slight Christ; they in Acts 2, denied and murdered him: Saul contemned and persecuted him; the Jailor evilly used and disdained him: but as soon as their hearts were wounded, they lay down their arms, they resift and slight no longer, they inquire for Christ, and submit unto him.

There are eight things in a sinner, when his spirit is wounded: 1 An exquisite sense of sin. 2 An un-supportable burden of guilt. 3 A dreadful feeling of wrath. 4 An every daies fear of judgement. 5 An unavoidable subj
The Cure of a Slighting and Refusing Heart. Chap. 6.

Subjection to the indigements and condemnations of conscience. 6. All self-confidence are broken down. 7. A perpetual reflection and distraction. 8. Utter despair of Christ and mercy. O when the Lord sets our sins in order before us, when hee awakens conscience, commands it to speak, when hee himself will charge upon our souls all our guilt and abominations and convey into our spirit the power of his displeasure and wrath. I assure you, that the spirit of man will fail, and the foundations will tremble, the stoutest of sinners will bee driven to their feet; shame and confusion will cover them, their proud reasonings, and foolish cavillings, and sturdy wills are broken to the dust; all weapons drop out of their hands, and Christ, and the offer of Christ, and the hopes of Christ; O how precious, how desirable, how acceptable are they, and will they bee to an heart thus wounded, and thus bleeding, and thus groaning! Whiles the Physick is in the glass, there is no working; whiles the sword is in the scabberd, there is no bleeding, and fainting, and crying; whiles the burden is underfoot, there is no complaining; but let that physick into the body, O how sick is the man! and hee must have a cordial, and thrust that sword through the body; what fainting is there, what crying out for life and help is there? put that burden upon the shoulders; and now wee cannot bear it, wee would bee delivered; So, before wee have an experimental sense of sin, before God makes it to bee a dart in our sides, a wound in our spirit, a burden upon our conscience; why, sin is light, and Christ is fleighred; I, but if the Lord will make his arrows to enter into our souls, and our sins to stick in our consciences; now wee begin to feel, to complain, to cry out, O Lord! a wounded spirit who can bear? I have sinned, what shall I do unto thee, O thou preserver of men! is there no balm in Gilead? O wretched man that I am! who shall deliver mee? Is there not a Christ to bee found? will hee pity and help a distressed soul? may such a Sinner as I have been, look up unto him? and, will hee look down on mee? when will hee do it? upon what terms?
3 The right survey of our souls, and what will become of them: There are three excellent works in the right surveying of our souls. One is retrospect to look back, and finde out what they have done; a second is inspiciere, to look into them: and observe in what condition they are; the third is prospector, to look forward, and consider unto what a condition they are going. And I am confident, if Sinners would thus rightly survey their souls, they durst not fleight Jesus Christ in his saving offers.

1 Retrospect, look back, and finde out what your souls have done; the soul that sins shall die, saith God; doth God say so? O then my soul! what will become of thee? art thou not sinful? have thy works been any but what are sinful? Turn thy self a while unto thy self (haw, why art thou afraid, and why art thou ashamed?) what works are these, and whose are they? did God command them? O no! hee did forbid and condemn them: Canst thou deny these oaths, and cursings, and swearings, and lyings, and thefts, and whoredomes, and Sabbath-prophanations, and scorne of holiness, and contempt of the Gospel, and drunkennesse, and worldliness? and canst thou deny them to bee sins, or to bee thy sins? Thou shouldst not have sinned at all; but if one day had been a day of sinning, the next day should have been a day of mourning and repenting. O! but thou hast added drunkennesse to thirst, and every new day of living hath been a new day of sinning: And who must answer for all these? the curse is gone out against thee, and who shall stay it from lighting upon thee; either thou thy self must answer, but then thou perishest, or Christ must answer for thee and them; but will hee answer for thy sins, who wilt not answer to his call? because thou sinnest, thou canst not answer for sinning, and because thou refusest Christ,
Christ, Christ will not answer for them: O my soul! how miserable art thou for thy sins? but how more miserable art thou, if thou wilt continue to refuse and flee the Saviour of Sinners?

2 Instruct, Look into, and observe in what present condition your souls are: They have been wicked, and should you then sit still, without a Christ: nay, and they are so still, and worse: what! the disease worse, and the wounds more, and yet neglect the Physician! why, O my soul! surely thou art not thy self: Sometimes thou blamest thy sins, yet still thou keepest them; many times thou fearest wrath, yet still thou kindlest it: O! how often dost thou tremble to think of dying a sinner, and yet thou makest nothing of it still to live a sinner! former sins may shew thee thy need of Christ, and present sins do assure thee of a present necessity of Christ, and Christ yet offers himself a present remedy for all, and wilt thou wilfully perish, who mayest yet mercifully be saved? what if God should say, this night they shall take thee away; is hee in a present capacity for Heaven, who is excluded by a present fleeing and refusing of Christ?

3 Propicite, Look forward unto that estate and condition unto which souls must go; Either they must ascend unto an eternal Heaven, or they must descend into an eternal Hell: Eternity is the state for every soul to fall into after this life: Eternity! and what is that? It is a full, present, unchangeable, everlasting fruition of blessedness, or of wrath: O my soul! wee are upon the brink of this eternity: Hee that believes, shall have everlasting life, and hee that believes not, shall not see life, but the wrath of God abideth on him. Wouldst thou attain to everlasting life? O then come in and close with Christ! Wouldst thou avoid everlasting wrath? O then refuse a Christ no more! Beloved, if wee would thus survey our souls, wee would no longer neglect Jesus Christ. O search your souls! O pity your souls! bee not unmerciful to your poor souls! If your souls bee (in your judgements) worth the saving, Jesus Christ will soon appear to your hearts
hearts worth the embracing and taking.

4 The goodly Glass: My meaning is, get a clear and solid knowledge of Christ; Had they known it, they would not have crucified the Lord of glory, 1 Cor. 2. 8. so say I, did Sinners know Jesus Christ, they would not thus slight and refuse him. When Moses got upon Mount Pisgah, and saw the Land of promise, O Lord, said he, I pray thee let me go over and see the good Land that is beyond Jordan, the goodly Mountain, and Lebanon. If we could get spiritual eyes, and a spiritual light to behold the glory of the Lord, the glorious excellencies in Christ, and the exceeding riches of his glorious grace, in the offers of salvation to us; wee would be enamoured with them; we would most earnestly long and thirst after them: I will not speak of his personal excellencies, but only of his excellent and precious offer; there are six excellent things in them. 1 The deepest pity. 2 The lowest condescension. 3 The freest love. 4 The sweetest mercy. 5 The fullest goodness. 6 The only happiness.

1 The deepest pity: Why doth Christ look after you, send to you, call upon you, offer unto you? It is meer pity and compassion unto you; in every offer of Christ, you may see the very heart and bowels of Christ towards you: my heart yearns over them, I would do them good, I would save them, I cannot be at rest to see them in such a wretched and lost condition!

2 The lowest condescension: When Christ makes his offers to you, he humbles himself so far as to bee your servant, that he may bee your Saviour: Hee is content to attend you, to stand at your door, to intreat you, to begge of you, to wait upon you: Will you bee pleased to have your Saviour? will you be pleased to receive your pardon? will you bee pleased to accept of life? O! I cannot but weep to see the glorious Christ sitting, and waiting, and weeping at the door of Sinners! never was there such a condescension as this!

3 The freest offers: Christ’s gracious offers are but so many tokens of love, treaties of love, the impartings of his heart

The goodly Glass.

Six excellent things in Christ’s precious offer.

The deepest pity.

The lowest condescension.

The freest offers.
heart unto you, breaking open of his mind unto you: I would marry you to myself, I would be yours; I would have you to be mine, I would bestow myself upon you, and all I have upon you; this is that which I intend in all my offers: O, this is love indeed to us sinners, to pull us out of hell, to raise us from the dunghill, to bring us into union with Christ, to enjoy himself.

4 The sweetest mercy: mercy is a sweet drop, pardoning mercy is a pleasant fountain, no sinner but needs it, no sinner but is happy in the enjoyment of it, and Christ's offers have this mercy in them: All your iniquities shall be laid on me, I will bear them, I will wash them away in my blood, I will bee your atonement and peace.

5 The fullest goodness: Christ's offers are full treasures, hee never offers an imperfect portion, nor lesse than that which will fully and perfectly set up the sinner: You are dead, here I offer life to you; you are guilty, here I offer pardon to you; you are enemies, here I offer reconciliation to you; you are wicked, here I offer my holinesse to you; you are ungodly, and here I offer my righteousness to you; you are troubled, here I offer comfort to you; you need all, here I offer all unto you.

6 The only happiness: O sirs! there is Christ to bee had, in all the offers of Christ, and there is no lesse than everlasting glory to bee had in the offer of Christ: take the offer, and you take Heaven with it; could you but see these things in the offers of Christ, would you refuse them, would you refuse them any more? When you hear what Christ offers, when you hear him calling out you; come and buy, and now could say, this is the voice of my beloved, this is none other than the compassionate Christ, who pitties my soul: this is none other but the lowly Christ, who intreats for my soul: this is none other but the loving Christ, who would marry my soul: this is none other, but the merciful Christ, who would pardon my soul; this is none other but the bountiful Christ, who would fully bless my soul: this is none other, but the gracious Christ, who would
would everlastingly save my soul: how could you
fleight him?

5 The renewed heart: but this, and the work is
done: You may, I confesse, break down the ignorance
of unbelief, and yet the sinner may stand off from Christ:
you may break down the stupidity of unbelief, and yet
the sinner may stand off from Christ: you may break
down the arguments and cavils of unbelief, and yet the
sinner may stand off from Christ; all may bee said, that
any Minister of Christ can say of him, and yet the sin-
ner may stand off from Christ. But could you get this
one thing, a renewed converted heart, you would not,
may, you could not stand out any longer, not one minute
longer against Christ, Psal. 110. 3. Thy people shall bee
willing in the day of thy power.

There are three things in renewing or converting
grace.

1 It is predominant, much too strong for the rebellion
of mans heart, for God therein doth omnipotently work,
and none can let him.

2 It is effectual: It makes the greatest change that
can bee in a sinner, it makes him a new creature; it
changeth the heart of stone (this is the stubborn and re-
sisting heart) into an heart of flesh, this is the yeeding and
submitting heart.

3 It is totally prevailing: there is not any one faculty
of the soul, which it doth not subdue, and bring in, and
lay down at the feet of Christ: It is a new principle in
the whole soul, a new forming of all, a renewed judg-
ment, will prize Christ above all; a renewed will, will close
with Christ before all; a renewed heart is all for Christ;
Christ is the desire of it, Christ is the love of it, Christ is
the delight of it, Christ is the only satisfaction unto
it.

6 The bended knee: If thy soul could but once come to
bend in prayer, I should not doubt, but that thy heart
would quickly bend unto Christ: did you indeed 1 See
the sinfulness of your former refusals. 2 Observe the pre-
vent
sent power of your unbelief. 3 Your own insufficiency to overcome that power, and hereupon could lye low before God, and wrestle with him in prayer, for the spirit of faith; Lord! do thou perswade my soul, do thou draw in my soul: O blessed Christ! who art willing to save mee, make mee willing to receive thee! Thou hast received gifts for men, even for the rebellious also, that the Lord God might dwell among them, Psal. 68. 18. pour out this gift upon my soul, subdue my heart unto thy self. Entreat no longer, but command, command no longer, but make my heart to stoop unto thee: O Lord! this is a sad condition, to bee an enemy to thee, to Christ, and to my own soul! pity and help one, who sees reason enough to come in to Christ, but hath not strength enough so to do! I see Hell, in a refusing of Christ; O conquer my unbelieving heart: I see Heaven, in the accepting of the offers of Christ: O create in mee a beleeving heart: a will is wanting, but thou canst give it; a power is necessary, but thou canst expresse it: All things obey thy will: do but say, I will that thou bee willing, and I shall presently bee willing: Work in mee to will, of thy good pleasure.

To conclude this Argument, If you would stand out against Christ no longer, and refuse his gracious offers no more, then get all your chains to bee broken. There are twelve chains that hold sinners so fast and so strong, that until they bee broken, you will never come off from the fleighting and refusing of Christ in his saving and gracious offers.

1. The chain of Darkness.
2. The chain of Prejudice.
3. The chain of Folly.
4. The chain of Stupidity.
5. The chain of Security.
6. The chain of Pride.
7. The chain of Hell, the love of Sin.
8. The chain of the world.
9. The chain of desperatenesse.
Chap. VII

Foolish Sinners pursue that which profits not.

The chain of Despair.
The chain of Wilfulnesse.
The chain of Carelessness.

ISAIAH 55. 2

Wherefore do you spend money, for that which is not bread, and your labour for that which satisfies not? &c.

CHAP. VII.

Ou have heard of the sinners ingratitude, in the fleighting and refusing of Christ, in his saving and gracious offers: I am now to speak of the Sinners foolishness; who might easily enjoy all good by Christ, but hee will rather busy, and moil, and spend, and perplex himself for that which can bring him in no good at all. This vain folly is taxed here in the text (wherefore do you spend money, for that which is not bread? &c.) whence observe,

1. Doth That sinners are earnestly labouring and trading for vain and unprofitable things, when, and though the great things of Christ are graciously offered unto them: but this is an exceeding folly in them: Or, That foolish Sinners pursue that which will never do them good; when Christ offers to them all saving good. Here they spend their money, and for what is that cost? for that which is not bread: here they spend their labour, and what is it for which they labour? for that which satisfies not: Surely, to lay out our money for that which is not bread, this is to bee at cost for that which is but vain: and to bee laborious for that which can never give satisfaction; this is to labour for that which is unprofitable: And yet you see here, that Sinners, unto whom Christ offered Wine and
and milk without money, and without price, they neglected these saving and gracious offers, and lay out all their stock, and all their pains, for that which is not bread, and that which satisfies not. And wherefore do you thus? Faith Christ (wherefore do you spend your money for that which is not bread?) why are ye so simple and foolish? to prefer the meere of pottage, before your birth-right, this was the extream foolishnesse of Esau. To prefer the taste of an Apple before the happinesse of Paradise, this was the extream foolishnesse of Adam: to prefer the thirty pieces of Silver before Christ, this was more then foolishnesse in Adam: When men may have all saving and everlasting good by Christ, to neglect this, and to take up their hearts and lives, their care, their strength, their pains, for things that will never profite them, O! what foolishnesse is this, even For lying vanities to forsake their own mercies.

There are four things for the opening of this affection.

1 That all other things, besides those which Christ doth offer, are vain and unprofitable.

2 That Sinners do laboriously pursue them, when yet Christ doth offer unto them, the chiefest good for their souls.

3 Why Sinners do so?

4 The extream folly of this.

SECT. I.

That all other things, besides those which Christ doth offer unto Sinners, are vain, and unprofitable. These other things must bee either

1 Sinful objects.

2 Or worldly objects.

3 Or other ways for salvation, than such as Christ propounds, and all of them are vain and unprofitable.

1 That sinful Objects are vain, and will never do us good,
good. This I suppose will bee assented unto by you all; they are called Vain things which cannot profit, 1 Sam. 12.21. what profit had you in those things whereof you are now ashamed? Rom. 6:21. They are like the Prophets Rotten girdle, which was profitable for nothing. Jer. 13.7. There is some good to be had from every thing but sin, some good by crosses, and losses, some good by troubles in conscience, some good by the reproaches of evil men, but no good by sin, neither doth the body, nor doth the soul get any good by it.

2 That worldly Objects are vain and will never do our souls good: this also is evident; what shall it profit a man to gain the whole world and to loose his soul? Mat. 16.26. Thou fool, this night shall they take away thy soul, and then whose shall those things bee, Luk. 12:20. Had you as much honour and dignity, had you as much riches and plenty, had you as much pleasure and delight, as ever mortal men enjoyed, these possibly may hinder and undo your souls, but they can never further or save your souls: your souls are notwithstanding all these, fully under the dominion of sin, and under the guilt of sin, and under the wrath of God, and still as poor and needy, and miserable, and wretched. It is impossible to make up an estate for the soul, out of any creature, or out of the whole world: Look on your sins, and look on your miseries, and look on your souls, and look on your consciences, and look on all the world: It is nothing, and it can do nothing at all: what one sin is all the world able to discharge? what one misery is it able to free you from? what one grace can be raised out of all the treasures of earth? what one word of peace can it speak, or what the least ease can it give to a troubled conscience? The favour of God, the mercy of God, the hope of heaven, the renewing of the heart, the justification of a sinner; the peace with God, nothing, nothing, at all, which hath a present or future reference unto the soul, hath any relation at all, or any dependence at all upon the world, or any worldly object; you
All things besides Christ and his offers Chap. 7

you have the love of the world, and yet God may hate you; you have the honour of the world, and yet God may despise you; you have the riches of the world, and yet your souls may bee poor: you have the delights of the world, and yet your consciences may bee in torment; you may enjoy all the world, and yet your souls have nothing at all for heaven.

These worldly things are of another nature, of another use, of another end, and of another condition: They are too coarse, too flat, too low, too impertinent, too insufficient, too empty, too vain, too uncertain. All the world cannot many times help you out of a worldly distresse, how then can it help us out of a spiritual distresse? All the world cannot many times confer on you the least worldly good, cannot give you the least rest, the least comfort, the least hope, the least stay, how then can it confer any spiritual and saving good unto a soul?

Thirdly, That other ways of salvation (and ideas in them) then such as Christ propounds, are vain and unprofitable, and will come to nothing: lay any other foundation besides Christ, it will never hold: set up your good meanings, or your devout servings of God, or any of your good works rather, of piety or charity, they will fail you, they will deceive you, they cannot save you; they are not bread, you cannot live upon them, Gal. 9. If any man preach any other Gospel to you, then that you have received, let him be accursed; 1 Cor. 3. 11.

Other foundation can no man lay, than that is laid, which is Jesus Christ, Acts 4. 12. there is no other name under heaven given amongst men, whereby we must be saved, neither is there salvation by any other.

Now let me grasp up these particulars again, that you may take me clearly. When I say that Sinners are earnestly and laboriously pursuing after other things, after vain and unprofitable things, when Christ makes offer unto them of all saving good, my meaning is, that either they are then earnestly pursuing their sinful lusts, or
or else their worldly lusts, or else their self-conceited lusts in a way of their own making for heaven, yet I must tell you, that I chiefly intend the point of them, who under all the saving and gracious offers of Christ, are so far from comming into trade with Christ, that they wholly neglect him and them, and are onely and earnestly intent for the world, and the things thereof, which you have heard to bee altogether vain and unprofitable.

**SECT. II.**

And that Sinners do thus, I shall indeavour briefly to demonstrate it unto you by Scriptures, Mat.22. 4. Behold I have prepared my Dinner, my Oxen, and my fatlings are killed, and all things are ready, come unto the marriage, ver. 5. but they made light of it, and went their wayes, one to his farm, another to his merchandize, &c. Here you see the offers of Christ, and here you see Christ neglected, &c the farm preferred, the marriage feast slighted, and the merchandize followed: The like you may read in Luke 14. 17. Come, for all things are ready, ver. 18. And they all with one consent began to make excuse, the first said; I have bought a piece of ground, and I must needs go and see it, I pray thee have mee excused: ver. 19. And another said, I have bought five yoak of Oxen, and I go to prove them, I pray thee have mee excused: ver. 20. and another said, I have married a wife, and therefore I cannot come. Why? here are gracious offers made by Christ: a great supper, all things ready, and these men cannot come, they are otherwise implant, they have the profits, and the pleasures of the world to look after, they have no leisure to bee saved: the vain things of the world are preferr'd before the great things of Christ, the piece of ground, the Oxen, nay, the very Swine are by the Gadarens preferr'd before Christ, Jer.2. 13. My people have committed two great evils, they have forsaken mee the fountain of living waters, and beved
them out cisterns, broken cisterns that can hold no water.
Mark. 10. 21. Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, ver. 22. and he was sad at that saying, and went away griev'd, for he had great possessions.

SECT. III.

Why sinners do pursue vain things though Christ be offered.

3. Why is it thus? whence comes it, that when Christ makes such glorious offers to Sinners, they slight and neglect them, and weary themselves for very vanities, are so busy and laborious after the poor empty things of the world, which can do their souls no good at all? There are many reasons or causes of this, I will mention some of them unto you.

First, Because sinful men are more sensible of outward wants and miseries, than they are of spiritual wants and miseries: they quickly see and feel those, but hardly see and feel these, and they often see the one, when perhaps they never see the other. This is a very truth, that the estimations and labours of men, are proportionable to the kinds of wants, and miseries, which do lye upon men: If we be fully and rightly sensible of the wants and miseries of our souls, nothing will bee more desirable and welcome unto us than Christ, and the things of Christ, mercy, love, forgivingnesse, peace with God, deliverance from sin and wrath; How will a poor distressedinner think of these, and pray for these, and labour and strive for these? And if we be deeply sensible of outward wants and miseries, Why? all our thoughts and care, and all our pains and time are laid out for outward things, for earthly things, which we look upon as helps and supplyes against these.

Now Sinful men are not sensible of their spiritual wants and miseries: they know not the wants in their souls, and the danger of those wants, they do not see the want and need of grace, of faith, of pardoning merc-
cy, of a reconciled God, nor what inevitable danger attends them for such wants; and they know not the cursed nature, and cursed fruits, and cursed merits, and infinite wrath and vengeance, which will betal them for their sins; and therefore though Christ offers to them all necessary and saving good, they refuse him, and slight them. But sinful men are very sensible of outward wants and miseries, and of the necessity to have them supplied, and to have them removed: O we shall famish else! wee shall bee undone else; and therefore they will take care, and therefore they will take pains for them: they are more sensible of the loss of earth, than the loss of Heaven, of the danger to their bodies, than of the danger to their souls; of the want of the bread for this life, than of the bread of life; of outward penury, than of eternal misery.

2 Because sinful men have a deeper insight into these outward worldly vain things, than unto the things which Christ doth offer unto them: Christ offers unto them spiritual blessings in a spiritual way, yea, the best of all blessings, but still in a spiritual way: Hee offers unto them a spiritual love, a spiritual peace, a spiritual liberty, a spiritual redemption, a spiritual pardon, a spiritual life, a spiritual blessedness: O! but Sinners know not the worth and excellency of these, and therefore they passe them over, and will not come and trade for them: but they know what a worldly peace is, and what a worldly bargain is, and what a worldly comfort is, and what worldly honour is, and what worldly delight is, and what worldly plenty is: They know the Onions and the Fleshpots of Egypt, but they know not the honey, and the Milk, and the Oile of Canaan: they have had a taste of worldly pleasures, and worldly comforts, and worldly profits, but they never had a taste of spiritual pleasures, spiritual comforts, and spiritual profits, which Christ doth offer to them, and therefore they neglect the offers of Christ, and bend their heart after the world, after that which is not bread, and satisfies not.
Sinful men look more at the present, than at an eternal condition.

3. Because sinful men look more at a present condition, than at an eternal condition: How they may get and live for the present, than what they may get so as to live for ever: they have but narrow and short thoughts, they have not long and eternal thoughts. There is this present life, and there is everlasting life, and there are things for the life that now is, and there are things for the life that is to come: Riches, and honour, and carnal delights, and the like, are things for this present life; and Christ, and Mercy, and Faith, and the like, are things for the life to come: All that Christ doth offer unto Sinners, are necessary and effectual for the life to come; for a life after this life, for eternal life; but sinful men are men of this life, and only for this present life, a present good, a present portion, a present possession; they do not mind, and consider, and look after the things that are eternal, not that are for eternity: they are satisfied with what will make up a present condition; and therefore though Christ offers all saving good for eternity, they neglect it, and are scrambling after that only which is for their present life.

4. Because sinful men have not solid and heavenly principles, and yet they have all vain and worldly principles in them. Every man moves and stirres, according to his principles: heavenly principles draw to Heaven, and worldly principles draw to the world: the fire ascends, because it hath a light principle, and the earth descends, because it hath an heavy principle. What is the reason that some mens hearts are all for Christ, filled with Christ, longing for Christ, still panting for a reconciled God, for his favour and mercy? O! they have heavenly principles in them, they have heavenly knowledge in them, and heavenly wisdom in them, and heavenly faith, and heavenly love, therefore Christ is their center, &c. of all which heavenly principles, sinful men are destitute; they know not God, they love not Christ, &c. therefore they have not ears to hearken to him, nor hearts to close with him; but they are filled with worldly prin-
principles, they have worldly hearts, and worldly wis-
dome, and worldly affections, and vain minds, and there-
fore they let go the offers of Christ, and labour after vain
things: offer a pearle to a dogge, and hee cares not for
it, offer but a crust to a dogge, and hee will run after it:
there is in the one a dissimilitude to his natural prin-
ciples, therefore hee fleights it: but there is in the other a
similitude, something that is suitable to his nature, there-
fore hee closeth with it: So, &c.

Thus you have heard, that sinful men are laboriously
working, and striving for worldly things, for things
which will do them no good, when Christ freely offers
to them all saving good: and you have heard also the
causes of this.

S E C T. IV.

4 I Shall now in the last place shew unto you, the
extreme foolishness of sinners in this practice of theirs,
which is intimated in that word wherefore (wherefore do
you spend mony for that which is not bread?) wherefore do
you this? q.d. This is such a silliness, such a foolishness,
for men to neglect all good, and yet to bee so earnest
and so busie for things which will do them no good:
That this prattife of Sinners is an extreme foolish-
nesse, may appear plainly, it you consider eight
things.

1 The difference of Objects.
2 The simplicity of the Election.
3 The waies and termes of injoyment.
4 The condition of the soule.
5 The gains and the losse.
6 The present incomes by the one, and by the other.
7 The last results and accompl.
8 The contingency of possession.

1 The difference of the Objects; I mean, of the things
which Christ doth offer, and of those earthly things af-
ter which the Sinner doth so earnestly labour: put them
in the balance; these will bee found too light. They are not to bee compared for excellency; or for necessity, or for utility; the offers made by Christ are the highest and chiefest; the least good which Christ doth offer, is more in every respect, than all the good which the world can afford, either it is Heaven itself, or else it is that which will bring you to Heaven: All his offers are treasures, yea, precious treasures, more precious than all the gold and rubies, and pearls of the world. Now what a folly is it to neglect these excellencies for very vanities: As it one should contemn a Crown, to wear a feather, or a Kingdom to get a cottage in the wildernefe, or a house full of pearls for a Cart full of sticks and straues.

By the simpli-
city of the ele-
ction.

2. The simplicity of the Election: There is nothing which doth more discover the wildome and folly in men, than their election and choice, either of ends, or waies, or objects: To make choice of evil before good, shews that a man is a fool: Here is Hell, and there is Heaven. To make choice of an impertinent good before a necessary good, shews folly: here is the husks, there is the bread. To make choice of the leaft and meanest good, before the greatest and chiefest good, is simplicity: here is the straw, and there is the crown. To make choice of that which will never do a man good, before that which will do him good for ever; this is silliness: here is vanity, there is sol-

lidity. To make choice of a fleeting, reeling, inconstant good: when a man may have a real, full, stable, and un-
changeable good: this is extreme shallowness of judgement: here is the Gourd, there is the inheritance; yet thus do Sinners, who prefer the world and labour for that, when Christ offers unto them all saving good: Herein they make a shameful choice; they chuse the worst before the best, the meanest, lowest, irrespective, impro-
per, unuseful, uncertain good, the shadow before the sub-
stance, what is vain, nay, vanity, nay, vanity of vanities, nay, leffe than vanity, nay, nothing, nay, leffe than no-
thing, before the most blessed Christ, before the most blessed
is the extreamest Folly.

Chap. 7

blessed favour of God, before the most blessed mercy, before the most blessed blessedness? This is a greater folly, than that of the Prodigal, who might have had bread enough in his Fathers house, and yet did feed on hawks which the Swine did leave.

3 The ways and terms of enjoyment. If a man might have a better estate settled upon him, more commodious, more delightful, more firm, and for nothing, without any charge and cost unto him, and yet hee would slight this, and will needs lay out all that hee hath for a barren possession, in an unhealthy place, altogether encumbered with doubtful issue of title, and uncertainty of enjoyment, surely this man were a very foolish man: and so indeed is the Sinner, who hath offered unto him by Christ, the best estate, the best inheritance (such a love, such a righteousness, such mercy, such peace, such riches of grace, such a crown of life and glory) and all this for nothing, upon free gift, and no more is required, but to come and take possession of them all; yet hee slighteth all this, and spends his cares, and desires, and labours, and dates, and life, for that which perhaps hee shall never get, or not long enjoy, and what hee doth enjoy, is nothing else but vanity, and vexation of spirit.

4 The condition of the soul. No folly like this for a man to neglect, and to lose, his soul. The soul of every man is his most excellent part, and it is his most miserable part, and his most undesired part; the wants of the soul are the greatest wants; the miseries of the soul are the faddest miseries, the dangers of the soul are the highest dangers, and the loss of the soul is the dreadfullest of all losses, and the neglect of the soul is the foolishest of all neglects; nothing is well, if the soul be ill, and all is well, if it bee well with the soul: The soul is the ship in which all is put, if that bee safe, all is safe, if that sinks, all sinks; all the conditions of man, for the present, and for the future, depend upon the condition of their souls: Hee is wise who mindes the welfare of his soul; hee is a fool, who neglects the welfare of his soul. And therefore
sinner are fools, who neglect, and slight the offers of 
Christ; and instead of them, do for earnestly labour for 
the things of the world: Christ only, and the good things 
which Christ doth offer, these only are good for the 
soul, they only deliver the soul from a wicked and miser-
able condition, and they only put the soul into a good 
and happy condition. This Christless soul is a miserable 
soul: how miserable is that soul which hath not one sin 
pardoned, which hath not one disease healed, which hath 
no grace in life, nor any hope of glory in death? and how 
happy is that soul which can look on divine mercy, and 
say, I bless thee for pardoning of me; and on divine grace 
and say, I bless thee for changing of me; and on 
Christ, and say, I bless thee for redeeming of me, for 
justifying of me, and for laying of me: O the folly of 
sinners! who refuse a Christ that can and would do all 
good for their souls, and who in the mean time lay out 
themselves for the world, which can neither deliver a 
soul from misery, nor bring a soul to safety and hap-
iness!

By the gains and the losses. If you would let gains and 
gains together, or losses and losses together, and if you 
would let gains and losses together, the Sinner will ap-
pear to be a fool, to slight Christ, and the offer of 
Christ, for the world, and the things of the world.

Set gains and 
gains together. 

Set losses and 
losses together.

Set losses and 
losses together. 

1 Set gains and gains together. Christ is the best gain; 
you may gain more by Christ, than you can by all the 
world; you may gain God by him, your souls by him, 
Heaven by him, all the good and comfort of the world 
by him, these, and thus you cannot gain by slighting of 
Christ, though you should gain all the world.

2 Set losses and losses together; the losses which may 
befall you with Christ, and the losses which will befall 
you for neglecting of him, and embracing of the world; 
you must lose your sins, and you may lose an outward in-
joyment, and you may lose the things which are vain, 
and but for a time; if you hearken to Christ, you can-
not lose any thing as to your internal condition, nothing 
that
that is solid, nothing that is permanent, nothing that is laying: but if you refuse him and close with the world, you shall loose, what shall you loose? you shall loose Christ the best present good: you shall loose heaven the best future good: you shall loose peace in conscience, the best inward good: you shall loose life, the most desirable good: you shall loose your selves, you shall loose your souls; you shall loose the World, and you shall loose all.

Thirdly, Set the gains and the losses together, Surely he is a fool, who trades so as to loose more than hee gains, and whose very gains are his losses; you gain earth, but then you loose heaven, what a foolish Merchant art thou! you gain the creature, O but you loose the Creator, The love of men, O but you loose the love of God, Riches of wealth, O but you loose the riches of grace: the Candle, O but you loose the Sun, something for this short life, O but you loose all for eternal life: a little for the body, O but you loose all for your soul, you gain that which must bee lost, and you loose him who is the onely gain, and that which if you had gained, could never have been lost, and what folly is this?

Sixthly, The present incomes by the one and by the other: That which is best at last, is best of all: If Christ were not better for us at the last, nay, if Christ were not better for us for the present, if hee did not at present afford unto us, and bleffe us with a better portion, than the world doth or can, the folly in refusing of him, and in choosing the world were not so great: but Christ outbids and outdoes all the world for the present, for what wee may have in hand from him.

There are twelve things which Christ at present, now in this life, doth put into the hands of all that do receive him.

1 The Tree of life which is himself. 2 The rich Robe, which is his righteousness. 3 The chain of pearls, which are his graces. 4 The sight of happiness, which
is the favour of God. 5 The clear discharge, which is the forgiveness of sins. 6 The full Mines, which are the promises. 7 The golden Scepter, which is freedom of access. 8 The dropping clouds, which are gracious answers. 9 The strong arm, which is grace sufficient against all temptation. 10 The sweetest taste, which are his communications with the soul in assurance. 11 The still voice, which is peace in conscience. 12 The shining day, which is joy in the holy Ghost: All these, and more than all these, may and will come in unto you (even in this life) besides those unspeakable and utterable revolutions in future glory, if you did receive Christ in his offer.

But now let us see what present incomes there are to be had from the World (and well do I say present incomes, for future there are none) The World brings in. 1 Present cares, which distract the mind. 2 Present fears which rack the heart. 3 Present Griefs, which break the spirit. 4 Present vanities, and no more.

O Lord, what a foolish, silly thing is sinful man? to cry up the World so much, and to slight Jesus Christ so much, when the present revenues by Christ are infinitely beyond all the revenues of this present world, for the kinds of them, for the number of them, for the excellency, and use of them.

Seventhly, The future accounts and results: when you come to dye and to appear before God, now your wisdom and your folly will appear: What will be your comfort, your confidence, your crown, your joy in that day? to be found in Christ, or to be found in the world, that you have been followers of Christ, or followers of the world? that you have left the World to enjoy Christ, or left Christ to enjoy the World? that you have a part in Christ, or that you have had all your portion in the World? They were foolish Virgins, who contented themselves with Lamps without Oyles, they left heaven by it, and they are more foolish who refuse Christ.
Chap. 7. Characters of our pursuing vain things.

Chrift (who is life in life, life in death, and life after death) for the vain things of the World which are not a sufficient portion in life, which are no portion in death, and which deprive us of all portion in glory.

Eighthly, Contingency of possession, a little for a little time, and perhaps for no time, thou fool this night shall thy soul be taken from thee: but that which Chrift offers is good, is real, is lasting, is everlasting.

SECT. V.

Use 1 Do Sinners prefer these vain things of the World before the great Offers of Chrift: whiles Chrift is offering all saving good unto them? do they fleight this, and spend their mony for that which is not bread, and their labour for that which satisfies not, and is this an extream foolishnesse, yea, a very madness in them?

Beloved, you have heard much of Chrift, and of the excellent offers of Chrift, of his saving and gracious offers, I befeech you, what have you done? what is your course? for what is your labour? since such offers of Chrift have been revealed unto you, and tendred unto you, and pressed upon you? At what market may one finde you? what is the trade which you now drive? where is your mony spent? where is your labour employed? For whom is it? and for what is it? you are active and busy? you are solicitous and diligent? you are labouring, and laying out your thoughts, desires, and pains, and time, but for what is it? Is it to get this precious Chrift, of whom you have heard; is it to enjoy every one, nay, any one of the saving good things which Jesus Chrift hath offered? is it to get God reconciled? to get your sins pardoned, your sinful hearts changed? your poor souls enriched and saved by Chrift? after such offers as have been made unto you, thus it should bee with you, but is it thus with you? O unhappy man! if after the offers of all true happiness by

Tt 2
by Christ, you should turn aside and thrust your sickle into another field, where no happiness, nor saving good doth grow, or can be reaped, that for lying vanities you should still be forsaking your own mercies; Should I offend you, if I did present you with a few Characters by which Sinners may know, whether when Christ is offering unto them, all saving good, they yet regard it not, but are spending themselves for that which is not bread, for that which will do them no good.

There are seven Characters which will discover unto us whether this foolishness be bound up in our hearts.

1. The Mint of our cares.
2. The current of our desires.
3. The present match of our hearts.
4. The great Paradise of our delights.
5. The busy trade which we drive.
6. The greatest of our burdens which we feel.
7. The sufficient cordial and portion.

First, The Mint of our cares: Christ propounds all heavenly treasures unto us, (Come, and follow mee, and shew shall have treasure in heaven, said Christ to that young man) what doth a soul need, and what can a soul desire, which Christ doth not fully and freely offer unto it? Now what is that which (after these offers) takes up our cares? If notwithstanding all these, your thoughts bee flat to Christ, and strong for the world, your great cares are not what shall wee do to bee saved? what shall wee do to get this mercy? what shall wee do to get this grace? what shall wee do to get this Christ? but your great, strong, daily cares are, who will shew us any good? what shall we eat? what shall wee drink? how shall we enjoy such worldly profits? how may wee possess such worldly pleasures? how may we be rich? how may wee bee great? &c. About these wee are solicitous, and anxious, and sad, and serious: these thoughts and cares lye down with us in the night, rise up with us in the morning, walk with us in the day,
wait upon us to the Church, follow us back to our houses, distract us in reading, break us off in praying, possess us, so possess us, that Christ can hardly get one thought from us, and the offers of Christ no fixed abode in our meditations and projects, and forecasts, and inquiries, &c. assuredly we are those foolish Sinners, who do neglect and refuse the saving good which Christ doth offer, and are labouring for that which profits not, for that which is not bread.

Beloved, as any man's cares are, so his regards are: that is most in our regard, which is most in our care: cares are the sure commentaries of our hearts, and of that on which our hearts are set: That which you will not suffer to lodge one day in your serious thoughts, certainly that never did lodge in your esteem, and that which is the daily object of your care, unquestionably, is the great object of your souls.

Secondly, The current of your desires: these are the reachings out of a man's soul, the feet with which the soul is wrestling, and the wings with which the soul is flying: O where are your desires? and what are your desires? and for what are your desires? you complain, and you weep, and you crave, and you thirst, and you long, and you take on, and something there is which you want, and which you would have, and which you must have, and which you cannot bee at rest till you enjoy it; I beseech you, what is it? perhaps your great desire is Paul's desire, that I may be found in Christ, (thet Paul; O no, it is not: perhaps your great desire is, David's desire, whom have I in heaven but thee? and there is none on earth that I desire besides thee, O, no, it is not: perhaps your great desire is, the poor Publican's desire, God be merciful to me a sinner; No, it is not: perhaps your desire is, the poor woman's desire, if I could but touch the hem of his garment, I should be healed: No, neither: perhaps your great desire is the Church's desire; for the manifestation of the love of Christ, let him kisse me with the kisse of his lips; none of this! And what then is your.
your desire so quick, so high, so earnest, so perpetually thirsting for? what is that on which it is thus set, unto which it doth thus move? why? a little more honour, a little more wealth, a little more pleasure; why? O man, Christ offers unto thee the highest dignity, the fullest treasure, the perfected delight: but I would rather enjoy the world, Ah poor wretch! thou art the fool, who refusest the precious offers of Christ to this very day, and spendest thy money for that which is not bread: thou preferrest the dirty puddles, and kennels, before the pure river of the water of life, the scrapps and offalls before the dainties of the great supper. And by this it appears to be so, because the strength, the length, the heighth, the breadth, the depth of thy desires are not after the saving good which Christ offers, (a wish at most sufficeth for that) but after poor, vain, mean things of the World, which are the least kinde of good, and the lowest kinde of good, and the weakest kind of good, which can neither make nor do thy soul good.

Thirdly, The present match: If Christ hath our present denial, and the world hath our present love, if the offers of Christ bee still delayed, I will think of them and Christ hereafter, but the world hath our present affections and consent: our hearts are set upon it; it is our love, it is our beloved, wee still take the present time to enjoy it; but no present time to enjoy Christ, why? the case is manifest, Christ and his offers are slighted, and the World is preferred and embraced: O Sinner! what is that which thy heart doth at the present love, and choose, and cleave unto? If it bee any thing that is sinful, thou then preferrest sin before Christ; if it bee any thing that is worldly, thou then preferrest the World before Christ. This of the world I now love, but I cannot finde in my heart yet to love Christ: this of the World I will now follow and pursue, but I cannot yet finde in my heart to hearken unto Christ, yet to embrace the offers of Christ, yet to close with Christ: I am a foolish Sinner, who can see a more present good,
in the creature than in Christ, enough in them to draw mee, not yet enough in Christ to persuade and allure me.

Fourthly, The great Paradise of our delight: O Christian! What is joy to thee? It earth do make thee cheerful, and heaven findes thee dull: if the hopes of the World can make thee joyful, and the news from Christ do leave thee sad: if a little of the world comes, it is a day with thee, and though the great things of salvation bee offered, it is still night with thee, if forty years service to the world bee no burden, and yet one hours communion with Christ bee thy bondage: Let Christ offer, seek, promise, assure, pardon, life, grace, glory; yet these have no taste, no relish, they please thee not, they cheer thee not, they comfort thee not, they revive thee not: but let the honour of a little, of a very little of the world shine unto thee, thou art made, thou revivest, thou art abundantly delighted: who sees not, that Christ is nothing to thee, and the poor things of the world are all and all unto thy heart?

Fifthly, The busy trade which we drive: There are two markets at which men do trade, one is the hopes of Christ, the other is the hopes of the world, and would you know which of these any man doth most esteem, and trades most at, then observe the labour, and the diligence, and the strivings, and the watchings, and the wrestlings, and the colt, and the pains of men: what you labour and contend for most, that is the thing which you esteem most, and most of all desire to enjoy. Now I beseech you, what pains hath it cost you, to get Christ, and the good things which Christ hath offered unto you? you rise early, and sit up late, you break your sleep, you waste your strength, you deny your selves, you compass the world, you go to and fro, you travel, you weary your selves out, you lay hold on every opportunity, you take away time from your meat, from your rest, from God, from your souls; and what is this for? why, only to get in some portion of the world, in the pleasures.
fures of it, and in the profits of it, never at rest, day, nor night. But do you thus to get Christ, do you thus to get mercy, and salvation for your souls? Have you leisure for these? Have you time to spare, for these? O! who seeks the bread of life, as he seeks the bread for this life? who works out his own salvation with fear and trembling? who gives all diligence to make his calling and election sure? who can say with Paul, I labour, I strive, I am ready, I press forward, if by any means I may apprehend, as I am apprehended. It by any means I may attain? No, no. any time is too much, any pains is enough, no pains seems sufficient unto us, to get Christ, and the saving good which Christ doth offer.

6. The greatest burden: The man wants Christ, and the man wants the world; the man wants pardon for his sins, and the man wants comforts for his body; the man wants grace, and the man wants riches; the man wants safety, and the man wants salvation; which of these is thy heaviest burden, which doth press thee most, and sink thee most, and distress thee most? The want of Christ is a light burden, thou canst easily bear it; the want of mercy is a light burden; thou canst well enough stand under it; the want of grace, and hopes of glory is a small burden, thou dost not so much as groan and sigh under it; But when it comes to a worldly want, thy soul is troubled, thy heart is distressed, thy spirit is cracked: I shall perish, I cannot live, the tears do trill, the groans are raised, the sighs are doubled, the complaints are multiplied. O foolish Sinner! canst thou not yet discern thy fleightings, and undervaluings of Christ, nor yet thy overvaluings and pre-estimations of the world?

7. The very cordial, and sufficing portion: I have enough, said Esau: Soul, take these: cake, that last goods laid up for many years, said the fool in the Gospel, whose portion is in this life, said David of them: If the world bee the store-house, to make up all your wants, if the world bee the Physician, to heal up all your diseases. Had you that, you
you had enough; had you that, you had your all; had you that, you had your happiness; assuredly, neither Christ, nor the offerers of Christ, are precious to you; you are the men who fleight them, and are spending your money for that which is not bread, and your labour for that which satisfies not.

**S E C T. VI.**

**Deo Sinners, when Christis offering to them all saving good, neglect that good, and laboriously strive for that which can do them no good? then let every one of us, who is guilty of this foolishness, be ashamed, and humbled for our folly.**

1. We should be ashamed, and humbled for this notorious folly, in preferring these poor vain earthly things, before the great and glorious things offered unto us by Christ: there are four causes or reasons, why we should be ashamed of it, and humbled for it.

1. It is an extreme lowness and shallowness of spirit in us: It shows that our judgements and hearts are very weak, and vain, that we have no understanding at all, that we are childish, when the meanest objects are so taking and prevailing with us, and sufficient to us: The heart is certainly mean, and vain, and poor, which will be made up with a mean, and empty, and poor estate in earthly possessions: there is no greatness, nor generousness of spirit to scrape the kennels, to digge the dung-hills, to feed on the husks, to bee contented with the mets of pottage.

2. It is a sordid swinishness of heart, not only a lowness, but a baseness of heart, to undervalue the pearls, and to lye down in the mire, to drink at the trough, when one may drink at the fountain, to regard a pretent life, and not an eternal.

3. It is an ignominious reproachfulness; that man is unworthy the name of a Christian, who loves any thing more
more than Christ, or preferres any thing before Christ:
for a man to call himself a Christian, and yet to sleight
the glorious Christ: to own the name of Christian be-
fore all names, and yet to exalt all other things before
Christ: to profess such an esteem of Christ, and such an
heart to Christ, and yet to preferre every base lust, and e-
very vain lust before Christ, how unworthy is this of any
Christian!

4 It is a surpaSSing indignity unto Christ: to set him
below the footstool! when Judas valued the thirty pieces
of silver before Christ, this was an high indignity offered
to Christ: when the Jews preferred Barrabas before Christ,
this was a contemptuous indignity offered to Christ:
when the Israelites set up the golden Calf, these are thy
Gods which brought thee out of the land of Egypt; O what
a provoking indignity was herein offered unto God! So
when you set up the vain things of the world before
Christ, and the offers of Christ: these are worth your
cares, and affections, and pains, but Christ is not, and
the things which Christ offers are not: the love of God,
the mercies of God, the blood of Christ, the righteous-
ness of Christ, seem nothing to you; but vain pleasures,
and vain honours, and vain riches of earth; these are all
in all with you: O this is a gross indignity offered to
Christ: Is there more in these, than in Christ?

2 Strive to bee more wise; minde the world less, and
minde the offers of Christ more: when Christ makes
saving and gracious offers unto you, bee at leisure to
consider of them, and to accept of them; and do not for
the vain things of the world for sake your mercies.

There are six Arguments which I would make use of
to perswade you to imbrace this counsel.

1 Christ offers you the best things, better things than
the world can afford you.

2 Christ offers unto you the things that are best for
you.

3 You may have these earthly things upon better
terms, if you could clofe with the things which Christ
dothe offer.
Chap. 7. Vain things, to forsake our own mercies.

4 Christ alone is a portion, infinitely better than all the world alone.
5 You will lose Christ, and all these things of the world too, by neglecting of Christ, and preferring before him these things of the world.
6 You cannot drive both these trades together.

The things which Christ offers unto you are the best things: Farre better than the things which the world can afford unto you: There are but six things which are considerable in the world, 1. The riches of the world.
2 The pleasures of the world. 3. The honours of the world. 4. The friendship of the world. 5. The peace of the world. 6 The power of the world: These may bee found in the world; and it is a very rare thing for any one man at any time, or long, to finde all these, or any one of them: but suppose one might all his life enjoy all these, they are not comparable unto those which may be found in Christ, and enjoined from Christ.

1 The riches by and from Christ are infinitely surpassing the riches of the world: The Apostle faith, that the reproach of Christ is greater riches than the treasures of Egypt, Heb. 11. 26. If the reproaches and losses which befall you for Christ bee riches, and bee greater riches, than treasures, than the treasures in Egypt, how far more exceeding, then are the riches of Christ, the unsearchable riches, Ephes. 3. 8. all the treasures of wisdom and knowledge hid in Christ, Col. 2. 3. you read in Scripture of being rich toward God, Luk. 12. 21. and of being rich in faith, James 2. 5. and of the riches of full assurance, Col, 2. 2. and of riches of grace, Ephes. 1. 7. and of exceeding riches of grace, Ephes. 2. 7. and of riches of glory, Phil, 4. 19. and of rich mercy and love, &c. The riches which you may have by Christ, are such as all the world is not of sufficient price to buy the least of them. Our Saviour speaking of the Lillies of the field, faith, that even Solomon in all his glory was not arrayed like one of them, Mar 6. 28, 29. If all the glorious raiment of Solomon fell short of that natural glory in a Lilly, how much more short is hee,
The pleasures by Christ, are better than the pleasures of the world.

Lib. confel. ca. 21.

The honours by Christ, are better than the honours of the world.

The friendship got by Christ, is better than the friendship of the world.

hee, who is rich only in the world, of him who is rich in Christ and grace? The riches of Christ are stiled, the one pearl of great price, the one thing necessary, treasures in Heaven, durable riches, and surpassing all the silver and gold, and rubies, and precious stones.

2. The pleasures by Christ are farre better than all the pleasures of the world: there is more sweetness in a drop of the fountain, than in all the waters of the Sea: The whole world cannot let in to your souls such a delight, such a joy, such a taste, such a content, such a sweet satisfaction as Jesus Christ can; Hee gives gaudium vincens, omne gaudium; all the stars cannot make day, but the light of the Sun can; ipsa est beatas vita gaudere desce & proper te domine, ipsa est, & non ultera, said Augustine; This O Lord is the blessed life to rejoice in thee, and for thee! this indeed is the blessed life, and none but this: one daies communion with Christ, one hours enjoyment of him, one minutes apprehension of God reconciled to us in Christ, breeds joy unspeakable, and glorious, is a paradise, is a very Heaven upon earth.

3. The honours by Christ are also infinitely better and higher than all the honours of the world: What are the opinions, estimations, respect, commendations, praises of men, unto the praise and commendations of God? The world cannot raise you so as Christ can raise you. By Christ you come to bee the sons and daughters of God, and heirs, and heirs of the Kingdome of God, a Crown, a Crown of life is laid up for you: no such honours can the world afford you, your natures, your names, your relations, your services, your possessions, your hopes are honourable, you are vessels of glory, the Father will honour you, Joh. 12.

26. The son will honour you, hee will bee admired in them that believe, and glorified in his Saints, 2 Thes. 1. 10. the Spirit of glory doth rest upon you, 1 Per. 4. 14.

4. The friendship which you get by Christ, is infinitely better than all the friendship of the world. Which is better, the love of God, or the love of men? the kindness of man, or the loving kindness of God? the courte of man, or the
the goodness of God; the bounties of man, or the gifts of God; to be visited by man, or to be visited with the salvation of God; to enjoy the presence of man, or the gracious presence of God; for man to pity you, or for God to be merciful to you; for man to cleave unto you, or for God to be faithful unto you; to converse with man, or to have communion with God; for man to take delight in you, or for God to take pleasure in you; for man to smile on you, and welcome you, or for God to rejoice over you, and to bee ready to do you good, to look on you with favour, and to say, my love doth rest on you, you are mine, and I will bless you.

5 The peace which is to bee had from Christ, is infinitely better than the peace from the world, Joh. 14. 27. peace I leave with you, my peace I give unto you, not as the world giveth: Here is Christs peace, and here is the worlds peace, and here Christs gives peace, and here the world gives peace: but Christs peace is another kind of peace, than the worlds peace, and Christs giving of his peace is another kind of giving, than the worlds giving of peace. The worlds peace is a peace with men, Christs peace is a peace with God: the worlds peace is a peace to wicked men, Christs peace is a peace only to godly men: the worlds peace is only to the outward state, Christs peace is to the conscience: the worlds peace may bee broken by the troubles of the world, Christs peace will hold out under all troubles. Now judge which of these is the better peace.

6. The power which is to bee had in and by Christ, far exceeds all the power and greatness in the world.

There is a sixfold power which every beleeuer hath, and which the world cannot give.

1. A power with God, As a Prince hast thou power with God, and hast prevailed, Gen. 32. 28.

2. A power over sin; sin shall not have dominion over you, for you are under grace, Rom. 6. 14.

3. A power over the world, whatsoever is born of God overcommeth the world; and this is the victory that overcometh.
commeth the word, even our faith, 1 John. 5. 4.

4 A power over Satan: God shall bruise Satan under your feet, Rev. 16. 20.

5 A power to walk in all well pleasing before God: a power to do his will, and to delight to do his will.

6 A power to suffer for Christ, not to love our life to the death for him, Phil. 1. 29. Rev. 12. 11. Thus you see, that the things which Christ doth offer, are the best things: whatsoever the world hath, Christ hath them, in a more excellent measure and worth than the world hath: why then should we neglect the offers of Christ, and runne from his door, and be begging of the world, when wee may speed better with Christ?

Secondly, As the things which Christ doth offer, are better than those which the world doth offer, so they are better for us: they are the best things in themselves, and they are the best things for us: Those things are best for us, that are best for our souls, do you not think so? surely so you should judge and beleive: now the good things which Christ offers unto us, they and they onely respect the good of our souls, they are the onely things.

First, For the life of our souls: Hee that hath the son, hath life, and hee that hath not the son, hath not life, 1 Jo. 5. 12. your souls never live, are never alive, until they have union with Christ: O! what is this? this my son (this my soul) was dead and is alive: Christ is our life, close with him, and you close with life: hearken unto me, and your souls shall live.

Secondly, For the safety of our souls: your souls (for all the world) are under wrath, and curse, and fear, and condemnation: Onely Christ is your souls safety, the Ark, the Tower, the Rock, the Covering, the hiding-place: There is no condemnation to them that are in Christ Jesus, Rom. 8. 1. Hee was made a curse for us, Gal. 3. 13. hee delivered us from wrath, 1 Thes. 1. 10. he that beleives shall not perish, Joh. 3. 15.

Thirdly, For the hope of our souls: A Christlesse man
is a hopelesse man (without Christ, having no hope, Eph. 2.12. If wee had hope only in this life (I add, or only in the things of this life) wee were of all men the most miserable, 1 Cor. 15.19. Christ in you, the hope of glory, Col. 3.27. your souls cannot have any hope of mercy or heaven, but in and from Christ.

Fourthly, For the confidence of our souls: your souls have nothing at all to trust unto but Jesus Christ, and his righteousness. Tolle calum, & nullus eum. Tolle Christum, take away Christ, and you are for ever lost and undone. There is no other name, there is no other foundation.

Fifthly, For the relief of our souls: All the World cannot afford you one soul-relief: none but Christ gives raiment to a soul, and gold to a soul, and deliverance to a soul, and help and comfort to a soul: the graces of Christ, the righteousness of Christ, the love of God in Christ, the mercies promised by Christ, the peace made by Christ, these all, these only are bread, are help, are relief, are comfort to a soul.

Sixthly, For the salvation of our souls: None can save your souls in a way of merit, but Christ, and nothing can save you in a way of means, but that only which Christ offers to you: All the things which Christ offers unto you, do thus altogether concern your souls, and all that the world is, or can afford, are nothing at all to your souls, they may hinder your souls, and pierce your souls, and wound your souls, and vex, and distract, and loose, and damn your souls, but quicken, help, and secure your souls, compose, help, save your souls, they cannot.

Thirdly, You might have these worldly things upon better terms, did your hearts close with all the saving good which Christ offers to you: Christ never comes empty-handed. Prov. 3.16. Length of dayes is in her right hand, and in her left hand riches and honour: A people usually grow poor and base who sleight the Gospel, and Christ and the Gospel is seldom entertained without many blessings, as Obed-Edoms house was blessed for the Arks sake.
Rom. 8. 32. Hee that spared not his own son, but deliv-
ered him up for us all, how shall hee not with him also freely
give us all things, 1 Cor. 3. 21. All things are yours, whether
Paul, or Apollo, or Cephas, or the world, or life, or
death, or things present, or things to come, all are yours,
you are Christs. Mat. 6. 33. but seek ye first the king-
dom of God and his righteousness, and all these things shall
bee added unto you, you may have these worldly things.

First, More certainly. Now you have them in the
promises, I will never leave you; Heb. 13. 5. No good thing
will bee withheld, Psal. 84. 11. Bread shall bee given him,
his waters shall bee sure, Esa. 33. 16.

Secondly, More easily, without vexing and moiling,
and drudging, Ask, and you shall have, Mat. 7. 7. Bee care-
ful for nothing, but in every thing by prayer and supplicati-
on, with thanksgiving, let your requests bee made known to
God, Phil. 4. 6. If yee then being evil know how to give
good things to your children, how much more shall your father
which is in heaven give good things to them that ask him,
Mat. 7. 11.

Thirdly, More comfortably, with a blessing, and a
blessed enjoyment of them, as fruits of love, as
mercies, as helps and furtherances to you, as sanctified
unto you, Joel 2. 26. ye shall eat in plenty and bee satisfied,
and praise the name of the Lord your God,

Fourthly, More safely: So that you shall not wrong
your soules, nor your consciences, nor your God, nor your
Christ, either in the getting, or in the using of them.
ISAIAH 55. 2.

Wherefore do you spend mony, for that which is not bread, and your labour for that which satisfies not? &c.

CHAP. VIII.

Have one proposition more to speak unto from these words, and then I shall passe on to what follows, and it shall respect the inutility of the sinners course and practice.

Doct. 3. That all the costs which men lay out, and all the pains which men do take, even for salvation, from any thing besides Christ, or in any other way than Christ's way, they are utterly fruitlesse, vain, and lost; they are mony spent for that which is not bread, and labour employed, for that which satisfies not.

There are two branches of this assertion.

First, deal in, trade for, labour after any thing whatsoever to save you, besides Christ; it is labour lost, it will do you no good, it is not bread, it will not satisfy.

Secondly, Set up any other way, then what Christ hath set up to bring you to salvation, and bee never so diligent in that way, this likewise is fruitlesse and lost labour, nothing will come of it, it is not bread, it will not satisfy.
Nothing besides Christ, though it cost us never so much pains, and labour, and great studies, will do us any good, will or can save us; we shall lay of them all, what Christ spake of the world, what shall it profit a man to gain the whole world, and to lose his soul, or as Solomon? what profit had I of all my labour? so all other things are of no profit, no saving advantage to our souls, but Christ, though you toil yourselves for them, though possibly you may get them, though you may repose all your confidence, and hope upon them, yet all this is but to spin the Spiders web, but to sow the wind, and to reap the Whirl-wind; but to feed on husks, but to rest on the broken reed, they cannot help you, nor save you at all.

There are but seven things beside Christ, after which men do labour, with respect unto their salvation, and their labour, (as to that effect) comes to nothing, it is lost labour.

First, Civility of Conversation, so much admired in some Heathen, and I wish it were to bee found more amongst some, who have the name of Christians: yet this is nothing, it is not bread, it will not save: a man may bee a civil man, and yet a wicked man, and a Christ-lesse, and an unbelieving man.

Secondly, Equity of dealing, Just, and square, and fair, no way injurious or fraudulent, give every man his due and right: this is good, but yet it is not bread, you cannot live upon this: if you set up this to save you; it will deceive you, life and salvation are not in it, it is too low, too short.

Thirdly, External profession, to receive the open badge, and wear the publick livery of the Christian religion: to bee baptized and come to church: yet as the Apostle spake of Circumcision, Circumcision is nothing: so say I of external profession, it is nothing; The foolish Virgins Lamps,
Lamps were nothing: the estate is not altered by it, your salvation doth not lye in it.

Fourthly, Superstitious strictness: Say over ten thousand Pater Noster's, and as many Ave Mary's, fulfill all the penances, trot a thousand miles in Pilgrimage, kiss all the reliques, adore all the Crucifixes and images, bow, till our knees fail you, to the Altar, and toward the East: dream of merit, and satisfaction in all these: it is but a dream, they are nothing, they are not bread: all this is but labor lost: who required these things at your hands, Esa. 1, 12. In vain do they worship mee, teaching for doctrines the commandements of men, Mat. 15. 9.

Fifthly, Supernatural parts and endowments of knowledge and utterance, these are not bread, these are nothing: Though I speak with the tongues of men and Angels: though I have the gift of Prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity (I may enlarge it, and have not Christ) I am nothing, it profiteth me nothing, 1 Cor. 13. 1, 2, 3.

Sixthly, Ceremonial Observations, in which the Jews did so much rest (and did so much observe, and will not yet give over) the Apostle speaking of that Law which contained them, faith, that it was weak and unprofitable, and could make nothing perfect, but the bringing in of a better hope did, viz. Christ, by the which we draw nigh to God, Heb. 7. 18, 19.

Seventhly, Religious performances: perform all the good works which the moral Law requires, and set them up for foundation of life, though you bee never so diligent, and painful, and careful in them, yet they are not bread, they cannot bee life unto you, they cannot save you, not by works of righteousness which we have done, but according to mercy bee saved us, Tit. 3. 5.

Now this point, that all labours after any thing but Christ as a cause of salvation, is labour lost, is fruitless, is vain, I shall endeavour to clear unto you, 1 From Scriptures. 2 By Arguments.
By Scripture.

John 10. 9. I am the door, by mee if any man enter, bee shall bee saved: Ostium fidei, that is the Gospel: Ostium celli, that is Christ onely, Ioh. 14. 6. Jesus faith unto him, I am the way, the truth, and the life, no man commeth to the father but by mee, Act. 4. 12. neither is there salvation in any other, for there is no other name under heaven given amongst men, whereby wee must bee saved: Salvation is not in any other : and no other name under heaven given among men, whereby wee must bee saved,

1 Cor. 3. 11. Other foundation can no man lay (which will hold, which will avail) then that is laid, which is Jesus Christ, Phil. 3. 8. Yea doubtlesse, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: Wee rejoice in Christ Jesus, and have no confidence in the fleshe. q. d. Blessed bee God, wee have Jesus Christ to trust to, for wee have none else, and nothing else. Gal. 6. 14. God forbid, that I shoulde glory in any thing, save in the Cros of our Lord Jesus Christ, v. 15. neither Circumcision availeth any thing, nor uncircumcision, but a new creature in Christ Jesus.

By Arguments

2 By Arguments, partly respecting Christ, partly other things, partly our selves, and our condition.

Respecting Christ.

First, If Christ onely was designd to save sinners, and if Christ onely undertook that work, and if Christ onely was qualifid for that work, and if Christ onely performed that work, and if his performance was sufficient and effectual, then it is a vain and fruitlesse labour to expect any salvation from any beside Christ: but Jesus Christ, and he only,

He was design.-ed to save sinners.

First, Was designd to save sinners: him hath God the father sealed, John, 6. 27. bee laid salvation on one that was mighty: bee laid on him the iniquities of us all, Esa. 53. him hath God set forth to bee a propitation, Rom. 3. 25. who hath saved us according to his own purpose and grace, which was given us in Christ Jesus before the world began,

He did undertake the saving work.

2 Tim. 1. 9. Secondly, Did undertake the saving work: Loe I come, (in the volume of thy Book it is written of me) to do thy will O God, Heb. 10. 7.

Thirdly,
Thirdly, was qualified for that work: Hee only was Immanuel, God with us, Mat. 1. 23. Him the father sanctified, John. 10. 36. Hee was God manifest in the flesh, justified in the spirit, 1 Tim. 3. 16. Him the Lord anointed, 1 Sam. 6. 1. with the holy Ghost, and with power, Acts. 10. 38. The spirit was given unto him not by measure, John. 3. 34. such an high Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens, Heb. 8. 26.

Fourthly, Did perform and accomplish the work: Hee humbled himself, and became obedient unto death, even the death of the cross, Phil. 2. 8. (hee yeilded active and passive obedience, hee did tread the winepress alone, 1 Sam. 6. 3. Hee was made sin for us, 2 Cor. 5. 21. Hee was made a curse for us, Gal. 3. 13. Hee himself bore our sin in his own body on the tree,) 1 Pet. 2. 24. I have glorified thee O father, I have finished the work which thou gavest mee to do, John 17. 4.

Fifthly, That performance was sufficient and effectual: it was a ransome, 1 Tim. 2. 6. it was a redemption, Eph. 1. 7. it was a price, 1 Cor. 8. 20. it was a purchase, Eph. 1. 14. it made peace; If when wee were enemies, we were reconciled unto God by the death of his Son, much more being reconciled wee shall be saved by his life, Rom. 5. 10. Hee is able to save them unto the uttermost, that come to God by him, Heb. 7. 25. in whom we have redemption Eph. 1. 9.

Secondly, If all other things besides Christ have no power, either natural or of institution to save sinners, if they relying on them for salvation, hinders and looses salvation, certainly then the labour is fruitlesse to busy our selves about them, to get salvation and help by them: but all other things besides Christ,

First, Have no power to save, they have no natural power for that work: I will not speak of worldly things, which are mere impertinencies to this, but of supposed spiritual works: there is not such sufficiency of worth in them, that they can make any satisfaction to God, or answer for.
for any one sin, or redeem any one soul: there is more in the nature of every man's sinful guilt, than there is in the nature of any man's best inherent righteousness: our best works need Christ and mercy, and besides that, there is no proportion twixt the righteous works of man, and the infinite justice of God. They have no power of institution: God never did ordain, nor agree and consent with a sinner, never did make such a bargain or composition with him, that hee should bee saved by any of his own works, but contrarily, only by the righteousness of Christ: Hee never did set up life in any for a sinner, but in Christ: Indeed before the fall, life was setled upon man's works, but since the fall, life for a sinner is to be found only in Christ.

2. The relying on any thing but Christ, doth lose salvation: As Christ in another case: Hee that will save his life, shall lose it; so he that will thus save his own soul, shall lose it: As many as are of the works of the Law, are under a curse, Gal. 3. 10. Christ is become of none effect unto you, whatsoever you are justifie by the Law, you are fallen from Grace, Gal. 5. 4. The Pharisee relied on his own righteousness, but hee lost justification by it: The Jews, who followed after the Law of righteousness, attained not to the law of righteousness, because they sought it by works, Rom. 9. 31. 32.

3. If the condition of every Sinner bee such, that none but Christ can bee salvation unto him, then it is but labour lost to busy our selves, and to trade with any but Christ; But such is the condition of every sinner, &c. Ergo, Every sinner is in a state of death.

1 Of Death, of spiritual death, dead in sins, Ephes. 2. 1. and Christ only giveth life to the world, Joh. 6. 33, and it was his flesh which was given for the life of the world; I am the living bread, that came down from Heaven; if any man eat of this bread, be shall live for ever, ver. 51. When Christ who is our life, &c. Col. 3. 4. Hee that hath the Son, hath life, and hee that hath not the Son, hath not life, 1 Joh. 5. 12.

2 Of
2. Of Guilt, they are all under sin, Rom. 3. 9. All the world is become guilty before God, Rom. 3. 19. Hee was made sin for us, that wee might bee made the righteousness of God in him, 2 Cor. 5. And faith the Apostle, Rom. 3. 20. by the deeds of the Law shall no flesh be justified in his sight; no righteousness, and no redemption but that of Christs will or can serve for that, verse 21, 22, 24, 25.

3. Of Enmity; you that were enemies, Col. 1. 20. and who, or what can reconcile God and sinners, make peace and friendship but Jesus Christ; wee were reconciled by the death of his Son, Rom. 5. 10. by him wee have received the atonement, vers. 11. you that were sometimes alienated, and enemies, haft be reconciled by the body of his flesh through death, Col. 1. 21, 22.

4. Of misery and want: thou art wretched, and miserable, and poor, and blinde, and naked, Rev. 3. 17. As for thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water, to supple thee, thou wast not salted at all, nor swaddled at all: none eye pittied thee, to do any of these unto thee, to have compassion on thee; but thou wast cast out into the open field, to the loathing of thy person; &c. Isa. 16. 4, 5, &c. The Sinner is a poor, wretched, needy, miserable thing: hee is nothing, hath nothing, can do nothing, wants all that may save, and help a soul; and who can help this dead sinner to life, but Christ, this guilty sinner, to mercy, but Christ, this ungodly sinner, to righteousness, but Christ, this blinde, lame, wounded, loathed sinner, to grace, to sight, to health, to favour but Christ? His miseries are all of them soul miseries, and his wants are all of them spiritual wants; and all soul-helps, and all spiritual-recoveries, and supplies are to bee found in Christ alone, in a Saviour alone, who is made unto us of God wisdom, righteousness, sanctification, and redemption.

5. In a state of impotency; without strength, Rom. 5. 6. not sufficient of himself to think a good thought, 2 Cor. 3. 5. without mee thee can do nothing, Joh. 15. 5. what haft thou that
that they did not receive. 1 Cor. 4. 7. And thus you see the first branch of the assertion in some measure cleared unto you, that all the labour which is spent on any besides Christ for salvation, or saving good, is but fruitless and lost labour.

SCET. II.

2 Now proceed to clear the second branch: That to labour in any other way for salvation, than that which Christ propounds, is also a fruitless and vain labour. The way which Christ propounded in the former verse, for the helping and saving of poor sinners, was to come to himself, to buy of him, to believe on him, and to receive all without money, and without price. Buying of Christ upon Christ's gracious terms, this is Christ's way: Now to set up any other way than this, for to get any saving good for our souls, and to be industrious in any other way, is labour lost, it will bring in nothing at all.

There are six Arguments which to mee seem to demonstrate this truth.

1 God hath reversed all other ways for salvation, and saving good.

2 God hath set up the way of Christ as the only way.

3 This way of Christ is an unchangeable and an everlasting way.

4 Any other way would be extremely injurious to Christ.

5 This way of Christ's for the obtaining of salvation, is the best in all respects.

6 This way of Christ is sure and effectual, and so is no other way.

1 God hath reversed all other ways for the obtaining of salvation: Hee hath pulled down, and cancelled the way of works, as a Covenant of life, it is done away, 2 Cor. 3. 11. God took it out of the way, Col. 2. 14. By the deeds of the Law shall no flesh be justified in his sight, Rom. 3. 20. No
Chap. 8. All other ways for Salvation are fruitless. 369

man is justified by the Law in the sight of God, Gal. 3. 11.

2. God hath set up the way of Christ, as the only way,
Ae. 16. 31. Mark. 16. 16. Rom. 3. 28. Wee conclude
that a man is justified by faith, without the deeds of the Law,
Gal. 2. 16. knowing that a man is not justified by the works
of the Law, but by the Faith of Jesus Christ, Gal. 3. 8. The
Scripture foreseeing that God would justify the Heathen
through Faith, preached the Gospel to Abraham, Act. 13.
39. By him, all that believe are justified from all things,
from which yee could not bee justified by the Law of Moises,
Ephes. 2. 8. 9. by grace are yee saved through faith; not of
works, lest any man boast. Certainly it is to no purpose
to labour for salvation in any other way, than that which
God hath set up.

3 This way of Christ, viz. By beleeving and receiving
upon gracious termes, it is an everlasting, and an unchange-
able way, Isa. 55. 3. yee read often, that the Covenant of
grace, the new Covenant, is stiled an everlasting Covenant,
which stands, and abides, and is establifhed, and alters
not, and so of the Gospel, that it is the everlasting Gospel,
Rev. 14. 6. The new Covenant is everlasting, in respect
of the parties, in respect of mercies, in respect of graces, in
respect of the foundation, and in respect of the way, or con-
dition of enjoyment, freely by Faith, beleive and live; and so
the Gospel is everlasting, for the truth of it, and for the
goodness of it, and for salvation only by Christ, and for the
way of union and communion with Christ, which is only by
Faith, this never alters. This way was in Adams time,
presently upon the fall, and in Abrahams time, hee be-
leeved, and hee was justified by Faith, and so in all ages;
and so shall it bee to the worlds end: Ergo all the labour
is lost, in going any other way.

4 Any other way would bee extremely injurious to God,
and to Christ: That God should in his infinite wisdome,
pitch upon this way of saving Sinners, that hee should
give his Son Jesus Christ for that end; that Christ should
indure so much, and make his Soule an offering for Sin,
and treat with Sinners, having full authority to give life
unto
unto them, and insist upon nothing but believing, for the free and full enjoyment of himself, and all saving good by him, and if after all this a Sinner might finde our another way of his own for the enjoyment of life! this would bee such a strue to the wisdom of God, to the contract twixt him and Christ, to all Christs undertakings, doings, sufferings, treaties, proposals, commands, articles, promises, all would bee made void and useless, (If righteousness were by the Law, then Christ is dead in vain, Gal. 2. 21. If they which are of the Law bee heirs, Faith is made void, and the promise made of none effect, Rom. 4. 14.) But this shall never bee, man shall never bee wiser than God, nor ever bee able to finde a better way to life, than God hath found, nor to mend the terms and articles of Christ.

This way is sure and certain, and so is no other way:

6 This way of Christ is sure and effectual, and so is none other way: You may bee sure in Christs way, there you have the promises; hee that believeth shall not perish, but have everlasting life, Joh. 3. 15. Mark. 16. 6. We are of them that believe, to the saving of the soul, Heb. 10. 39. Hee that believeth on the Son, hath life, Joh. 3. 36. receiving the end of your Faith, the salvation of your souls, 1. Pet. 1. 9. you may safely and confidently venture your souls on Christ by Faith, and all the good which your souls do need: Christ will not fail the believer, but can you venture so on your own works, can they intitle you so as Faith in Christ, can they prevail for you so as Christ? Lord! here are so many good works done by mee, now, give mee mercy for my sins, and now justify mee, and save mee for their sakes; not for Christs sake, but for their sakes; not out of grace, but out of justice; not for what Christ hath done, but for what I have done: can your consciences settle here? have you any command from God here to rest? have you any promise of life, to encourage you to fix your hopes and confidences on any thing but Christ alone by Faith?
Chap. 8 Ministers should be much in Preaching Christ: 371

S E C T. III.

Is it but labour lost to set up any thing but Christ, and to set upon any other way, than believing, for the enjoyment of life? Hence a double caution.

1. To Ministers, therefore, to be much in preaching of Christ: As our labour is but lost in minding and toiling for any thing but Christ, so your labours in preaching will come to little, perhaps to nothing, if it be not Christ, or something in reference to Christ, on which you so laboriously insist in preaching; My Kingdom, said Christ, is not of this world, Joh. 18. 36. So your business is not the business of this world; Go then, and preach the Kingdom of God, Luk. 9. 60. in Luk. 12. 13. one came to Christ, and said unto him, Master, speak to my brother, that he divide the inheritance with me: what doth Christ answer him? see vers. 14. Man! who made me judge, or a divider over you? I determine, said Paul, not to know anything among you, save Jesus Christ, and him crucified, 1 Cor. 2. 3. and we preach not ourselves, but Christ Jesus, the Lord, and ourselves, your servants for Jesus sake, 2 Cor. 4. 5. and again, my little Children, of whom I travell in birth, till Christ be formed in you, Gal. 4. 19. You see his pains, his labours, his travel in birth, all for Christ, and to bring to Christ. The preaching of Christ,

1. Is your proper work; therefore are you called the Ministers of Christ, the Ministers of the Gospel, the Ministers of the new Testament, 2 Cor. 3. 6. That is your commission, Go into all the world, and preach the Gospel to every creature, Mark. 16. 15.

2. Is a sufficient and full work: who is sufficient for these things? 2 Cor. 2. 16. It is work enough to know Christ, and to make Christ known, to bring men in to Christ, and to build them up in Christ.

3. Is an honourable work; you are Embassadors for Christ, 2 Cor. 5. 20. ye are the friends of the Bridegroom, Joh. 3. 29. ye are the trustees of Christ, entrusted with the opening

A double caution
To Ministers to be much in preaching Christ.

The preaching of Christ is Their proper work.

A sufficient and full work.

An honourable work.
pening of the mysteries of Christ.

4 It is an excellent work: No work like this, to bee spending our selves for Christ, and to bee winning of souls to Christ; this is the work which Christ himself did, which now honours Christ, and which God will blefe, so that you shall see of the travel of your souls.

5 It will bee a comfort to you, when you come to dye: That expression of Luther at his death was very precious: O Christ! thee have I known, thee have I loved, thee have I taught, thee have I trusted, and now into thy hands do I commend my spirit. Amen.

2 To people, do not sleight the Doctrin of Christ, and bee not so foolishly and phantaftickly carried to hear persons, who preach many fine notions, fables, stories, but little or nothing of Christ: After all your hearings of men, if you hear not of Christ, though you get many witty expressions, though you meet with many curious and nice observations, yet if you meet not with Christ, all your labour is lost, nothing will come to anything but Christ, and the injoyment of Christ. What a necessity is there to look after Christ, and to strive for Faith! Nay, if you should apply yourselves much to those places, where Christ is much preached, yet if you do but only come and hear (you cannot bee persuaded to come and buy, to come and believe) all this is labour lost, it is for that which is not bread, it is for that which satisfies not. It is not the hearing of Christ, but the injoyment of Christ which will prove the bread of life, which will bee saving good unto your souls.

Sect. IV.

Use 2. All costs and charges lost, all studies and labours fruitlesse, which are laid out on any but Christ, or in any way for the injoyment of life, than by coming to Christ? then let us carefully look to our hearts, to our labours, to our waies, labour many of us do, but is it to injoy Christ? and many waies we take (as we think) to injoy.
injoy mercy, and good, and help, and salvation for our souls; but is that way, Christ's way? his way of believing, or is it not our own way of working? When you do see, (O that wee did see more!) the miseries of your souls, and the wants in your souls, the dangers on your souls, the troubles on your souls; what do you do? whither do you run? what course do you take? on whom and what do you rely and rest? there are but two waies, in such a case, which men will fix on: either the way of their own works, or else the way of believing on Christ: now which of these do you finde your hearts fixed upon, and laboring in? you would have mercy, and you would have peace, and you would have Heaven, you would bee saved; but on whom do you rely, and what course do you take for these? is all your labour for Christ? is all your labour for Faith? are you not rather commending your souls to your own works, and laying that foundati- on for your hopes, and comforts, and enjoyments to build upon? Beloved, pardon mee, if I bee very solemn and serious with you in this business: consider I pray you four things which I have to lay.

1. The salvation of your souls is a matter of the greatest concernment; can any thing concern you more? what can bee more (in respect of your souls) than to bee eternally saved, or eternally lost?

2. If you mis-lay your salvation, your souls are lost: If in Law, you go on with a wrong title, your cause will bee lost: so if you go on in the expectation of Heaven, and all this while you build upon a foundation, which will never bear such a weight as that of eternal salvation, your souls are lost: Take a little boat, and lay on it a thousand weight, it surely sinks, and all is lost, it cannot bear such a burden.

3. If you place your salvation on any thing but Christ, it is mis-placed, it is mis-laid, it will never bee salvation to you: you are but in a dream, and when you awake, you will finde your selves empty. Nothing is bread, nothing is salvation, nor will it prove so to you, but Christ.

4. It
It is a most easy and usual thing with sinners to set up their salvation in some other things than Christ, and in some other way than Christ's way. As it is the hardiest thing (one of them) in the world to exalt Christ, and his way, to set him up alone, to renounce all as droffe and dung, to put the Crown of life only on his head, to come to him that wee may live, to believe on him, that wee may bee saved, to bee singularly industrious how to get union with him, to injoy him, and all saving good by him: So on the contrary, it is so usual, so ordinary, so natural, so easy to us, to bee roving after vanities, not only for our bodies, but also for our souls; to chuse to our selves cisterns that will hold no water, to build upon the sands, to set up our selves, and our good meanings, and our own righteousness.

Quest. But will some perhaps reply unto wee, wee do not set up any thing besides Christ, nor do wee set any other way for salvation, but Christ's way: wee look unto Christ alone, and his way alone, for all saving good.

Sol. For answer unto this, I will briefly shew you two things.

1. How it may bee known, that a person doth indeed set up some other things besides Christ for his salvation, and some other way than Christ's way.

2. How it may bee known that a person sets up Christ alone, and his way alone for salvation, and for all saving good.

1. It may appear that a person doth set up some other things besides Christ, and some other saving way for himself, than Christ's way, by six particulars,

1. By his titles and evidences.
2. By his hopes and grounds.
3. By his peace and quietness.
4. By his rest and satisfaction.
5. By his diligence about other things, with the neglect of Christ.
6. By the magnifying of his performances joyned with an incompliance to the offer and way of Christ.

1. By his titles and evidences for mercy and salvation: The man is confident of mercy to pardon all his sins; he is confi...
Chap. 8. other things besides Christ.

fident that God is satisfied and reconciled: he is confident that his person is accepted; and his soul shall be saved. And why are you so confident? What title have you unto these? why! I live civilly and quietly among my neighbours, and I deal justly and squarely with all men, and I keep my Church, and say my prayers; and serve God every day, and am charitable to the poor. But first, is this all your title, and have you indeed no better title or evidence? are these able to satisfy God's justice for your sins? are these sufficient to stay all enmity? to take off the differences twixt God and your souls, to make your peace, to get your acquaintance, to purchase salvation? Ah, poor wretch! thy labour is lost; thou hast all this while been laying out thy money for that which is not Bread. Are these a Christ? are these thy Saviours? thy God's to deliver thee?

2 By his hopes and grounds: Self-hopes, and self-grounds, not Christ-hopes, and Christ-grounds: If the man can finde something in himself, then hee hath hope; and if nothing in himself, then hee hath no hope; when it comes to Christ alone, and to venturing and trusting on Christ alone, hee hath no hope: Doth not this shew, that there is something else set up besides Christ? suppose a person struck with the sight and sense of his sins (though Christ bee hope enough for a Sinner in such a case), yet if Christ and something in Christ bee not his hope, he doth not look at Christ's death, or at Christ's righteousness, as a ground of hope, but if hee either doth, or can do some good work of his own, this gives him hope: if hee can abstain a while from sin, this is hope; if hee can pray and mourn, this is all his hope of mercy. So in the expectation of any good from God; if hee finde enlargements of words or desires, these are all his hopes; and if hee finde straitness and darkness on his spirit, then hee hath no hopes of acceptance, audience, answer. O first! if Christ alone bee not your hopes, though there bee a Christ, yet if all your hopes are raised from your own affections, and from your own performances, doth not this
this show, there is something set up for salvation besides Christ?

3 By his peace and quietness: who is that, and what is that, which stills and appeases those many troubles in your consciences? The man hath sinned, and the man is troubled, and at length the man is quieted, but whence comes that peace and quietness? why, hee could not have any rest till hee prayed, and till hee confessed his sins, and wept for them, and came and heard some good Sermon, and now his heart is more at ease and rest. Beloved, I grant that all these things are to bee done: but if upon, or for the doing of these, you think that you have satisfied Gods justice for your sins, and made him full amends, and therefore are now at peace: assuredly this is to labour for that which is not bread, and for that which satisfies not: this is to set up another peacemaker than Christ, and another way for your ease of conscience, than believing on Christ.

4 By his satisfaction and enough: When a person looks on his condition, as sufficiently good, and on himself as safely happy, or conditionated for happinesse, by reason of that flock in his own hands, and his managing or employing of that flock, this man sets up a salvation out of Christ and another way, than the way of Christ. This hee hath, and this hee doth, All these have I kept from my youth, what lack I yet? what would you have men to bee? what can they do more? what need of any more? private duties, publik performances! no omisions of the one, or of the other: O my soul! mayest thou not now take thine ease? haft not thou goods enough laid up? but as hee said once, when it thundred so dreadfully, and lightened so fearfully, that the people thought the day of judgement was come; O said hee, but where is Christ? I cannot see Christ: So may I say, amongst all these flashes of devotion, and noise of religious performances; O but where is Christ? I see not Christ.

5 By
Fifthly, By his diligence in the way of works, but his negligence in the way of faith: Hee thinks of damnation for disobedience, but not for unbelief: hee will not by any means neglect to hear, to read, to pray, and if any intermission or interruption falls in here, he is troubled: O, but all this while the man lives, without faith, his heart knows not the excellencies of Christ, his heart is not persuaded, is not bowed, is not drawn in to Christ, and the total absence of Christ and of faith troubles him not, nor ever did trouble him. Surely this man intends not the salvation of his soul at all, or lets his salvation upon his works, and not upon Christ, looks for it in the way of doing, not in the way of believing.

Sixthly, By the magnifying of his performances joined all along with an incompliance and unstobjection to Christ; Duties hee comes off unto, and sets a high rate on them, but Christ hee comes not up unto; notwithstanding all his prayers, confessions, hearings, his heart and soul cannot embrace Christ, as Christ and Saviour, nor can he venture on Christ alone, nor dares hee to rest on the free grace and mercy of God, in Christ alone, for mercy, and for his salvation: Why, this is a plain sleighing of Christ, and setting up of our own works.

Secondly, It may appear, that a person sets up Christ alone, and his way alone for his salvation: by four particulars.

1 By fearing himself at his best.
2 Encouraging himself at the worst.
3 By doing all that hee can for Christ, and yet renouncing all for Christ.
4 When all is nothing, unless Christ who is all bee enjoyed: I shall touch onely on the two first.

First, By fearing himself in his best: As Paul who was so careful and exact in his conversation, and performances, and yet hee had no confidence at all in them; hee durst not settle on them, and rest on them, and venture his soul on that bottome. This is not Jerusalem, nor is this Jerusalem said the Travellor: So, here are prayers,
ers, but they are not Christ; and here are tears, but they are not Christ; and here is a righteousness, O but it is not Christ's righteousness: Here are many things, but all these cannot make up a Christ: Yet I need Christ, yet I must have Christ: these are boards but Christ is the ship; these are dishes, but Christ is the meat: these may evidence life, but they are not my life; when a man casts his crown to the ground: and puts the crown on Christ alone: O Lord Christ, my ill works are enough to damn mee, and my good works are not enough to save mee: I fear my worst works, yea, and I fear my best works: O! I must gain thee, or else my best will loose and undo mee.

Secondly, By encouraging himself as his worst: when I look on my present course of godliness, I blesse God, but yet there I dare not trust, and when I look on my forepast course of wickedness, I mourn, but yet there is hope in Christ, yet I dare to look on Christ, to come to Christ, to trust on Christ for mercy and grace: my best performances make not up a worthiness, and my sinful unworthiness makes not up an hinderance.
Chap. IX. Christ's gracious offers renewed.

ISAIAH 55:2.

Hearken diligently unto me and eat yee that which is good, and let your soul delight itself in fatness.

CHAP. IX.

In the former part of the verse yee have seen,

1. The unkindness of sinners, in slighting the offers of Christ.

2. The foolishness and vanity of sinners, in labouring after help and salvation in some other things than Christ, and in some other way than Christ's way. And in this latter part of the verse, you may see the surpassing goodness of Christ, who doth not answer fools according to their folly, nor yet deals with sinners as sinners deal with him: wee slight Christ, but Christ doth not slight us: wee turn from him, yet hee doth not turn from us; wee will not come to him, yet hee oftens comes to us; when wee have tryed the market in other places, and returned empty and ashamed, then, after all this, and notwithstanding all this, doth Christ call the second time, and renewes his offers (you experimentally finde, that your soules can get no good any where but in mee, therefore) hearken diligently unto mee, and eat yee that which is good, and let your soul delight itself in fatness.

In which words you have three things observable in Christ's gracious offers unto sinners: they are first repeated or renewed; Christ doth not alwaies reject them that refuse him: as hee hath goodness to make an offer

Zz 2
of good to the Sinner; so hee hath love enough to make yet another offer, even to the refusing sinner (Come and buy, in the former verse, hearken unto mee in this verse)

Secondly, Earnestly or vehemently pressed (Audiendo audite, in hearkning hearken: O, by all means hearken unto mee, come, believe, accept of my offer.)

Thirdly, Encouraged, singularly encouraged with two Arguments, first, reality of good (and eat you that which is good) secondly, sweetness of good (and let your soul delight it self, &c.) Christ is good, and Christ is delight to the hearkning and believing soul: thirdly, fattenesse of good even to fatiety (let your soul delight it self in fattenesse) which is sweet and satisfying, or sufficient. So that you have here considerable.

First, That the offers of grace are sometimes renewed by Christ, even towards them who have refused the offers of grace.

Secondly, That Jesus Christ is very earnest and importunate with sinners to hearken to him.

Thirdly, That real good, good indeed, delighting good, and satisfying good, will come unto all who do hearken and come to Christ.

SECT. I.

Doct. 1 That Jesus Christ is pleased sometimes to retain his gracious offers, towards them who have refused his gracious offers. Hee doth not presently give over, withdraw, forfake, but waits, that hee may bee gracious, strives to fasten love and mercy on us, throwes out the bait again, revives his suite, calls again; offers again, entreats again; In the former verse come and buy, in this, hearken diligently unto mee, in the next verse. Incline thine ear and come unto mee. This truth I shall endeavour to clear unto you, by scriptures, and by arguments.

By Scriptures. First, By Scriptures, I will mention some places and passages
passages there, Gen. 6. 3. my spirit shall not alwaies strive with man: though his spirit should not alwaies strive, yet it did strive, it did wrestle. Now there are three things in striving or wrestling.

First, There is an indeavour put forth to overcome another.

Secondly, There is an opposition made against that indeavour.

Thirdly, There is a manifold exerting of Strength and power, yet to put down that opposition and resistance, to make another to yeild. This doth Christ with Sinners: hee offers himself and all saving good unto them, and indeavours to perswade them, to overcome them, to bring them in: but sinners many times resist these offers of grace, they will not hearken, nor yeild, and then doth Christ alay them again, and wrestles with them, takes hold of them again, with renewed offers, and entreats to make them willing, and subdue them unto himself. Rev. 3. 20. Behold I stand at the door and knock; Christ's offers are sometimes filed a calling unto Sinners, Prov. 1. 24. and sometimes a crying out unto Sinners, Jer. 7. 37, and here a knocking at the doors of Sinners, and a standing at their doors and knocking: Knocking is usually a repetition of strokes, certainly a standing at the door; and knocking, implies as much, as many times dealing with sinners, a frequent offering, a frequent affaying of them, to hearken to the voice of Christ. Mat. 23. 37. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, even as an hen gathers her chickens under her wings; and ye would not? Here are offers made by Christ unto a very unkind people, and many kind offers: how often, &c. as an hen, &c. frequent in clucking. Luk. 19. 42. If thou hadst known, at least in this thy day, the things that do concern thy peace! mark! here are offers of peace, and such as were divers times made: else what is that? at least in this thy day. Rom. 10. 21.
All the day long have I stretched forth my hands to a gain-saying and disobedient people. The stretching forth of his hands, what was that, but his glorious offers? and a gain-saying and disobedient people, who are they, but a refusing and sleighting people? yet all the day long, &c.

2 By Arguments. It will also appear, that Jesus Christ doth renew his gracious offers, by

1 The continuance of the Gospel (sometimes) a long time unto sinners, who slight and refuse the Gospel. A people sometimes enjoy the Gospel, twenty, or forty, or fifty years together: and the Gospel is Christ's time of treating with them, his time of love, his time to woo and allure Sinners: whenever the Gospel is preached, and as often as that is preached, so long and so often is Christ offering himself unto Sinners, calling, and inviting, and beseeching of them.

2 The long attendance of Christ upon sinners, Cant. 5. 2. open to mee my Sister, my Love, my Dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night, Luk. 13. 7. Behold these three years I come seeking fruit on this fig-tree, and find none, Rev. 3. 20. I stand at the door: And how long doth he stand at the Sinners door, before the deaf Sinner hears, before the drowsy Sinner will rise, before the proud Sinner will open the door?

3 The late efficacy of the Gospel: It is the last hour of the day, it is sometimes almost night, before some Sinners are brought in: they stand idle all the day long; they lose many an hour, many a season, many an offer, have withstood many a motion, and quenched many workings of the Spirit, and yet at last Christ hath overcome them, and persuaded them; new offers have been effectual, when former offers have been fruitless.

4 The fears of broken sinners, and troubled consciences: Amongst their many troubles, which lie heavy upon them, and amongst the many fears which do perplex and distract them; this is one of the greatest, Christ will never look
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look on them, never accept of them, nor may they come to Christ, and place their hope on him, because they have slighted and refused the gracious offers of Christ; nay, the many gracious offers of Christ. O how often did he send and call, and how long did he treat and wait, and still I refused, and still I slighted!

5 The time of Christ's farewell to sinners: He is that good Physician, who comes to his patient, and waits on him from day to day, and useth all remedies, and leaves him not, till hope leaves him: Christ leaves not Sinners, until they grow remediless, and their hearts grow desperate, until they will not be gathered, Mat. 23. 37, until they will not come, Joh. 5. 40, until they reject the corner stone, 1 Pet. 2. 7, until they shut their eyes, and stop their ears, Act. 28. 27, until they put away the word of Christ from them, and judge themselves unworthy of everlasting life, until they despise him, until they grow stubborn, and perverse, and sometimes raging against him and his Gospel.

6 The renewing of his commission, and authorizing of more Embassadors, after he hath called home the former; the Ministers of Christ are the Embassadors of Christ, and they receive a commission from him to preach the Gospel: He calls them, and he sends them, and he calls them back again by death, and sometimes also a people do shamefully intreat them (as Paul complained of them of Philippi, 1 Thes. 2. 2) and despitefully use them (as Christ delivers it in his parable, Mat. 22. 6) yet Jesus Christ calls and sends more Embassadors, and sends other servants with the same commission, with the same Gospel, with the same offers, with the same articles, with the same charge, for the same end, to work on Sinners, to beseech them, to persuade them, to allure, and encourage them, to assure them of all mercy, of all saving good, if yet they will hearken and come in unto him; doth not this variety of commissions plainly prove a multiplicity of Christ's gracious offers?
Sect. II.

The reasons of it.

But why is Christ pleased sometimes to renew his gracious offers towards them, who have slighted and refused his gracious offers?

Sol. There are diverse reasons of it.

1. The love of Christ (amor benevolentia) is great to sinners: To know the love of Christ which passeth knowledge, Eph. 3. 19. To him that loved us, and washed us from our sins in his own blood, Rev. 1. 5. Greater love than this hath no man, that a man lay down his life for his friends; Joh. 15. 13. and yet Christ died for the ungodly, Rom. 5. 6. Now there are four properties in amore benevolentiae.

1. It breeds many thoughts and cares towards others.
2. It breeds many desires, and well-wishes.
3. It puts out many arts and inducements for good.
4. It is not easily weary of doing good, nor withdrawn from doing good. And hence it is, that Christ is pleased often to come to Sinners, and often to call upon Sinners, and often to renew his gracious offers unto them, for hee loves them with a love of benevolence; and this is a truth, that a benevolent love would bee, or is, a beneficial and bountiful love.

2. Jesus Christ is very merciful: hee is called a merciful High Priest, Heb. 2. 17. Now there are four things in mercifulnesse.

1. Exceeding pity and compassion.
2. Exceeding readiness to help and succour.
3. Exceeding tenderness in dealing.
4. Exceeding willingness to pardon and save.

And all these things are in our merciful Christ; hee is full of compassion and bowels (none pitties a Sinner so as Christ) hee is ready to help: Lo I come faithful Christ! hee came to seek that which was lost, hee freely came to Sinners, and freely gave himself for Sinners. Hee is very tender in dealing with Sinners, will not break the bruised reed, nor discourage any from coming to him; and hee
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he is most willing to do them good: if hee were willing to lay down his life for them, surely hee is willing to help and save them; and then no marvel if one of such a merciful nature, bee willing often to renew the offers of mercy.

3 Jesus Christ is of a very patient nature, long-suffering dwells with him. There is a threefold patience; there is patientia in sustinendo, a patience in bearing, and there is patientia in abstinendo, a patience in forbearing, and there is patientia in expectando, a patience in waiting. All these are in Christ: Christ did patiently bear all that God or men laid upon him: Christ did patiently forbear to deal with Sinners, as Sinners dealt with him, being reviled, hee blessed: And Christ doth patiently wait upon Sinners, expecting when they will hearken: patience is not easily moved, nor will patience presently remove; there is a length in patience, and a greatness of desire.

4 It is the office of Christ to bee a Saviour of Sinners, and the end of his work, to save that which was lost, and Christ will not bee wanting unto his own office, not to his own end. Hee had never come into the world, but to save Sinners; hee had not lived, hee had not died else. This was finis operantis, which Christ propounded to himself, and this was finis operis. His doings and sufferings, his preachings, his setting up the Gospel, the great end of all was, and is to bring in poor Sinners, and to save them. Will not every one bee diligent in his office? will not every one bee much in acting towards the great end hee aimes at, bee laborious for that? Now the salvation of Sinners is Christs great end, and the gracious offers of himself is the great means for Christ to attain that end for it is the means to bring in Sinners to himself; and therefore wonder not that hee often renewes these offers, that hee doth not presently give Sinners over: It was his work, it was his own end, hee took his commission, and hee took our condition, upon this consideration, to bee a Saviour of Sinners.

5 There are several reasons for Sinners to come in to Christ: All

Jesu Christ is of a very patient nature.

It is Christs office, and the end of his work to save Sinners.

These are several reasons for Sinners to come in to Christ.
All come not in at the first hour of the day, nor at the sixth hour: some are to come in sooner, and some are to come in later. Why all who live under the Gospel are not brought into Christ, there are reasons for that; and why all of those, whom God will save in a place, are not brought in to Christ at once (but some at one time, and some at another) there are reasons also for this; why God suffers any one (whom he purposes to save) to stand out (at all) against the Gospel, to refuse any one offer of Christ; there are reasons also for this. Hee knows best how to magnifie the work, and the riches of his own grace. But this is certain, that there is a time when Evangelical offers shall bee made effectual to the elect of God, though that time be antecedently unknown to us, and therefore Christ will have his gracious offers often published, and often tendered unto Sinners, because though the time of some bee to come in at the first offer; yet the time of others is to come in upon the renewed and multiplied offers.

Jesus Christ renewes and multiplies his gracious offers unto Sinners, to cut off all fears and discouragements in Sinners, and to settle them in a better perswasion of his real intention and purpose to do them good: You read what God commanded Moses when hee was to go into Egypt, that hee should work many wonders there, amongst the children of Israel: And faith God, Exod. 4. 8. If they will not believe thee, nor hearken to the voice of the first sign, they will believe the voice of the latter sign: I apply it to the business in hand. Sinners are full of unbeliefe when Christ comes amongst them, and offers himself, and full mercy, and all saving good unto them, and all this upon most gracious terms; they can hardly believe that Christ is real and serios in this, that indeed hee will bee, and bestow all this good on them; and therefore is Jesus Christ pleased to renew and repeat all this good to come again, to offer it again, that hee might settle their hearts, and raise them to a confidence on him, that verily hee intends all saving good unto them, if they will come to him. It
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is with us Sinners about Christ and his great offers, as it was with Jacob about Joseph, and his advancement, and his affections to him: His sons come unto him, laying, Joseph is yet alive, and hee is governor over all the land of Egypt, and Jacob's heart fainted, for hee believed them not: but when they told him all the words of Joseph, and when hee saw the Wagons which Joseph had sent to carry him, the spirit of Jacob their Father revived: So when Christ comes first to poor Sinners, and makes most gracious offers unto them (as you have heard) the hearts of Sinners are apt to fear, and to mis-give themselves: O that it might bee thus! but all this mercy and goodness is not intended by Christ unto us: but then when Christ comes again, and stands often at the door and calls, what do you mean that you hearken not unto mee, that you believe mee not, that you come not unto mee for all this saving good? why, I am serious and real in my offers, I mean what I speak, I would fain do you good, and therefore I am come again, and make the same offers again: Now upon this, poor Sinners begin to consider, and to conclude, surely this is a faithful saying, this offer of Christ is a good offer, and worthy of all acceptation, why may not I venture, why should not I hearken, what reason have I to distrust and fear this good Christ, who surely means mee well, and really desires my everlasting good, why else should hee come so often to mee? He can get nothing at all by mee, but I may get all good by him, surely I may, such earnest dealings, such frequent addresses of his grace, assure mee so much, I will come to him.

7 Jesus Christ renewes and multiplies his gracious offers unto Sinners, to justify and clear himself against all the cavils and complaints of Sinners; that every mouth may bee stopped. And truly it is very considerable, what admirable wisdom there appears in the Evangelical way of salvation, or in the way of Christ's dealing with Sinners in the Gospel, so that the refusing Sinner is in every respect left inexcusable. If hee cavils; O but I have never heard of Christ! hee is silenced,
lenced, for the Gospel hath been preached unto him: If hee pretends: O but I never heard of so much good in Christ for Sinners; hee is answered, for the Gospel which hath revealed Christ, hath also revealed all the good in Christ. If he faith, O but this good was never offered unto mee! hee is confuted, for it is said, unto you is the Gospel of this salvation preached. If hee replies, O but upon such hard terms and conditions, that no Sinner could bee capable of all that good which was offered; hee is presently disproved, for Christ hath said, come and buy without mony, and without price. If hee yet complains, O but Christ was in haste, he was too quick for mee, hee gave mee no time to consider, hee would not stay a little; hee made mee one offer only, and because I did not presently accept of it, hee therefore rejected mee, and would never deal with mee more: why, this will bee found false and frivolous: for Christ renewes his gracious offers, he often deals with Sinners, come and buy, and again, hearken unto mee, and yet again, incline your ear, and come unto mee, and your soul shall live: so that Christ by his offers, and by his frequent offers of grace and mercy to Sinners, stands perfectly cleared, and the damnation of Sinners for their refusals of them, is most righteous.

SECT. III.

Use Here are diverse uses to bee made of this point: doth Jesus Christ renew sometimes his gracious offers unto them, who have slighted and refused his gracious offers? hence wee may bee informed.

Then Jesus Christ is not unwilling to do good unto poor Sinners; Is hee unwilling to do Sinners any good, who so often comes to Sinners and intreats them to accept of all saving good? why have wee any unworthy thoughts of Christ, as if he were an hard Master, and as if good will towards men were not to be found in him, and as if it were almost impossible to obtain kindness and bounty from him;
him; or it were hardly drawn from him; I beseech you tell me,

1 Who is first in good, Christ or the Sinner? his thoughts, or our thoughts, his offers, or our desires? is not he offering before we are asking? is not he knocking at the door, before we are opening of the door? is not he finding of us, before we are seeking of him? Surely he is not unwilling to do us good, who prevents us in good, who is offering all good unto us, before we are desiring of any good from him, nay, before we are thinking to desire any good from him.

2 Who is most active in good? Christ, who is willing to give it, or the Sinner, who is unwilling to receive it? hee who opens his hand, or hee who shuts his hand? If Christ be unwilling to bee denied, then questionlesse hee is willing to be received, and if he were not unwilling to be denied by Sinners, whence is it, that his love makes so many addressxes, and overtures, and offers of grace, and mercy to them?

2 Then Sinners are very backward, if not averse to come to Christ, and to close with saving good (much ado to bring in stout, rocky, stubborn hearts, and stiff-necked) why else should there need so many offers to be made unto them on Christ's part. Multitudes of gracious offers, as they do shew a great deal of kindnesse and forwardnesse on Christ's part; so likewise they do shew much unkindnesse and backwardnesse on the Sinners part. It is a most evident truth, that the more that Christ's gracious offers are, or have been, the more refusals hath the Sinner been guilty of, and if Christ bee still knocking at the door, you have not yet opened the door; if hee bee yet calling, you have not yet hearkened unto him. The many gracious offers of Christ have in them a twofold reason.

1 Of exceeding admiration at the singular goodness of Christ, who still is good, and would do good.

2 Of exceeding humiliation at the intolerable basenesse, and hardnesse, and untowardnesse, of our hearts which should have stooped, and come in at the first summons of grace.
Inferences from Christ's renewal of his Offers. Chap. 9.

3. Then Christ takes not all advantages against Sinners.

If thou Lord shouldest mark iniquities, said David, Psal. 130. 3. O Lord! who shall stand? If the Lord were as hafty to punish, as men are forward to sin, there would presently bee an end of all sinful men: So here, if Jesus Christ should bee as forward to refuse Sinners, as Sinners are to refuse him, Sinners should perish, they should never have hope of life and salvation more: You have heard heretofore what a great sin it was to refuse Jesus Christ in his gracious offers, what unkindness, provocation, injury, and likewise what a just forfeiture of mercy the refusing of mercy was; you never do refuse one offer of Christ, but therefore Christ might close up the day, withdraw himself, and for ever reject you, as unworthy of love and life: but you see, that he is not so severe against you; hee doth not presently take the forfeiture, hee pitties you more than you pitty your selves, hee would not bee enriched with your spoils, hee had rather win you with many offers, than destroy you for the refusall of some.

4. Nay, fourthly, hence it will follow, that then Christ deals better with Sinners, than they deserve, or than they deal with Christ. They shut him out, and yet hee stands at the door and knocks, hee calls, and they stop their ears, and yet hee calls again, come unto mee; wee will not come, and yet this refused, Christ comes again, and saies, come: the kinde Christ offers, the unkinde Sinner refuseth, and yet the kinde Christ waits upon, and intreats the unkinde Sinner again. This is grace indeed, this is a Christ indeed, who looks not at our worthinesse when hee makes his first offers, and passeth by our unworthinesse when hee makes his second offers. This is strange dealing, and unusual; the Sinner runs from Christ, and yet Christ runs after the Sinner; the Sinner is high, and yet
yet Christ will stoop, the sinner will not take, and yet Christ will wait, the sinner slighteth a Christ, and yet this Christ again entreats that sinner.

5 Then surely, The offers of Christ (either as to the acceptance of them, or as to the refusal of them) are of very great consequence; either there is a special blessing, if wee regard them, or there is a special danger, if we do refuse them: It is not rationally to be imagined, if Jesus Christ who is the wisdom of God, and the life of Sinners, should be so importunate with them for matters of no concernment at all, or of a mean and inconsiderable concernment: O no, assuredly Christ and his gracious offers are very great in themselves, and are of very great consequence unto us: there cannot be less on our life or our death in them: he that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him, John 3. 36. The frequency of Christ's offers, and his importunity with us to accept of them, imply our blessednesse, if we accept of them, and our eternall misery, if we do continue in the refusing of them.

SECT. IV.

Use 2 Is Jesus Christ pleased sometimes to renew his gracious offers, even towards them, who have refused his gracious offers? then let such sinners, unto whom Christ yet continues and multiplies his gracious offers, consider and take heed, and bee instruct-ed.

First, Seriously consider and lay this to heart. There are six times which call for serious consideration. 1 when God gives men many warnings to repent of their sins. 2 When God brings many judgements on men for their sins. 3 When men meet with many afflictions, and crosses in their outward estates. 4 When men do feel many lames and accusations in their consciences for their sins. 5 When men do taste of many outward blessings.
blessings and mercies. 6 When they have lived long under the Gospel, and have enjoyed many gracious offers from Jesus Christ.

Now there are five principal things, which wee, who have lived long under the Gospel, and have enjoyed many gracious offers from Christ, should consider:

First, wee should consider the unspeakable goodness and mercy of Christ? O what a mercy it is for sinners but to have the news of mercy: It is more to have any hopes of mercy: it is yet more to have all mercy offered to them: it is yet more to have all this mercy pressed upon them, often pressed upon them. I confess it is the greatest mercy to finde Christ in our hearts, but yet it is a great mercy to finde Christ still at our doors, that Christ still is offering mercy, that hee is not gone from us, that our carelesnesse and pride, and unwillingnesse, have not yet closed his lips, nor shut his hands, but yet there is hope; but yet the day of our peace and visitation lasteth; but yet Christ calleth unto us, return, and live; hear and live, I am yet willing to forgive you, to accept of you, to save you. O consider of this incomparable love, kindness, mercy, goodness, and graciousnesse of Christ.

Secondly, wee should consider the intention and aim of Jesus Christ in these many gracious offers of his unto our souls. For what purpose, why doth Christ this? it is us whom Christ seeks in them, they are our souls which he woos by them, it is our salvation which he intends, and it is the bringing of our hearts in unto himself, that so wee might enjoy himself, and all saving good by him, which hee aims at in all these many gracious offers, and treaties, and wrestlings with us; when you have had and heard so many gracious offers and calls, it is as if Jesus Christ spake unto every one, I am come once more to save thy soul, once more to deliver thee from hell, once more with mercy to pardon thee, once more with righteousness to justify thee, once more to make thee mine, and to make thee blessed. Uni-
on and Communion are intended.

Thirdly, We should consider, the fruit and efficacy of these many gracious offers of Christ. How they have taken and wrought with our hearts; still we live under the Gospel, but what good have we got by the Gospel? Still we hear of Christ, and from Christ, but when did we hearken to this Christ? He hath made many an offer; but is any one embraced? O! when mercy treats with Sinners, mercy should be regarded; when love treats with Sinners, love should be accepted: when a Saviour treats with Sinners, a Saviour should bee embraced, hee should prevail, hee should bee prized above all? but doth he so, is he so? O my soul! great are the respects of Christ unto thee, and great are the compassions of Christ unto thee, and great is the groans of Christ unto thee: his offers are precious, his condescensions wonderful, his importunities manifold, his patience admirable, his intents altogether gracious. Lord! what am I, what do I under all these, do I yet hearken, do I yet come in, will I never minde a Christ nor hearken to a Saviour? all this is vain.

Fourthly, We should consider, what it is that hinders? what it is that makes all these offers fruitless, what sinful lusts, what worldly lust, what perverseness of will: should I, will I, refuse Christ for these.

Fifthly, We should consider, The account which one day wee must make to Christ for all these offers of Christ, to whom much is given, of them much shall be required there is not any one offer, that Christ hath made unto you, but you must bee accountable to Christ for it; the seasons of grace though they bee not all the accounts, yet they are the greatest accounts which Sinners must make and give: and how will you answer him? and what will you answer him?

Secondly, Take heed what you do: we beseech you that you receive not the grace of God in vain, 2 Cor. 6. 1. Let us fear, lest a promise being left us of entering into his rest, any of you should come short of it, Heb. 4. 1. How shall wee escape, if wee neglect so great salvation; which at the firft began
began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. 2. 3.

There are three things of which we should take heed, who enjoy renewed offers of grace and mercy from Christ.

First, Because Jesus Christ continues to offer, take heed that you do not continue to refuse; renewed offers are doubled mercies, but renewed refusals are trebled sins: there is more danger for you to pass by Christ, than for Christ to pass by you, my meaning is, that the condition will prove more dreadful for them, who have refused many offers from Christ, than for them who never had any one offer from Christ: More tolerable for Sodom, &c.

Secondly, Because you have lived to enjoy many offers from Christ, take heed that you presume not of enjoying many more offers from Christ: do not you delay to hearken, because Christ continues to call: How often would I have gathered you, said Christ, and yet of the same people, Christ faith, but now they are hid from thine eyes; the longer that the glassle runs, the sooner it will bee out: the longer that the Sunne moves on it's course, the nearer it is to a setting.

As Cyprian spake of God, Est Deus patientia longa, sed non patientia aeterna: God is long suffering, but God will not bee for ever suffering: that I say of Jesus Christ; hee is often in offering, but hee will not bee always in offering. Hath Christ beene often calling upon you to hear, to come in, to accept of his gracious offers? O fear to refuse him longer, who hath been so long in his offers! O fear lest hee offers mercy no more; who hath offered mercy so often; Heb. 3. 18. to whom swurre hee, that they should not enter into his rest, but unto them that believed not?

Thirdly, Because you enjoy many renewed offers of grace and mercy from Christ: take heed that you be not therefore secure: take heed that you bless not yourselves, because Christ's offers of blesteddness are many,
and have been many unto you: many offers do indeed shew many opportunities of your happiness, but they do not shew that you are therefore happy: they shew that you might bee happy, not that you are happy, your happiness consists not in the abundance of offers, but in the acceptance of offers: One offer of Christ accepted is enough to make you happy, ten thousand offers of Christ, if rejected, shall never make you happy. Nay, the more offers, which have been made by Christ, and have been refused by you, the worse are your hearts, and the worse will be your condition: Here is the more hardening of the heart to bee answered for, here is the more contempt of grace to be answered for, here is the greater love of Christ, and the greater pains, and cost, and attendance of Christ to be answered for.

Thirdly, bee instructed after so many gracious offers renewed by Christ: to hearken unto him, to come in and buy of him all the saving good, which hee offers to you.

O all of you who come to hear at this place, especially you who live in this place, hearken unto mee, nay, hearken unto Jesus Christ, who hath so often called upon you, and entreated you to come to him, to come and buy of him wine and milk without money and without price: Do not grieve him any more, do not vex his spirit any longer: yet is the day of your salvation, yet is the accepted time: to all the offers of grace and mercy which Christ hath made, hee this day addes one more, hearken diligently unto mee, and eat you that which is good, incline your ear and come unto mee, and your souls shall live. What can Christ say more, what can Christ do more, will you bee saved, or will you not bee saved? is Christ worthy the acceptance, or is hee not? need you mercy, or need you not mercy? can you have salvation and mercy without Christ, any where but in and from Christ? doth he not offer them? hath he not made many and many offers of them unto you? how long will it be, that Christ must wait on you? O Jerusalem wilt then
Renewed Offers should be accepted. Chap. 9.

Our time is past. 

Object. But may some of you reply, Jesus Christ hath indeed made many offers unto us, and wee have fleighted and refused them, and therefore now there is no hope, the time is past, our many former refusals make us utterly uncapable: Surely though wee would come in unto him for mercy, wee should not find it; and for salvation, yet wee should not now obtain it.

Sol. O that there were in you such a heart indeed! to see and bewail your unkind refusals of Christ, and an heart at length to look towards Christ. If thou warest such a heart, I would then deliver three things as cordials to support and encourage you.

First, As long as Christ comes to us, we may safely venture to come to him. As long as he continues to renew his offers, if he be bee yet at the door, and calls, there is hope, and there is leave for you to fall in with his offers.

Secondly, Though it bee a great sin to sleight the offers of Christ, Yet every new offer of Christ, is a psalm of mercy allowed unto a refusing Sinner. Refusals are pardonable, as long as Christ renewes the offers of mercy unto the Sinner, for every new offer of Christ, includes full mercy for all that is past; the first offer includes mercy for all that was past, and the next offer includes mercy for all that is past, and if yet the offers of Christ bee accepted, all your former finnings against his gracious offers are pardoned.

Thirdly, If yet your hearts will be persuaded to come into Christ (though you have stood it out so long, with Christ), his conditions are as free, and as gracious as at the first. You may come in and bee received, and partake of all mercy, and all saving good, as freely as at the first, without mony and without price: your former obstinacy
nacy doth raise your unworthinesse, but it doth not raise the price of any mercy, or of any good which your souls do need, or which Christ hath offered and promised to give.

ISAIAH 55. 2.

Hearken diligently unto me, and eat yee that which is good, and let your soul delight it self in fatness.

CHAP. X.

Ou have heard lately of Christ's renewing his gracious offers to sinners, and now I am to speak of his pursuing those gracious offers, with such fervency, with such earnestness, with such importunity, as if hee would have no denial, as if hee would impose mercy upon sinners, and even force salvation upon them (hearken unto mee, hearken diligently unto mee; in hearkning, hearken unto mee, by all means hearken unto mee, by no means turn away and fleight these gracious offers of mine.) hence observe

Doct. 2. That Jesus Christ doth not only make gracious offers unto sinners, nor doth hee only renew gracious offers unto them, but also he is very earnest and importunate with Sinners, seriously to hearken to him in his gracious offers. (in hearkning, hearken unto mee, or hearken diligently unto mee) as if hee had said, Oh! do not neglect this salvation, do not fleight the mercy, do not let slip this opportunity, if ever you would bee serious, bee now serious, if ever you will regard counsel, regard my coun-

Jesus Christ is very importunate with sinners to hearken unto him in his gracious offers.
What this diligent hearkning unto Christ doth comprehend in it.

Sect. 1. What this diligent hearkning unto Christ doth comprehend in it.

Sol. There are five things which that word hearing or hearkning doth denote in scripture.

1. Sometimes Audirem percipere. A taking into our ears, sounds, words, messages, reports, spoken unto us. Have they not all heard? yea verily, their sound went into all the world, Rom. 10. 18.

2. Sometimes, Intelligere, to hear is the same with to understand. I will bring upon thee a Nation whose Language, thou knowest not, nor understandest, it is in the Hebrew nor hearest.

3. Sometimes Credere, to hear is the same with to believe, David said to Saul, Wherefore hearest thou the words of men, saying, David seeketh thy heart, 1 Sam. 24. 9. wherefore believest thou, and dost give credit to their words, I have told you already, and ye did not hear, that is, not believe. Job. 9. 27.

4. Sometimes Approbare, to hear is sometimes to regard and approve, Hee that stoppeth his ears from hearing of blood, Esa. 33. 15. from approving of blood, innocently shed. They hearkned not to Moses (i.e.) they regarded him not, Exod. 6. 9. Hearken not to Hezekiah, Esa. 36. 16. (i.e.) regard not what he saith unto you.

5. Sometimes
5. Sometimes Obey, to obey, to follow what is said, To obey. Oh that my people had hearkened unto me, Psal. 81.13. (i.e.) Oh that they had obeyed my voice. Because thou hast hearkened to the voice of thy wife, said God to Adam, Gen. 3.17. (i.e. thou hast obeyed, followed her counsel. Wee will hearken unto thee, said they to Joshua, Josh. 1.17. (i.e.) Wee will follow thee, observe thee, obey thee, these are the chief acceptations of that word hearkening in Scripture, and in this place, there are four things intended in it.

1. Careful regard and notice.
2. Serious consideration.
3. Cordial approbation.
4. Obediential consent and acceptance.

A careful regard and notice.

5. Hee diligently hearkens unto Christ, who doth carefully and regardfully observe Christ in his gracious offers; takes notice of them, and makes particular application of them to himself. It is one thing to hear, and another thing to hearken, and it is one thing to hearken, and another thing diligently to hearken, when Christ speaks and offers, and sinners hear as if they heard not, this careless hearing is not hearkening; And although they do carefully attend to what is spoken by Christ, yet if they do not wisely apply the same, as spoken unto them, this is not to hearken unto him? No man hearkens unto Christ, who hears foolishly, who makes nothing of Christ, and of his offers, who looks on them as impertinent, what are these to me? who minds them not, or minds them not with a respect unto himself. Diligent hearkning unto Christ takes in (at least) a regard of the heart unto what Christ speaks, and a notice, a taking notice of that good reported, and offered by Christ unto our selves.

2. Hee diligently hearkens unto Christ, who seriously considers of all the gracious offers of Christ, his thoughts are taken up with them, and dwell on them. This is no other but the place of God, said Jacob, so this is no other but the voice of Christ, and these are none other but the
the offers of Christ. It is Jesus Christ of himself, who makes these offers of himself unto me, and of all saving good; and who calls upon me, to come unto him, and trust on him, to partake of mercy, and righteousness, and peace, and blestness. I am a Sinner, and therefore do need a Saviour; I am guilty, and therefore do need mercy; I am ungodly, and therefore do need righteousness; I am an enemy, and therefore do need reconciliation; I am miserable, and therefore do need Blestness; and all these doth Jesus Christ offer to me, and as graciously, as freely, as lovingly, as my heart can desire. If I do accept of them, will it not be my life? if I refuse them, will it not be my death? what loss can it bee to enjoy Christ and happiness? and what gain can it bee to slight my Christ, my soul, my salvation? Here is now a price put into my hands; an Ark against a deluge, a plank after a shipwrack, a most happy opportunity, for my everlasting happiness: what foolishness were it to slight such a reason? what unkindness were it to scorn such kindness? what a sin were it to refuse such a Saviour? what a just damnation were it to refuse such a salvation.

3 Hee diligently hearkens unto Christ, who judgeth highly, of the offers of Christ, who approves of them, as most excellent, as most gracious, as most eligible and desirable,

Oh blest Jesus Christ! Thou, thou alone art the foundation of my hope, and thou alone, art the fountain of my life, Thou art worthy to bee accepted, and all thy offers are worthy to bee accepted. It is life which thou offerest, and is not life to bee esteemed and desired? it is eternal life that thou offerest (that is life indeed) and this thou offerest unto mee: it is good, which thou offers, and nothing but good, and it is all good, surely it is good to accept of that good, which is altogether good, and altogether good for me. A sinner then hearkens unto Christ in his offers, when he doth:

1 See no reason to refuse them; they are not evil, they are
Chap. 10 What it is to Hearken unto Christ.

He sees no reason to refuse them.

are not for evil, they are no prejudice, they are no loss; they bring no shame, they cause no want, they are not a mean good, nor an uncertain good, they hinder not a better good, they trouble not any good, and I have no reason to refuse them.

3 See all reason to accept them. If hee looks on the things offered by Christ, if hee looks on the terms and conditions of Christ, if hee looks on himself as to his lost and needy estate, or as to a present estate in grace, or as to a future estate in glory, if hee looks to soul, or to body, to outward blessings, or to spiritual comforts, hee finds all reason to hearken unto Christ, to come to him, and to accept of his offers.

3 Most reason to prefer them before all other things, No good like Christs, no love like his, no mercy, no righteousness, no peace, no joy, no happiness, like his. Sin is but a hell, all the World is but dross and dung, in comparison of him, and what hee offers.

4 Hee diligently hearkens unto Christ, who obeys the voice of Christ, whose heart is overcome to yeld unto Christ, to follow the counsel of Christ, to fall in with Christ, and to receive him and his gracious offers, John 10. 27. My sheep hear my voice and they follow mee, Cant. 8. 13. Thou that dwellest in the gardens, the companions hearken to thy voice, cause mee to hear it. Hearkening unto Christ doth not consist onely in hearing, nor onely in apprehending and understanding, nor onely in pondering and considering, nor onely in admiring and wondering at, nor onely in approving, but especially, and formally, in obeying and yeilding unto Christ. God hearkens unto you by granting, and you hearken unto Christ by yeilding; you hearken unto Christ, when your hearts do beleve on Christ, and you do hearken to the offers of Christ, when your hearts consent to them, and close with them. If a match be offered a thousand times, it is not properly hearkned unto whilst refused; hearkning unto it, lyes in our consent to them: when a poor sinner after all the discoveries of Christ,
Christ, after all the offers of Christ, after all the calls of Christ, falls down on his knees, and cries out with tears, I believe Lord, help my unbelief. Truly in vain is salvation hoped for from any other; Behold I come unto thee, for thou only art the salvation of Israel. I will stand out no more, refuse no longer, I yield unto thy call, I am content to bee thine, I chuse thee to bee mine, all my springs are in thee, and on thee will I depend for all: And blessed be God that such a poor Sinner as I am, may enjoy such a Christ as thou art, and such offers as thou makest upon such gracious terms: This is indeed to hearken unto Christ.

$C E T_. II.$

How it appears that Christ is so earnest to hearken unto him.

By the gradation of his dealings.

He opens the way of life to them.

He presents this salvation to them.

He encourages them to come.
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their persons: *Him that comes unto me I will in no wise reject*, Joh. 6. 37.

4 Hee intreats them to hearken unto him; mee beseech you in Christ's stead, &c. 2 Cor. 5. 20. Jesus Christ doth as it were fall upon his knees unto the Sinner, and begs of him to be reconciled to him.

5 Hee commands and enjoyes them, authoritatively to obey his voice and call, to beleeve and regard his offers. *This is his commandement*, &c. 1 Joh. 3. 23.

6 Hee allures them with all sorts of promises, of mercy, of ease, of peace, of life, of eternal life: in the one hand hee holds out all the comforts of the earth, and in the other all the glories of Heaven. All these will I give thee, if thou wilt hearken unto mee.

7 Hee shews unto them the greatness and inevitablenesse of their danger, if they refuse to hearken: If you beleeeve not on mee, you shall die in your sins: How shall you escape if you neglect so great salvation? Heb. 2. 3.

8 Hee expressly threatens a peremptory damnation, if Sinners will not hearken. Hee that beleeveth not shall be damned, Mark. 16. 16. This damnation is threatned, that Sinners might hearken unto the offers of salvation.

9 Hee furnisheth Embassadors with all sorts of gifts, to enable them to deal, and treat, and move, and work on Sinners to hearken. Hee bestows on them the gifts of knowledge, and widsome, and love, and meeknesse, and patience, and zeal, and compassion.

10 Hee is content to passe by all the daies of ignorance, and the flushing of their ears (then) unto his voice, yea, and hee makes often returns to the doors of Sinners, and craves our audience and acceptance: have you yet fully considered: will you yet bee pleased to hearken, and live?

11 Hee Lets in a light into their minds, which shews unto them a personal and absolute need of Christ, and of the salvation which Christ offers unto them; they perish else, and likewise a conviction upon their spirits, that hee that beleeves shall bee saved.
Hee disproves all the carnal Arguments of Sinners (drawn from their sins, or the world, or other confidences) as most unworthy to detain them, and most insufficient to keep them from hearkening unto him, and that good which hee offers; hee discovers them to bee but lying vanities, destroying baits, and that himself out-bids all.

13. Hee effalies the hearts and wills of Sinners by many motions, excitations, knockings, and striving of his Spirit, who argues so rhetorically on the behalf of Christ, that the Sinner sometimes even weeps at the goodness and kindnesse of Christ (As Saul at Davids) and is (with Agrippa) almost persuaded to hearken to Christ.

14. Hee rouseth up the drowsy, sluggish, careless Sinner, by some outward special affliction, sickness, danger, and delivers a secret message in that affliction: This is the wages of thy proud, skirmishing, and rejecting of the Gospel.

15. Hee breaks up the consciences of Sinners, so that the terrors of God do fall on them; all is there in burning flames, and restless horrors. All within them is a Hell, and all without them is a Sea: O the gripings of conscience, the woundings of spirit, the bitterness of soul, that some lye under, and all this is but to make them to hearken to Christ! As the biting of the firey Serpent.

16. Fiery Serpent, &c. As hee wounds the spirit of Sinners, so hee cuts off all their confidence in this distressful condition, so that no course whatsoever, shall ease or quiet, or help. They shall not bee able to forget their sins, nor to thrust off their fears and complaints: earthly recreations, company, prayers, reading, hearing, weeping, conference, confession, shall avail nothing; all confidences are broken down, every way is hedged with thorns, that the Sinner, seeing no help in any but Christ only, might bee persuaded to hearken unto Christ.

17. Hee takes this advantage and opportunity, and in this broken condition sends messengers of hope, and mercy to the Sinner: Go (faith Christ to Ananias, Act. 9, 10, 11.)
to the house of Judas, and inquire for one Saul of Tarsus, &c. Go, faith Christ unto his Ministers, go, and raise, and comfort, and speak comfortably to such a broken Sinner; go from mee, and tell him that I do pity him, and I can help him, bid him come to mee, and I will ease his burdened soul: tell him, that if hee will yet hearken, and come to mee, hee shall finde rest to his soul.

18 Hee answers all the fears and doubts of Sinners, both in respect of himself, about his sufficiency and willingness, 1 Joh. 2. 1. Rev. 3. 20. and in respect of themselves; Assuring them that neither multitude of former sins, nor abundance of present wants; nor utter self-unworthiness shall hinder mercy, and salvation: If yet they will hearken and come unto mee.

19 Hee propounds instances and examples, how Sinners have sped, fared, found by coming in unto him, by hearkening unto him: The Mary Magdalen. And all this to perswade Sinners to hearken unto him, 1 Tim. 1. 16. Howbeit for this cause I obtained mercy, that in mee first Jesus Christ might shew forth all long-suffering for a pattern to them which should beleive on him to everlasting life.

20. If none of these will prevail with Sinners to hearken, then doth Christ either take his utter farowel of them, with sights and tears (hee wept over Jerusalem, and said, O! if thou hadst known,) or else hee doth by an omnipotent work of his Spirit, give them eyes to see, and ears and hearts to hearken and obey.

2. By the qualities of his voice, or calling upon Sinners, there are seven ingredients in that voice of his.

1 It is a plain voice, easy to bee understood; Hee that beleives shall bee saved.

2 It is an high voice. Jesus stood and cried, saying, If any man thirst, let him come to mee and drink, Joh. 7. 37. As about Lazarus, hee cried with a loud voice, &c. Joh. 11.

3 It is long and patient. Sometimes hee is calling on Sinners as long as they live, all the day long, Rom. 10.

C c c 3.
4 Why Christ is so Importunate: 

**Chap. ii.**

- **It is thick.** It is thick, in season, out of season, in private, in publick, to some every day in the week, to others, several hours of the same day, &c.

- **It is quick.** It is quick: His voice comes to the ear, and thence to the mind, and thence to the conscience. As his speech made the hearts of his Disciples to burn, so doth his call sometimes make the hearts of Sinners to tremble.

- **It is expostulating.** It is expostulating, arguing, reasoning, why do ye not believe? why will you not come? why will ye not live? and why will ye die? and how long will it be ere you will hearken and return?

- **It is very pressing.** It is very pressing, will not let Sinners alone, will not give them over; but after their many inconsiderations, and silence, and delay, and denials, and reproaches, and injurious delays, yet still he calls, and follows, and urges them, yet hearken unto him.

**SECT. III.**

**Quest. 3 Why Jesus Christ is so earnest and importunate with Sinners to hearken unto him?**

**Sol.** There are reasons for this; 1 In respect of Sinners. 2 In respect of Christ.

1 In respect of Sinners.

Because of their dullness and slowness, Christ is very earnest with Sinners to hearken unto him, in his gracious offers, because of their dulness and slowness. Acts 28. 27. Their ears are dull of hearing, Luke 24. 25. O slow of heart to believe! What Elihu said to Job chap. 33. 14. God speaks but once, yet man perceiveth it not: In like manner it might be affirmed of Christ's voice, concerning the salvation of Sinners: Christ speaks once, yea twice, yea an hundred times, yet dull Sinners perceive it not: There is line upon line, and precept upon precept, and offer upon offer, &c call upon call,
call, yet the Sinner perceiveth it not: Hee doth hear, but hee doth not understand; he hears the voice of a man, but hee doth not discern the voice of a Saviour; hee doth hear such words spoken by us, but hee doth not apprehend those offers made by Christ; As Samuel, when that voice called him, bee took it to bee the voice of Ely. Hee did not (for a while) discern it to bee the voice of God: So Sinners under all the messages and reports, and offers of grace and mercy in the Gospel. They look on them as the words of men, and not as the voice and call of Christ. They are dull, and therefore Christ is the more earnest in dealing with them: dull Schollars must bee closely followed.

2. Christ is earnest, because Sinners are carelesse, very carelesse in minding their souls good: a spirit of slumber is on them, they are drowsy, and sleepy, heedlesse, and mindlesse, extremly inconsiderate and carelesse about the things of Christ, and their own salvation: when men are fast asleep, you must call and knock the louder; carelesse to obey Christ’s counsel, carelesse to minde Christ’s counsel, carelesse to hear his counsel, and carelesse in the hearing of Christ’s counsel; so carelesse, that if Christ did not stand and knock at their doors, if hee were not earnest and importunate with them (to hearken, to consider, to regard, to obey his voice) they would sleep the sleep of death, they would certainly die and perish in their carelesse neglect of him, and of their own salvation, and therefore Christ is very earnest that hee might awaken Sinners, and arouse them out of their spiritual security, and lethargy, &c.

3. Christ is very earnest with Sinners to hearken unto him, because Sinners are very unteachable; and very untractable. They are so foolish, that they would let slip all gracious opportunities, and all gracious offers; they would neglect their own happiness, and for lying vanities forsake their own mercies. As it is with foolish patients, if you should let them alone, they would die under their diseases, rather than take physic to recover.
...and preserve themselves; and therefore we are forced by many importunities to persuade them. Thus is it with Sinners, they are of such weak judgments, and such unteachable and foolish hearts to accept of mercy, and deliverance, and salvation, and are so plodding on vain things, that if Jesus Christ did not often call on them, and earnestly urge them: they would neither consider their misery, nor their happiness; &c.

4 Christ is earnest with Sinners to hearken unto him, because Sinners are very backward to hearken unto him, and to accept of his gracious offers: Lot was not more backward, to come out of Sodom, and to flee unto the Mountains for safety, than Sinners are to come away from their sins, and to flee unto Christ for salvation: Their hearts are so apt to be satisfied with the world, and there is such a natural love of Him. And there are so many prejudices against the ways of Christ, and there are such hard opinions of Christ's terms, and such high thoughts of themselves, and there are so many fears of losing by this heavenly bargain; and there is such a contrary in the proud hearts of Sinners against the grace of God, and the way of salvation by faith alone; Hence it is that they are so backward to hearken, and hence it is that Christ is so earnest with them for to hearken unto him.

5 Christ is very earnest, &c. Because Sinners are very perverse, and absurd, and desperate, Zach. 7. They refused to hearken, and pull'd away the shoulder, and stopped their ear that they should not hear, Acts. 7. 51. they stiff-neck'd and uncircumcised in heart and ear, they do always resist the holy Ghost. It is almost incredible what mighty averseness, what intollerable resistance there is in the hearts of Sinners to obey and submit to the voice of Christ! As if Christ only were their greatest enemy, and the preaching of the Gospel were their utter ruines, and the things which Christ offers to them their very bane; and the hearkening to Christ were their only destruction: No man ever used more Art, or expressed more strength to be...
bee rid of his mortal enemy, than wretched Sinners do to keep off Christ, and to free themselves from subjecti-
on unto Christ; therefore they are said to resist, to fight against God, to break the bands, and cast the cords away from them. Now if Sinners bee so extremely absurd and perverse, either Christ must utterly reject them and leave them to their own hearts lufts, or he must (at least) bee very earnest to perswade, to recover, to subdue them unto himself.

2. In respect of Christ himself.

1. Christ is thus earnest with Sinners to hearken unto him, because he is a Christ. How earnest is the Parent with the untoward child; speaks, intreats, weeps, argues, &c. because hee is a Parent; were hee not a Christ, hee would never thus minde them, nor importune them, but because hee is a Christ, therefore hee is full of compassion, and full of desires: hee regards them, who do not regard him; hee pitties them, who pittie not themselves; hee would help them, who need help, but as yet fee not their need of his help. Compassions are alwaies earnest;

2. Christ is thus earnest with Sinners to hearken unto him, because hee knows the condition of our souls: Hee knows Sinners better than they know themselves. There are five things which Christ doth know concerning us and our souls.

1. The worth of our souls: The Sinner knows not the worth of his soul, and therefore hee despiseth his own soul, and will not hearken to Christ, but Christ knows the worth of a soul, and therefore hee shed his precious blood for souls, and therefore hee is earnest with Sinners to hearken unto him. Sirs! your souls are the all, and should bee unto you more than all the world. And the things which concern your souls are of all things the most excellent, and the most necessary, and of most consequence; and therefore Christ is so earnest with you
1. The lost condition of our souls. He knows that every sinner hath a lost soul, a soul in a lost condition. This my son was lost, Luke 15: 24. O Israel thou hast destroyed thyself, Hos. 13: 9. And truly there is no condition so miserable as the lost condition of a soul. There are two sad sights, one is to see a soul fallen from God, and lying in sin, another is to see a soul excluded by God, and lying in hell. Now Jesus Christ knows that every one of our souls is in a lost condition. And that no man's soul can ever come out of that lost condition, but by hearkning unto him, upon believing in Christ, then and then only is a lost soul recovered, then only is it translated from death to life. Therefore Christ is so earnest with us to hearken unto him.

2. The future wrath and misery which will certainly befall disobedient souls for not hearkening unto him, we will not believe it, but Christ knows it, Acts 3: 22. A prophet shall the Lord raise up unto you, like unto me (said Moses) him shall you hear in all things, whatsoever he shall say unto you, ver. 23. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed, John 8: 24. If you believe not that I am he, ye shall dye in your sins. O what is it to dye in all your sins, in all the guilt of them, and with all the wrath of God lying upon us for them.

No marvel if Jesus Christ bee so earnest with us to hearken unto him, for if we hearken unto him our souls shall live, and if we hearken not unto him, our souls shall dye.

3. The real happiness of our souls, wherein it doth lie, viz. In the enjoyment of himself, and in no other thing, John 17: 3. This is eternal life, to know thee, and him whom thou hast sent, Jesus Christ, John 3: 16. Hee that believeth shall have everlasting life. Christ is our life, and none but Christ: Christ is our everlasting life, and none but Christ: if we enjoy him, we enjoy life everlasting:

The real happiness of our souls, wherein it doth lye, viz. In the enjoyment of himself, and in no other thing, John 17: 3. This is eternal life, to know thee, and him whom thou hast sent, Jesus Christ, John 3: 16. Hee that believeth shall have everlasting life. Christ is our life, and none but Christ: Christ is our everlasting life, and none but Christ: if we enjoy him, we enjoy life everlasting.
enjoyment of him there cannot bee, unless we hearken unto him.

5 The difficulty of gaining and winning of souls. Jesu Christ knew how hard a work it was to gain peace for souls, to make peace with God for sinful souls, and Jesus Christ doth know how great a work it is to gain a sinful soul, to bring it in unto himself; he had tryst of it when he lived on earth; he knows all the snuffles and deiet of souls, and all the strong holds in the souls of men, and all the weapons of our unbeat, how dis-affected unto himself, and his way, and condition of salvation, our minds, and judgements, and hearts, and wills are.

And besides all this, hee knows what power Satan hath with our souls, in blinding, deluding, withdrawing, and hardning, and hindering of our souls, and therefore he is very earnest with our souls to consider, to regard, to hearken unto him, and his gracious offers.

Thus you see what it is to hearken unto Christ, and that Jesus Christ is very earnest with Sinners to hearken unto him, and why hee is so earnest.

I now proceed to the useful Application of all this unto ourselves.

SECT. IV

Ver 1 IS Jesus Christ very earnest and importunate with Sinners to hearken unto him in his gracious offers (Hearken diligently unto me; or in hearkning, hearken unto me.)

How miserable and wretched, and desperate is the condition of those sinners, who after all the offers of Christ, and the renewing of those offers, and his earnestness and importunity in pressling of these offers upon them, do still slight and still refuse to hearken unto him. Naaman hearkned to the voice of his servants to go and wash in Jordan; Ammon hearkned to the voice of Jonadab; and Adam to the voice of Eve; and Ahab to the voice of Je-
Many sinners do not hearken unto Christ. Chap. 10

zabel, and Judas to the voice of the Devil: Thus do many Sinners, they do hearken to the voice of the world, which is but their servant, and they hearken to the voice of evil counsell, and of their own evil hearts; nay, of Satan himself; But they will not hearken to the voice of Christ, when he offers to them no less than mercy and salvation.

There are three things unto which I would briefly speak concerning this.

1. That many sinners unto whom the Gospel is preached, do not hearken unto Christ.

2. Whence it ariseth that they do not hearken.

3. The fadness of their present and future condition.

Many sinners do not hearken unto Christ in his gracious offers, Psalm 58.4. They are like the deaf Adder that hopeth his ear, verse 5. which will not hearken to the voice of the Charmer, charming never so wisely, Mat. 11.16. Whereunto shall I liken this Generation, it is like unto children sitting in the market, and calling unto their fellows, verse 17. And saying, we have piped unto you, and ye have not danced, we have mourned unto you, and ye have not lamented, Jer. 6.10. To whom shall I speak, and give warning that they may hear? Behold, their ear is unincircumcised, and they cannot hearken, behold, the word of the Lord is unto them a reproach, they have no delight in it, Rom. 10.16. But they have not all obeyed the Gospel, for Elias's faith, Lord, who hath believed our report?

I told you upon the opening of these words, that the word hearken might bee taken in a fivefold sense.

1. To hear. 2. To understand. 3. To give Credit. 4. To approve and regard. 5. To obey and submit.

Now I shall clear it unto you, that many persons do not in any of these acceptions hearken unto Christ.

Many do not so much as come and hear the Gospel of Christ, Surely they are farre from hearkning to the voice...
voice of Christ, who will not come to hear the voice of Christ: I will not speak how it is, or may bee, in other places, but I have very good ground (without any breach of charity) to affirm it, that some in this place where we dwell, have very rarely, if at all (within these five years) come unto this place, so much as to hear the Ministry of the Gospel here: O' how I could weep over their sad condition of Papisme; or Atheisme, or Ignorance and blindness, or willfulness and stubbornesse.

2. Though many do come and hear, yet they do not understand the Oracles of God, nor voice of Christ, nor the rich mercy of God in the offers of Christ unto them. Understandest thou what thou readest? said Philip to the Eunuch, Acts 8. So may I say unto many of you, who come to hear, understand you what you hear? Jesus Christ is preached unto you, do you understand, who or what this Christ is? Hee offers his righteousness, his peace, his salvation to you, But do you understand what that Righteousness is: what that peace is? what that salvation is? Hee calls you to come unto him, but do you understand what that coming is? Hee offers himself and all saving good to your souls, but to this day, do many of you understand what the offer of Christ to a sinner is? or what saving good is? Or the riches of God's grace and love unto you in any of these.

3. To hearken is to give credit unto what is spoken, and yet how many are there who give no credit at all to the voice, to the Gospel of Christ. There is salvation in none other but Christ, is this believed for a truth? Hee that beleeves shall be saved, and Hee that beleeves not shall be damned, is this voice of Christ believe? If any man bee in Christ, hee is a new creature: Hee that loves not the Lord Jesus Christ, let him bee Anathema-maranaatha, 1 Cor. 16. 22; without holinesse no man shall see the Lord, are these credited as the truths of Christ? Hee that heareth you, heareth mee, and hee that despiseth you, despiseth mee, is this believed? except you repent,
(Continued)

4. To hearken, is to regard and approve: The Lord bee merciful to us, who are they, where are they, who regard, who reverence, who prize and approve the Gospel of Christ, what are your thoughts of Christ, or of his offers? if lying, if raging, if railing, if plotting and combining how to thrust away the Gospel, if despiteful using, if complaining of so much preaching about Christ, there is no beauty in Christ, in mercy, in grace, if these bee regarding and approving, and hearkning, many of us do then hearken: but if these bee inconsistent with an hearkning unto Christ, then many of us are yet far enough from hearkning unto him.

5. To hearken, is to obey: Hee hearkens unto Christ who obeys the voice of Christ, who takes and follows his counsell, when Christ sayes come, hee comes, do this, he doeth it; we have left all, and followed thee, said Peter; faith Christ, if you will have life come to me: If you will have your sins pardoned come to me, if you will have your hearts changed come to me, if you will have your souls saved come to me: Believe on me, receive mee, trust on mee, and who is hee, or where is hee among so many of you, after so long, and after so earnest calls of Christ, that comes in yet unto Christ, who cries out for Christ, who yeilds up his whole heart unto Jesus Christ?

2. But secondly, let us consider whence it is that sinners hearken not unto Christ; who makes such gracious offers, and with such earnestnesse unto them? Doth Jesus Christ offer unto them any thing that is hurtful to them? I beseech you what hurt can the love of God, the mercy of God, the Redemption by Christ do you? doth Jesus Christ offer unto you any thing that is mean and unworthy of your acceptance? O how excellent must excellence
lency bee? how glorious is that which is glory? who is that who is the chiefest of ten thousand? what is that which is more precious than Gold, and Rubies, and all the things that can bee desired: Hac sunt Omnemesta mea, said Cornelia of her sons: doth Jesus Christ offer unto Sinners any thing that is useleffe to them? what is so necessary for a Sinner as a Saviour? for a guilty Sinner, as pardoning mercy? for a corrupted Sinner, as renewing grace? for lost Sinners, as salvation? doth Jesus Christ offer these excellent, and these necessary things upon unjust, unreasonable, and hard terms? Wee say nothing is freer than gift, and the termes are never harsh, which free grace doth make; all may bee had freely from Christ: What then are the reasons that Sinners hearken not unto Christ, in such gracious offers? I will tell you why they do not hearken to him in his offers.

1. There are some things within them that hinder them from hearkening unto Christ in his gracious offers: As

The fulnesse of their hearts. They think they have enough of their own to save them, without looking after Christ, and the things which Christ doth offer; this was one reason why the Pharisees did not hearken to Christ.

2. The ignorance of their hearts. They do not indeed apprehend the worth and excellencies of Christ's offer, if thou knewest the gift of God.

3. The hardnesse of their hearts. The house of Israel will not hearken unto thee, for they will not hearken unto me, for all the house of Israel are impudent, and hard-hearted, Ezek. 3. 7. Nothing works upon an hard heart; it yeelds not, Matt. 28. 26. Go unto this people, and say, hearing, ye shall hear, and not understand; and seeing, ye shall see, and not perceive, ver. 27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted.

4. The pride and stoutnesse of their hearts; hearken unto mee yee stout-hearted, that are far from Righteousness, Isa. 46. 12. They were the proud men that said unto Jeremiah,
4i6 Why sinners do not hearken unto Christ. Chap.10

The perverseness of their hearts.
The love of worldly and sinful lusts.
There are some things without them that hinder.
Outward prosperity.

Counsels of men.

Satan's suggestions.
God in judgement gives them up to their own hearts lusts.

The woful and miserable condition of such.

miah, Thou speakest falsely, Jer. 43. 2. And as for the word which thou hast spoken unto us in the name of the Lord, we will not hearken unto thee, Jer. 44. 16.

5 The absurd perverseness of their hearts. They will not, because they will not, ye will not come to me.

6 The love of sinful and worldly lusts. Shall I leave my sweetnesse, said the Fig-Tree, my fattenesse, said the Olive?

2 There are some things without them, that hinder them, either in a formal way, or in a judicial way.

1 Outward prosperity, I spake unto thee in thy prosperity, but thou saidst I will not hear, Jer. 22. 21. This hath been thy manner from thy youth, that thou obeyest not my voice, see Prov. 1. 33. The turning away of the simple shall play them, and the prosperity of fools shall destroy them, see Deut. 32.15. Manasseh would not hear in his prosperity.

2 Counsels of men, their evil and wicked suggestions against hearkning unto Christ: many of them said, he hath a Devil and is mad, why hear ye him, Joh. 10.20. Demetrius the siluer-smith, calls his companions together, by this Occupation we have our wealth: And this Paul persuades and turns away much people, saying they be no Gods which are made with hands, and now they are in a tumult, and Paul must bee heard no more, Aft. 19. 25, 26, 27.

3 Satan's suggestions, blinding, exciting, hardning, and with-drawing from Christ.

4 God in judgement gives the contemners and slighters of the Gospel unto their own hearts lusts, and will not therefore give them an heart to hearken, &c. Aft. 28. 26, 27.

Thus you see that many sinners do not hearken to Christ, and why they do not hearken unto him in his gracious offers: Now in the last place, behold their woful and miserable condition.

1 They are wicked men, and the basest of wicked men, who
who will hearken to the Devil, but not to Christ: They do not belong to God, Every man that hath heard, and learned of the Father commeth unto me, Joh. 6. 45. He that knoweth God heareth us, he that is not of God heareth not us, 1 Joh. 4.6.

2. They are (at the best) but Hypocritical Professors. To call Christ, Lord, Lord, and yet not to hearken unto him, is but to mock him, yee are none of the servants of Christ, for his servants yee are whom yee obey.

3 They are unnatural, wilfully refusing their own mercies.

4. The time will come that they shall cry to Christ, and Christ will not hearken unto them, Prov. 1. 24. Because I have called and yee refused, I have stretched out my hand, and no man regarded: verse 26. I will laugh also at your calamity, I will mock when your fear commeth, verse 27. when your fear commeth as desolation, and your destruction commeth as a whirlwind, when distress and anguish commeth upon you, verse 28. Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not finde me, verse 29. for that they hated knowledge, and would not chose the fear of the Lord.

5. They shall certainly loose salvation, and bee destroyed from the presence of the Lord, much more shall not we escape, if wee turn away from him that speaks from heaven, Heb. 12. 25. what the Prophet spake to Amaziah, I know that God hath determined to destroy thee, because thou hast done this and hast not hearkned to my counsell, 2 Chron. 25. 16. That may certainly bee affirmed of all who will not hearken to the voice of Christ, that obey not the Gospel, They shall bee destroyed from the presence of the Lord. 2 Thel. 1. 8, 9. punished with everlasting destruction, &c. Men may withstand the commanding voice of Christ, but they shall never be able to resist the judging voice of Christ.
Vse 2. Jesus Christ very earnest and importunate with sinners diligently to hearken unto him in his gracious offers. Let the next use then be a use of advice and instruction: hee that hath an ear, let him hear what the spirit faith unto the Churches, and hee that hath an ear, let him hear what the spirit faith unto the Churches. Seven times it is thus express in Rev. 2. and 3. Thus would I say unto all of us here this day: He that hath an ear let him hear what Christ faith unto his soul, and hee that hath an ear, let him hear what offers Christ makes unto his soul, so hear that you may hearken, and so hearken that you may regard, and follow the counsell of Christ, to come in to him, and close with him, and all the saving good which he graciously offers unto you.

O beloved! All that you hear of Christ, and all the good which you hear represented by Christ, is nothing unless you hearken unto Christ: that good will never bee your good, and that Christ will never bee your Christ, and that mercy and salvation will never bee yours unless you hearken unto Christ, &c.

Now there are two sorts of persons unto whom I would present this advice. 1 To such as are in a troubled condition of spirit, afraid to hearken to Christ. 2 To such as have been in a hardned condition of Spirit for many years, refusing to hearken unto Christ.

1 Let such as are in a troubled condition of spirit (lying under the spirit of bondage, walking with a wounded spirit, filled with heaviness, and fears, and wants) let these be advised, diligently to hearken unto Christ, to follow his counsell, come to him, yeild unto him, and trust on him, for mercy, for peace, for righteousness, for holiness, for all: Do not hearken to Satans suggestions, but hearken unto Christ. Do not hearken to your own unbelieving hearts, unto your own sense and feeling, unto
unto your own reasonings and fears, but unto Christ: certainly Christ can direct you better than you can your selves. There cannot possibly bee any danger unto you, any losse, prejudice, inconvenience to you, by hearkning unto Christ.

Let me assure you of two things.  

1 You can never bee delivered from that troubled condition of conscience but by comming to Christ. There is no water to quench that fire, but the blood of Christ, nor any balm to close up your wounds, but Jesus Christ: you will still bee upon a tempestuous sea, untill you land at Christ, and upon the rack, till you come to Christ, to take you off: Go whether you will, and do what you please, and try all the courses, which your distreeld hearts may suggest unto you, you shall never attain to that grace, nor to that mercy, nor to that peace which your souls desire, until you come to Christ.

All your hopes, and all the dispensations of spiritual good, are treasured up onely in Christ: And therefore go to him, hearken unto him, the key of all your mercies is in his hand, no creature can give them unto you, nor will God himself deliver them unto you, until you come to Christ.

2 You will certainly bee delivered, you will finde good, you will finde rest for your souls, if you will hearken and come to Christ: As Christ hath all, which respects your troubled souls, so you shall enjoy all by comming unto him: What hee offers unto you, hee will only perform unto you, upon comming in unto him. You would have Christ to bee yours, and this would quiet all: Why hearken and come to Christ, and Christ will bee yours, Him that comes unto mee, I will in no wise reject. Joh. 6. 37. you would have mercy to bee yours, and this would compose all? why? come to Christ, and mercy will bee yours, in his bloud is the remission of your sins to bee found, Epb. 1. 7. Paul, came into Christ, and he obtained Mercy, Mary Magdalen, came into Christ, and hee said unto her, Thy sins are forgiven.
Luk. 7:48. You would have peace and rest in your conscience, and then all would be well; why then, come to Christ for he is our peace, Eph. 2:14. And being justified by faith, we have peace with God, Rom. 5:1. you would have righteousness and holiness, and then your hearts would be settled; why then come to Christ, who of God is made unto us wisdom, righteousness, sanctification, and redemption, 1 Cor. 1:30.

O thou troubled soul! thy bonds had long since been broken asunder, thy warfare had long since been accomplished, the years of thy adversity, and the days of thy fears and tears, had long since expired, hadst thou harkened unto Christ's counsel, and not unto Satan, and thine own heart. The way of thy help is clear and certain, and near unto thee, Christ hath expressed it (and he is truth itself) hearken unto me, and eat ye that which is good, and your soul shall live.

Obj. Oh but Christ will not hearken unto me, though I hearken to him.

Sol. There are four things which may encourage any poor troubled distressed soul to come to Christ to hearken unto him.

1 Jesus Christ hath all the good and comfort which this poor distressed sinner needs.
2 Jesus Christ calls this sinner unto him, in as express a manner, as heart can desire.
3 Jesus Christ hath passed promise upon promise, that if he come in to him, he shall be accepted and finde mercy.
4 Jesus Christ hath in all ages of the world, even to this day, been a real, and effectual, and sure help, deliverance, comfort, and salvation unto every soul that hath hearkened and come unto him, if any man hear my voice, and come to me, I will come in, &c.

Let such as have been proud, surly, and obstinate sinners, refusing hitherto to hearken unto Christ in his gracious offers, be advised to do so no more: bee
yet persuade to hearken to Jesus Christ, do what you will, so that you will but hearken to Christ, to come to him, to obey him, to buy of him all saving good for your souls: Though you scorn and slight us, yet hearken unto Christ; Though you slander and revile and rail at us, yet hearken unto Christ; for the Lords sake, at length be sober and serious, and like reasonable and wise men, consider a few things.

1. Whoever hardened his heart against God and prospered, Job. 9. 3. so whoever refused to hearken to Christ, and got by it? What did Adam get by not hearkening to the commands of God? what did Pharaoh get? &c. what did the Israelites get by not hearkening unto his Word? The Pharisees would not hearken, and Jerusalem would not hearken to Christ, and Judas would not hearken, but what did they get by refusing Christ, but only ruine, destruction, and desolation.

2. What shall we our selves get by it, that we will not obey the voice of Christ, that we will not come unto him, and believe on him, and receive him, nor the gracious offers which hee makes unto us? The sinner will not hearken to the commands and intreaties of Christ, but hee will hearken to the counsel of wicked and vain men, and unto the counsel of his own heart; hee will not obey the Gospel, but hee will walk after the imaginations of his own heart, in his sinful ways. Like the Jews, Jer. 44. 16. 17. Wee will not hearken unto thee, but we will certainly do whatsoever goeth forth of our own mouth? But what did they get by it, see ver. 26. Behold I have sworn by my great Name, saith the Lord, that my name shall be no more named in the mouth of any man of Judah, in all the Land of Egypt, ver. 27. Behold I will watch over them for evil, and not for good, and all the men of Judah that are in the Land of Egypt, shall bee consumed by the Sword, and by the famine, until there bee an end of them. So if wee will still harden our hearts against Christ, and will not hearken to his voice, what shall wee get by it? The Lord Swears in his wrath, that they
Proud Sinners advised to hearken: Chap. 10

That you may not refuse any longer, beg of God.

That he would not for former slights depart from you.

That he would open your eyes to see.

That be would circumcise the blindness of your minds, and the hardnesse of your hearts, rebellion of your wills.

that believe not, shall not enter into his rest, Heb. 3. 18.

Suppose that God would leave you to your own hearts; so that you never regard, nor obey the voice, and call, and offers made by Christ, I beseech you what will come of this? who shall bee the loosers by this? you will not come in to Christ, and accept of him, and you will not close with that grace, and life, and mercy, which hee freely offers unto you? Well, but what will at last come of him who refuseth Christ and mercy? for Christ's sake, seriously think of what I speak unto you this day, and slight the offers made by Christ no more.

And that you may not do so, beseech the Lord for three things.

1 One is, That hee would not (for former slights of Christ) depart from you, and give you up to reprobate minds, and feared consciences, and so for ever leave you unto your selves, as hee did the Israelites for not hearkening unto him, Psal. 81. 11, 12. But my people would not hearken unto my voice, &c. So I gave them up to their own hearts lusts, and they walked in their own counsels. No judgement like this.

2 A second is, That hee would open your eyes to see, and then perhaps your hearts would bee opened to hearken. If the Lord would but cause you, this once to know his name, to know your selves, to know his Christ, to know the precious things of life, which Jesus Christ doth so graciously and earnestly offer unto you, perhaps you would yet hearken unto him.

3 A third is, That hee would circumcise the blindness of your minds, and the hardnesse of your hearts, and rebellion of your wills; And that hee himself would teach you, and give an heart to hear, Joh. 6. 45. It is written, they shall bee all taught of God, every man therefore that hath heard, and hath learned of the father, commeth unto me, Isai. 32. 3. The eyes of them that see shall not be blind, and the ear of them that hear shall hearken.

SECT.
Third Use which I would make of this point, shall
bee for comfort, unto all those who have diligently
hearkned unto the voice and offers of Christ, so, as to obey
Jesus Christ, and to come in unto him.

I will briefly speak two things unto this use. One
is, some evidence, that a sinner hath indeed hearkned
unto Christ. 2 Another is, the comforts belonging to
such a person.

1 The signs or evidences that a sinner hath indeed hearkned
unto Christ.

1 If you have indeed hearkned unto Christ, Then
the voice of Christ hath come in power upon your hearts.

Beloved, There is no hearkning unto Christ, till
Christ speaks with power and authority unto your
hearts; There is a mighty power put forth by Christ
towards sinners to hearken to him. The dead shall hear
the voice of the Sonne of God, and they that hear shall live,
Joh. 5: 25. Certainly there must bee a mighty power
put forth to make the dead to hear, &c. When Christ
makes a sinner to hearken unto him, he puts forth a five-
fold power.

1 An awakning power: As the Angel came and smote
Peter on the side, and raised him up, saying, arise up quick-
ly, Act. 12. 7. So when the Lord Jesus will make a
sinner to hearken unto him, he speaks with such a
power unto his heart, that he awakens him out of his
carelesse and regardlesse spirit, so that the sinner be-
gins seriously to listen, and attend, and consider of the
great matters of salvation spoken of, and tendered to
him by Christ.

The man formerly though hee heard, a thousand ser-
mons of Christ, and mercy, and life, and faith, and sal-
vation, yet hee minded them not at all, but now on a
suddain his heart is wrought on, and hee begins to at-
tend to the word of Christ, and hee grows serious in
marking
marking and minding what Jesus Christ speaks by the Gospel unto him.

2 An overturning power: The Lord Jesus speaks unto the sinner in such a manner, as to pull down the Strong holds, as to rent the rocks, as to break down the stout and proud heart of the sinner, and the sinner is made to see his horrid vileneffel in slighting of Christ, and shutting out of Christ, and despising the gracious offers of Christ, and hee now is ashamed of his baseness, and trembles at his desperate resistance of Christ in his offers.

3 An alluring power: Christ doth so represent himself, and what hee offers unto the sinner, that nothing appears more beautiful and lovely, and desirable than himself, and the grace and mercy which hee offers: Hee sees nothing else but his very life and salvation in these offers of Christ, and all as worthy of all acceptation; so that the poor sinner goes home, and weeps for joy, O faith he, I have heard good things this day, I have heard of such mercy, and such love, for a poor sinner, as I never heard the like in all my days.

4 An exciting power. The Lord Christ by his power lets fall a word on the will of a sinner, and faith I am willing to save thee, and thou shalt have all this mercy and saving good, if thou wilt bee willing to receive me, and trust in mee? Come and bee mine, and I will give thee strength against all thy sins; come and bee mine, and I will give thee pardon for all thy sins; I will give thee, my self, and my righteousness, and my spirit.

5 An overcomming power, so that the sinner is now as willing to come to Christ, and as earnest to enjoy Christ, and all the good offered by Christ, (in some measure) as ever Christ was earnest and willing to have him come, &c. Heretofore all the work seemed to bee onely on Christ’s part, and now all the work seemeth to bee onely on the Sinners part: O that this sinner would come to mee said Christ, O that Christ would come to mee, now faith the sinner: I am willing to bee thine said.
Evidences of our hearkning to Christ.

Chap. 10

1. O that thou wouldest bee willing to bee mine faith the sinner now: when will hee hearken unto me said Christ? when shall I enjoy thee blessed Christ, faith the sinner, now. Beloved, then the sinner hearkens to Christ, when by the power of Christ hee is made willing to come to Christ.

2. If you have indeed hearkned unto Christ, It will appear by several effects and fruits.

You will refuse to hearken to any person, or any creature that would dis frade you from hearkning unto Christ. Nor Friend, nor Parent, nor Enemy, nor world, nor life, nor death, &c.

2. You will let all your sins go, and your selves go, so that you may have Christ.

3. You will venture your all upon Christ, as the surest bottome for your souls to live in, and as your onely hope, &c.

4. You will be obedient in any other thing unto the voice of Christ, not onely bee obedient to come to him, but obedient to walk in him.

5. You will bee more desirous to be neer to Christ, that you may hear the voice of your beloved, &c.

Secondly, The comforts for such as have indeed hearkned unto Christ.

1. Hearkning unto Christ is the real fruit of God's eternal election: As many as were ordained to eternal life beleived, Acts 13. 48.

2. Hearkning unto Christ, is the very seal of your effectual vocation. It is nothing else, but the obediential answer to the call of Christ, the making up of the match twixt a soul and Christ.

3. Hearkning unto Christ, is a clear evidence that you are Christians indeed, every one that is of the truth heareth my voice, John 18. 37.

4. Hee that hearkneth unto me shall dwell safely, and shall bee quiet from fear of evil, Prov. 1. 33.

5. Now you may be sure that God will hearken unto you, in all your lawful desires and requests.

It will appear by these effects and fruits.
You will not hearken to any other that would dissuade you.
You will let all your sins go.
You will venture your all upon Christ.
You will be obedient to Christ in any other thing.
You will desire to be neare Christ to hear his voice.
The comforts of such as have hearkned.
It is the real fruit of election.
It is the seal of our effectual vocation.

It is a clear evidence that we are Christians indeed.
Hee shall dwel safely.
God will hearken unto you.
**ISAIAH 55. 2.**

Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

**CHAP. XI.**

Have spoken a few things concerning the earnestness of Christ with Sinners to hearken unto him, and now I am to speak of the Arguments here used by Christ to persuade them so to do; here is the hook and the bait, the match and the portion: good comes by hearkning to a good Christ (eat ye that which is good, and let your soul delight itself in fatness.

They distinguish of good.

1 *Bonum incendium*, and here is delight for the soul.
2 *Bonum eri*ne, and here is fatness or sufficiency.
3 *Bonum bonefium*, and here is life for the soul.

Again of *Bonum*. 1 *Natural*. 2 *Morale*. 3 *Spirituale*. The spiritual good which is the chiefest good, is here held out to allure us.

There are onely two propositions which these words do present unto us.

1 That good and good indeed, will come to them, which hearken and come to Christ.
2 That all soul delights and sweetly satisfying comforts, will flow into all who diligently hearken unto Christ.

But before I discourse of these two particular propositions, there are a few general points which to me seem observable from the former and latter part of the Text, I will but mention them unto you, and then return to the propositions which I have mentioned.
Chap. II  General observations:  427

1 That it is not only a Duty, but also it is a reasonabe Duty, for sinners to hearken unto Christ: Christ doth not rest in a meer command (hearken diligently unto me) but hee doth sugar and sweeten that command with alluring reasons and encouraging motives (easy ye that which is good, and let, &c.) As every act of obedience is rational, so especially are the acts of Evangelical obedience: Christ offers reasons enough to persuade any man to Christ. The Gospel as it works in a powerful way, so likewise in a rational way, it is a hook with a bait on it, and a match with a portion.

2 That it is not only a reasonable duty to hearken unto Christ, but also a most reasonable duty: Jesus Christ out-offers all others, and hee out-reasons all others (that is) hee doth present higher, and better, and stronger reasons, and encouragements to hearken unto him, than can be given, not to hearken unto him, or to hearken unto any other.

There are three reasons given by Christ in this and in the next verse, which overtop all the arguments of the world, viz. 1 A real good. 2 Soul delight. 3 And the life of our souls.

As Christ gives the best wages to them who are in his service, so hee holds out the best encouragements to draw us into his service.

3 That Jesus Christ aims at our good in our obedience to his Call; It is our gain to hearken unto Christ. I have often considered and admired, at the wisdom of God's goodness in the way of sinners salvation by Christ, that he gains all the glory, and they gain all the happiness by it; if you hearken unto Christ, God hath all the glory, and you have mercy, and comfort, and blessedness (you shall eat that which is good, and your souls shall delight themselves in faimeesse.)

4 That Christ's encouragements are promises; He holds out promises, yea many promises, and deals with sinners by them to hearken and come unto him. I think that you shall scarce read of any one invitation that Christ ever
ever made to sinners. But he is pleased to flank that invitation with one or with many promises: Here you finde it so, the like you may also finde in other scriptures; Come, for all things are ready, come and I will give you rest, come and drink of the waters of life freely, believe and thou shalt be saved, bec that believeth on the son, shall see life, repent and bee converted, that your sins may bee blotted out.

And the reasons why, when Christ would bring in sinners to himself, he deals with them by promises, are these.

1 Evangelical promises, are most congruous to work faith.

2 Evangelical promises are most apt to affect, and allure the hearts of sinners.

3 Evangelical promises, are the strongest arguments to persuade, the cords of love.

4 Evangelical promises, are the surest bonds, and assuring engagements. They are sure bottomes to rest on.

These things being briefly premised, I shall now speak unto the propositions formerly mentioned, and begin with the first of them,

Doct. That good indeed will come unto sinners upon hearkning and coming unto Christ (hearken unto mee, and eat yee that which is good)

The words do stand in opposition unto the precedent words. (wherefore do you lay out your money for that which is not bread, and your labour for that which satisfies not?) The things which yee look at, and seek for, out of Christ, they are not bread, they are not good, they can do us no good, wee think that they are, and that they can, but indeed not, and wee think that they can fill and satisfy us, but indeed they cannot, Therefore Christ takes us off from them, as being onely a seeming good, but no real good, and persuades us to hearken unto himself, for in so doing, good indeed, real good, that which is real good in it self, and that which will prove real good unto us, shall come unto us.
There are two things included in this assertion.
1. That Good will certainly come unto us by hearkning and comming unto Christ.
2. That that good is real and substantial good.

SECT. I.

That good will certainly come unto us by hearkning and comming unto Christ: As David said, it is good for me to draw nigh to God, Psal. 73. 28, and Jeremy, Lam. 3. 25. The Lord is good to the foul that seeks him. So it is good to hearken to Christ (Blessed is the man that heareth mee, Prov. 8. 34. For who so findeth mee, findeth life, and shall obtain favour of the Lord, vers. 35. Or as the Prophet spake unto the Jews, Isaiah 1. 19. If ye be willing and obey, ye shall eat the good of the Land; Thus it shall be to all who hearken unto Christ, they shall eat of what is good, they shall partake of good, Luk. 10. 42. Mary hath chosen that good part, here you see that good comes by hearkning unto Christ, Rev. 3. 20. If any man hear my voice and opens the door, I will come in, and sup with him, and he with mee; here good comes by hearing and opening to Christ, Prov. 1. 33. But who so hearkeneth unto mee shall dwell safely, and shall be quiet from fear of evil; here is good by hearkning to Christ, 1 Cor. 3. 21. All things are yours, v. 22. whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, v. 23. And you are Christ, Joh. 6. 39. I am the bread of life, hee that commeth to mee, shall never hunger, and hee that believeth on mee shall never thirst, Joh. 5. The dead shall hear the voice of the Son of God, and they that hear shall live, 1 Pet. 1. 8. In whom believings ye rejoice with joy unspeakable, and full of glory, here was good, 1 Cor. 1. 30. Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption, is not here good, Col. 2. 27. Christ in you the hope of glory, is not this a good, Joh. 3. 16. Hee that believeth shall not perish. 

FF 1.3
rife, but have everlasting life, Eph. 1. 13. In whom after ye believed, and were sealed with that holy spirit of promise, vers. 14. which is the earnest of our inheritance, the redemption of the purchased possession! All these are good and all these, and more than these shall be had, by hearkning and coming unto Christ. Can any good thing come out of Nazareth, said Nathaniel? Come and see, said Philip, John 2. 46. So if any say, can any good come unto us, by coming unto Christ, I answer, come and see, all good comes from a good Christ. They say all good lies in a good conscience, Therefore Solomon calls it a continual feast, much more doth it lye in a good Christ.

All our springs are in him. There you may have Life, and there you may have Peace, and there you may have Joy, and there you may have Hope, and there you may have Riches, and there you may have Forgiveness, and there you may have Righteousness, and there you may have good, all good, all that is good for you. You read of diverse who came to Christ, some for their bodies, some for their souls, and all that came to him received good by him, the blind received their sight, and the deaf, their hearing, the dumb, their speech; and the lame, their strength; and the sick, their health; and the troubled, comfort, and mercy and salvation. I have not said to the house of Jacob, seek ye mee in vain, Isa. 45. 19, to Christ doth not say, hearken unto mee, and come unto mee, in vain: It is a vain thing to hearken unto the world, it is a vain thing to hearken unto wicked men, it is a vain thing to hearken unto our own wicked hearts, it is a vain thing to hearken unto Satan. But it is not a vain thing to come to Christ, to hearken unto Christ, no evil will come unto you by it, all good will come unto you by it, you shall eat that which is good, Cant. 5. 1. Eat, O friends, and drink. Speaking immediately before of the Spices and Myrrh, of the honey, and the honey comb, of the Wine and the milk, Rev. 2. 7. I will give him to eat of the tree of life, vers. 17. I will give him to eat of the hidden
Chap. i. The Good by Christ is real and substantial: 431

don Mannah. Well. It is clear that good will come unto us by coming unto Christ. Now follows the second part.

SECT. II.

1. That the good, which will come unto us by coming unto Christ, is good indeed, it is a real and substantial good.

They distinguish of two sorts of good, there are: 1 This world's good, who hath this world's goods, John 3. 17. 2 That world's good: Good for a soul, and good for heaven: Bona quæ factunt bonum, & bona quæ factunt beatum. And these kinds of good, are either bona apparentia, only which seems good, but are not good, and bona Realia, which are good indeed, and will bee so to us. Real good, will bee really ours, if wee really come to Christ, John 6. 55. My flesh is meat indeed, and my blood is Drink indeed (as if he had said) you have no food for your souls to feed on, and to live on, but mee, I am only that bread of life, ver. 48. Rev. 3. 17. Thou sayest I am rich, and encreas'd with Goods, &c. ver. 18. I counsel thee to buy of mee, gold tryed in the fire, that thou mayest be rich, and white rayment that thou mayest bee clothed, &c. As if hee had said, thou art deceived, thou art not rich, thou art not clothed, thou thinks that thou art, but indeed thou art not, if thou wouldst bee rich indeed, then come to me, and wouldst have raiment indeed to cloth thee, then come to me.

To open this excellent point a little, I will shew unto you briefly.

1. What good is to bee had by comming to Christ.
2. That it may bee demonstrated to be real good, good indeed.
3. How it may be cleared that all who really come to Christ, shall really enjoy all that real good.

Quest. What good is to be had by comming to Christ?
### What good is to be had by Christ. Chap. 11

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<td>2. Justification, whereby we are freed from condemnation (There is no condemnation to them that are in Christ Jesus, Rom. 8. 1.) and are made righteous (by the obedience of one shall many be made righteous, Rom. 5. 19. we are made righteous of God in him, 2 Cor. 5. 21.) and have all our sinnes forgiven (in whom we have redemption in his blood, even the forgivenesse of our sinnes, Eph. 1. 7. Having forgiven you all trespasses, Col. 2. 13.)</td>
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Chap. 11. The reality of this good demonstrated.

Wee have by Christ; who is made unto us sanctification, 1 Cor. 1. 30.

6 Spiritual immunities, liberties, privileges, if any man be in Christ, he is a new creature, 2 Cor. 5. 17. Thus you see that there is abundance of good to bee had by coming unto Christ.

2 But now let us consider, That all this good is a real good, and how it may be demonstrated to be so, certainly a real happiness is a real good, though an imaginary happiness be not; real mercy and forgiveness, and righteousness, and peace, &c. are good indeed. That all this good is real good, I shall demonstrate thus unto you.

1 That good which hath all the ingredients of reality in it, must needs be real good, or good indeed, but the good which we have by coming to Christ, hath all the ingredients of reality.

I will mention only three ingredients of a real spiritual good, truth, efficacy, permanency.

1 Truth, which stands in opposition to falsehood and deceit. Why all that good which I have mentioned by Christ is true, Their happiness is true happiness, and therefore happiness indeed.

Three things in true happiness. 1 A perfect good, 2 A perfect fruition. 3 Eternal. This is eternal life to know thee, and him whom thou hast sent, John 17. 3. I am the way, the truth, and the life, Joh. 14. 6. Yea happy is the people whose God is the Lord, Psal. 144. 15. Your adoption is true: when a man is a believer and brought to Christ, he is a son of God, God himself calls him so, and owns him so, and deals with him as so, and provides an inheritance for him as so, We are now the sons of God, 1 Jo. 3. 2. 2 Cor. 6. 18. I will bee a father unto you, and you shall bee my sons and daughters, your justification is true, so true, that the Apostle challengeth all to prove the contrary, who shall lay any thing to the charge of God's elect? it is God that justifieth, who shall condemn? it is Christ that dyed, Rom. 8. 33. 34. as true as Christ died, so true it is that believers are acquitted and justified. The like may
The reality of this Good demonstrated. Chap. 1

be said of all the rest of the good, there is truth in every one. Liberty, if the son shall make you free, you are free indeed, John 8. 36. This is real liberty, not feigned or false. Peace, the peace you have by Christ is a real peace, how else could it bee called the peace of God, and the peace which he creates, Isa. 57. 19. The object of creation is real, and the joy which you have by Christ is called the joy of the holy-Ghost, and certainly that joy is true, and therefore real.

Efficacy.

2 Efficacy: A false seeming good only, as it hath not truth in it, so it hath not power in it: false and seeming fire, cannot work as real fire doth. As the gods of the Heathens were no Gods, because they could do neither good nor evil: And counterfeit doings cannot work as real doings do work: But look on any good that a man hath from Christ upon comming unto Christ, it hath power in it, and effectual working with it, it doth indeed change the condition of the soul, as much as life changeth the condition of the dead; The dead shall hear the voice of the son of God and live, John 5. 25. I am the living bread, which came down from heaven, if any man eat of this bread, he shall live for ever, John 6. 51. and it doth indeed comfort and revive the soul. There goes out such a strength with the peace, which flows from our justification by faith in Christ, which is of force to break all the bonds asunder, to expell all darkness, to quiet all fears, and to settle, and compose, and fill up the conscience, with a peace that passeth all understanding, and with joy unspeakable and glorious. Moreover the good which is had of Christ, it is of power to uphold and sustain the soul, against all the powers of the world, and Satan, and death.

Permanency.

3 Permanency: that good which will hold out against all changes temptations persecutions questionlesse it is a real good; reality is frequently opposed to changeableness, now all the good which you have by Christ, it is a good which will last, it is meat which doth not perish, but endure to everlasting life, John 6. 27. He that believeth on me, out of his bel-
The Reality of this Good Demonstrated.

That good which Christ himself hath purchased is real good.

belly shall flow Rivers of living water, Joh. 7. 38. The Grace is immortal, the Joy indures for ever, the Righteousness is everlasting, the Joy none can take away, &c. therefore it is good indeed.

2 That good of which Christ himself is the Author of, and hath purchased, certainly it is a real good. (good in itself, and good for the soul) Christ never laid down his life, shed his precious blood for nothing, or for a poor vain empty good, that will do our souls no good, which will not reach his own end. Nothing that is vain, imperfect, false, or deceivabie, can flow from Christ,Job. 1.17. Grace and Truth came by Jesus Christ. It were blasphemously absurd, to imagine that Jesus Christ should bee the Author of a lye, of any thing that should bee deceitable, and unprofitable: But Christ is the Author of all the good which hee offers and promises to you, Job. 1. 16: Out of his fulnesse have all wee received: Hee is the fountain of your graces, and of your mercies, and of your comforts, and of your salvation; therefore all of them are a real good, good indeed.

3 Let mee adde one thing more: As the Covenant of Grace is a real Covenant (else God would never have sworn that Covenant, and seale it) so all the good in that Covenant is real good. It is good indeed, for it flowes from the singular love of God, and the infinite wisdome and goodness of God, doth it not so? And all the good in the Covenant make up the choicest blessings that God will give unto his people: It real good bee to bee found any where, then assuredly in the Covenant of Grace, in the promises, there, which are called, the better promises, and a good word ratified with the blood of Christ; and therefore the good which shall bee had by coming unto Christ is real good, for it is none other but the Covenant-Good, &c.

4 That Good is real which the word approves, and commends as so. 2 Hath been proved and found so. 3 One may in the greatest extreamities safely venture his soul on. 4 Will not fail the soul in its confidence and expectation, but
but will certainly answer, yea exceed all that hath been spoken of it.

S E C T. III.

Quest. 3 How it may bee made clear, that real Good will really come unto Sinners, if Sinners do really hearken, and come to Christ?

Sol. There are five things which will serve to clear it.

1. The very expression in the Text; Eat you that which is good: When a man eats that which is good, that food becomes his, it is received into his stomach, and digested and assimilated, and nourishes and preserves him; so if a man comes to Christ, Christ is as it were the food of his soul, hee feeds on Christ, and on mercies, hee lives by them, they nourish and preserve him, &c.

2. There is infallibility in the promises of Christ, they are. Yeae and Amen: Christ hath promised all real good to them that come unto him, hee will give grace and glory, life and peace, pardon and salvation; therefore certainly they shall eat that which is good, who hearken and come to Christ: Christ calls them off from all vain and deceitable good, and perswades them to come to him from an assurance of real good, and satisfaction.

3. As Faith is the sufficient condition of enjoying All real Good; so Faith cannot pitch on any Good for the soul of man, but what is Good indeed: The Bee goes not to the empty thorns, but to the sweet flowers; so Faith cannot rest on any good, but what is so indeed; it will not be contented with any love, with any mercy, with any righteousness, with any holinesse, with any peace, with any joy, but what is real love and mercy, &c. This is not thy rest, thy peace, thy happiness, faith Faith: But the love of God is, &c.

4. Experience will clear it in all that have come to Christ, They have eaten that which is good: A feast of good things. It hath been a good day indeed. This is a day of good tidings, said the Lepers, when they came into the camp,
Men out of Christ Unhappy.

Ch. 1: Men out of Christ Unhappy.

camp, and found all manner of good provision: when any poor Sinner hath hearkened to Christ, O what real good hath his poor soul found! what real joy, peace, comfort, &c. This day is salvation come unto thy house.

5 From absurdities and inconveniences.

1 There is more to bee had from Christ, than from Satan, but if the good by Christ bee not a real good, there is no difference betwixt their offers.

2 Christ would bee found a deceiver, and they that believe on him would return ashamed, they should have nothing to glory in.

3 All the glory of the Christian Religion were lost, if there were not truth, and reality in the rewards of it.

Sect. IV.

Use 6 Will Good indeed come unto us, upon hearkening and coming to Christ?

(Hearken unto mee, and eat you that which is good.)

1 How unhappy then are they, who are out of Christ? They have no portion, who have no portion in Christ: That is no portion for the soul, which is not real. The Prophet expresseth it as a great curse on that Man that trusteth on man, and maketh flesh his arm, and whose heart departeth from the Lord: For hee shall bee like the Hesh in the Desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt Land not inhabited, Jer. 17. 5, 6. I would say the like of that man who boasts of other things, and yet hath no portion in Christ; he is in a very unhappy condition, in a desolate condition; hee is not really good, nor hath hee any real good: Hee is the worst of men, and hath the worst and meanest of portions, really evil, and really cursed: Hee who hath Christ, hath all, and hee who hath not Christ, hath nothing at all; without Christ, and without the Promises, and without Hope, and without God in the world, so, Ephes. 2. 12. What haft thou, who haft not Christ?

Ggg 3 This

From Absurdities.

Else there is no difference betwixt Christ’s offers, and Satan’s.

Else Christ would bee a deceiver.

Else the glory of Religion were lost.

How unhappy are they who are out of Christ.
This is the summe total of a Christian mans possession: Hee hath treasures of iniquity, and heaps of vanity, more than these, he hath not; he hath a really wicked heart, and but a vain empty estate in outward things. These are thy Gods, said the Idolatrous Jews, What poor Gods were these Gods! Soul! thou hast much goods laid up for many years, said the Fool; and what goods were those goods? 2 King. 9. 13. What Cities are those which thou hast given mee, said Hiram to Solomon? And bee called them the Land of Cabel (that is) of dirt. Truly all that you have is either nothing, or worse than nothing; it is either that which is contrary to good, or that which is not really good. Ephraim feedeth on lyes, Hof. 10. 13. and Ephraim feedeth on the winde, Hof. 12. 1. ungodly men, and unbelieving men (in my judgement) are the poorest of all men; they are in the same condition with Laodicea, that thought her self rich, and increased, and to need nothing, but shee was poor, and miserable, and wretched: They never eat one good meal, nor morsel all their daies. They eat the Lambs out of the flock, and the Calves out of the stall, Amos 6. 4. And they eat the bread of deceit, Prov. 20. 17. and they eat the bread of Sorrow, Psal. 127. 2. and sometimes they eat their own damnation, 1 Cor. 11. 29. But they never eat that which is good: Christ is the bread of life, of that bread they eat not. Mercy is good, and of that, they taste not: The loving kindnesse of God is good, and of this they feed not; they never eat Angels food, food for souls, any good at all for their souls.

2. How foolish are men who content themselves with any good which is not real good? I have enough, said Esau, Gen. 33. enough of what? in what? who had lost the blessing, and sold the birth-right: Father (said the Prodigal) Luk. 15. Give mee the portion of goods that falleth to mee: a portion which hee quickly wasted and spent, vers. 13. Perhaps God hath given unto some of you outward beauty, and outward honours, and outward riches, and outward peace, and outward liberty, and outward deliverances,
and outward successes, and here you rest, and with these are you satisfied, but why are you so? As Christ to the young man, so say I to you, yet you lack one thing, yet under all these enjoyments, you lack all real good. Behold the fire and the wood, but where is the Lamb for a burnt-offering, said Isaac to Abraham? Gen. 22. 7. Thus I say unto you, here are worldly dignities, and worldly wealth, and worldly greatnesse, but where is Christ? and where is holiness? and where is righteousness to justify you? and where is mercy to pardon you? and where is the love of God to comfort you? and where is the blood of Christ to save you? You have the good things of this life, but where are the good things of a better life? Here is provision for your bodies, but where is the provision for your souls? outward good things are the weakest kind of good things, and the changeablest kind of good things, and the most impertinent kind of good things to your souls; No good at all to them or for them; why do you satisfy your selves with them? and why do you bless your selves in them? Surgum corda, ad celum vocamini ad ca-
lum, &c. Raise up your hearts above the world, yee are called to Heaven, to Heaven, said Hillarius: These things are not bread, they are not life, they are not your rest, nor resting-place. Every man is propounding that question, who will show me any good? Psal. 4. 6. Why Christ is good indeed for your souls, and pardoning mercy, and God's reconciled favour, and renewing grace. Bee not satisfied with that which satisfies not; do not put off your selves with an earthly paradise.

No real happiness in outward things; Because

1 Impertinent to the soul. 2 Imperfect. 3 Weak. 4 May easily bee crushed. 5 And removed. 6 Hinder your real happiness. There is another kind of good for immortal souls than mortal good. There is the bread of life, on which only your souls can feed. Labour not for the meat which perisheth, but for the meat which indures to everlasting life, whick the Son of man shall give unto you; Joh. 6. 27.
Why are we so unwilling to hearken unto Christ, and to come unto Christ?

Good, is the loadstone of the whole world, it is that which turns and winces, allures, and fits all the hearts of all the sons of men. No man would follow his sins, but that he corruptly conceives some good to be enjoyed by that service. No man would follow the world, but that he apprehends some good to be reaped out of the world: good is the bias of man's soul, and the reward he aims at, and the bait that takes him. Shall not their cattle, and their substance and every beast of theirs be ours? This swayed all the men of the City of Shechem, to hearken unto Hamor, and Shechem his son; so be circumcised, Gen. 34.23.

24. O what is this? why is this? that the meanest of good that the greatest of evil, shall be of power to make us hearken, & yet the greatest good is not of power to make us hearken? That a temporary good will do it, but an eternal good will not do it, that a seeming good will prevail, and yet real good will not? seeming pleasures, profits, life, take more then real. Gehazi ventured his safety, for a few changes of raiment; Judas, ventured his soul, for a few pieces of silver; Adam ventured his Paradise, for one half of an apple: Ahab, ventured his Kingdom for that one vineyard of Naboth: Achan ventured his life for one wedge of Gold, &c.

And how often doe we venture our damnation, for the pleasures of sin, which are but for a season; yet we will not venture on Christ, though real good, though eternal good, though all good, will certainly come unto our souls. Surely man is become foolish and brutish. Job did well in that hee did not hearken to the counsel of his wife in his distress. Curse God and dye: Christ did well, in that hee did not hearken to the Offers of Satan, All these will I give unto thee, if thou wilt fall down and worship me: But do wee do well, when Christ offers himself, and all that is good unto us, real good, and really for our good, and yet we will not hearken unto him? O how simple and irrational is the unbeliever, he hath a real need of Christ, and would have mercy.
cy and salvation, and yet will not regard Christ, nor come unto him, for that real mercy and salvation.

4. Then happy is that man who hath hearkened to Christ, and is come in to Christ. Blessed is the man that heareth me, Prov. 8. 34. Blessed are all they that put their trust in him, Ps. 2. 12. That I may see the good of them chosen, Psal. 106. 5.
you have a real good to eat of, that is your portion, I have enough, said Jacob, Gen. 33. 11. I have a goodly heritage, said David, Psal. 16. 6. I have all and abound, said Paul, Phil. 4. 18. and what else can he say who hath Christ, and all real good by Christ.

But that you who are come in to Christ may see your happiness by enjoying of this real good, let me obtain your favour a while to blazon and display, this real good unto you, that so you may the better see the goodness of your condition, and bee the more raised to God in thankfulness for it. This real good which you enjoy by comming to Christ, it is

1. A proper or answerable good.
2. The highest and best good.
3. A full and large good.
4. A strong and effectual good.
5. A pleasing and delighting good.
6. An advancing and raising good.
7. An enriching and beneficial good.
8. A permanent and constant good.

1. It is a proper, answerable, and suitable good, a good that doth so punctually, so exactly, so directly, hit the condition of your souls (the miseries of them, the wants of them, the desires of them) as nothing else can do; What is that which a soul doth need or can desire, but it is included in this real good, which you get by comming unto Christ: this real good, is that which is your life, indeed, your help indeed, your joy indeed, your salvation indeed, it is the very plaister to your sore, the very balm to the wound, the very voice of joy to the spirit of heaviness, the very bread to the hungry, the very water to the thirsty, the very good which your souls should have, and
would have, reconciliation, redemption, salvation.

2 It is the highest and best Good. A little that a righteous man hath, is better than the riches of many wicked; saith David, Psal. 37. 16. And truly the real good which you enjoy by Christ, is better than all the goods which may bee enjoyed in the world, Mary hath chosen the better part, saith Christ, if you would judge of the highness and bestnesse of good, either by the testimony of the word of God, or by the price and charge of enjoyment, or by its relation to our best part, or by a serviceableness to our last end, or by verdict of conscience in our worst extremities, or by the estimation of the godly, assuredly then that good which is enjoyed by comming to Christ, is the highest and best of all good.

1 The scriptures, set the crown upon the head of it, the price and cost of it, is the precious blood of Christ.

2 It onely stands in relation to the soul.

3 No other good avails towards salvation.

4 And in extremities of conscience men would gladly part with all other good, so that they may bee possessed of any one real good, which comes from Christ.

Psal. 4. 6. who will shew us any good, Lord lift up the light, &c. I will tell you: the good by Christ is the best good that the wisdome of God could devise, that the love of God could give, that the blood of Christ could purchase, that the soul of man can desire.

3 It is a full and large good, bee ha'be filled the hungry with good things, Luke 1. 53. The Disciples were filled with Joy, and with the Holy Ghost, Acts 13. 52. To know the love of Christ which passeth knowledge, that ye might bee filled with all the fulnesse of God, Eph. 3. 19. Open thy mouth wide and I will fill it, Psal. 81. 10. Thou shalt eat in plenty and bee satisfied, Joel 2. 26. Therefore is the real good (which wee have by Christ) sometimes stiled, A feast, a feast of fat things, a feast of wines on the Lees, of fat things full of marrow, Isa. 25. 6. A wedding feast, for which
which the Oxen and fatlings were killed, and all things ready, Mat. 22.4. Universal good, is full good, and this is the good which you have by Christ: All are yours, for you are Christ's, 1 Cor. 3. 22, 23. Conjunctive good is full good; and this is the good which you have by Christ, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, 1 Cor. 3. 21. ye are in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. 1. 30. It is therefore called bread, and water, and milk, and wine, and honours, and riches, and raiment, and houses, and Lands, and friends, and father, and mother, and sister, and brother, and health, and life, (that is) all good. You have not mercy alone, nor grace alone, nor peace alone, nor righteousness alone, nor joy alone, &c. But you have every one of these, and every one of these abundantly, abundance of mercy, and of love, and of grace, and of righteousness, and of joy, and of peace, and of comfort, Riches of mercy, the height, and depth, and breadth, and length of love. No good wanting, fountains and springs sufficient to satisfy all the needs and desires of your souls.

4. It is **a strong and effectual good.** This real good which you have by Christ, it is a good which shall make you good, and which shall do you good, you shall indeed bee the better for it. A man may bee (many times) the worse for outward good, as shee said, God hath undone mee: it may bee a snare, and a surfeit unto him, but the real good which you have by Christ, never doth you hurt, yea, it alwaies doth you good; it alters your estate, for the best, betters your hearts, and betters your lives, and your outward estate. It is the strength of your souls, and the joy and salvation of your hearts. In the multitude of my thoughts within mee, thy comforts delight my soul, Psal. 94.19. It can comfort you, stay you, and none can hinder it.

5. It is a pleasing and delighting good, all the good which you have by Christ, are so many fruities of Paradise, and
drops of myrrh, and kisses of mercy. How sweet and pleasing is the favour of God, it is life, yea, better than life, Psal. 30. and 63. How sweet and pleasing is the love of Christ, it is sweeter and better than wine, Cant. 1. 2. How sweet and pleasing is pardoning mercy, and the assurance of it, sweeter than honey, than the honey comb; it is joy and gladness, and the joy of salvation, Psal. 51. 8. 12. How sweet and pleasing is justification by Christ, which makes us to rejoice, not only in the hope of glory, but also in Tribulations, Rom. 5. 2, 3. and to Triumph, Rom. 8. 38. &c. What the Prophet spake of the word of God, (Jer. 15. 16. Thy word unites, was the joy and rejoicing of my heart) the same may bee affirmed of all the real good you have by Christ; it is bread baked with sugar, it is a rose that grows with sweetness, as Christ is altogether lovely, so the good by Christ is altogether delightful; Or as Solomon speaks, Prov. 10. 22. The blessing of the Lord makes rich, and hee addeth no sorrow with it, that may bee said of the good by Christ, it is pleasant, and nothing but pleasant; one dayes communion with Christ, is sweeter than all the communion with the World, your first dayes entertainment by Christ is gladness, and your last dayes entertainment is happiness.

6 It is An advancing and raising good: the good is great and makes us great, there is nothing of worth in a wicked man, nor of real greatness in a Christless person: sin is vile and makes us so, and all the world is but vanity, and therefore it is but mean, the soul is then raised, when it becomes Christ's: no match so great as that with Christ. The soul lives when it becomes Christ's, no life like the life of Christ: The soul comes into the highest relation, when it becomes Christ's, an higher relation there cannot be, than to call God Father, and Christ our head, our husband, our brother.

Besides, the graces which you enjoy by Christ, are as far above the greatest things on earth, as the heavens are above the earth, they are real and chiefest excellencies, and they only make us to be the excellent here on earth.

7 It
Chap. 11 The happiness of hearkning unto Christ.

7 It is an enriching and beneficial good. The unsearchable riches of Christ, Eph. 3. 8. Rich in faith, James 2. 5. Rich in wisdom and knowledge, rich towards God, but thou art rich, faith Christ of Smyrna, Rev. 2. 9. That ye through his poverty might bee rich, 2 Cor. 8. 9. The wise merchant, bought the pearl of great price, this was riches enough, Isa. 33. 6. The fear of the Lord is his Treasure.

1 Thes. 2. 12. who hath called you unto his kingdom of glory: you cannot bee poor who enjoy Christ, and his good, for your portion.

8 It is a permanent and lasting good: Other good things are a deceitful brook, a fading flower, a dying gourd, a vanishing shadow. We are unsure of our selves, and they are unsure unto us: but Christ is the same, yesterday, and to day, and for ever, Thou shalt eat bread at my Table continually, said David to Mephibosheth, the same faith Christ, to all that come to Christ, you shall eat good with mee continually! all the days of your life, shall goodness and mercy follow you: Mary hath chosen the better part, which shall never bee taken from her, your joy shall no man take away.

Though your Riches, Honours, Lands, Friends, Pleasures, Health, Strength, Peace, Liberty, Life, will not last, yet Christ will last, and the love of God and pardoning mercy, and renewing Grace, and Union, and Communion with Christ will last and abide.

9 What may bee said more? This real good, you have by Christ is everlasting good: it is a Kingdom that cannot bee shaken, it is that eternal weight of glory, it is the Crown of life, It is eternal life, it is everlasting salvation and happiness.

Use 2 If you would have good indeed, then make into Christ: if you would have mercy indeed, and comfort indeed, and help indeed, and salvation indeed, make in to Christ. This should whet on a stomack, set on an edge, for Christ: I confesse that you may fix on many things, which may promise you good for your souls; but real good,
good, none can help you to but Christ.

Ah poor Creature what wilt thou do? what will become of thee? if thou live and dye without Christ, and the good indeed which comes only from Christ? when wilt thou hearken? when wilt thou believe, when shall it once bee? how long wilt thou love vanity, and follow after lies, Psal. 4. 2. How long see simple ones will see love simplicity, and scorners delight in their scorn ing, and fools hate knowledge, Prov. 1. 22. Christ alone should bee reason enough to persuade us to hearken unto Christ, but when hee proposes and assures that which is good, and all that is good, and really good, for you, certainly, eternally, what shall we say when shall we think, when Christ with his crown will not allure, when Christ with all mercies cannot prevail, when Christ, with joy, and peace, and salvation cannot persuade. Christ wept over Jerusalem, Luk. 19. 42. saying, O if thou hadst known, even thou at the least in this thy day, the things that concern thy peace? we could do the like over people to whom Christ hath been long offered, and all real good with and by Christ, and yet they will not know this Christ, nor that good which do so infinitely concern their good? As Christ complained, that Though hee came in his Fathers name, yet they would not believe him, but if any man would come in his own Name, him they would believe. So may wee complain, if any one should offer unto you any suppositious good, or any worldly good, him you would hearken unto, but though Christ offers unto you real good, the best good, saving good, all good, yet you will not hearken unto him.

O beloved! yet consider, and yet bee wise, Christ yet calls upon you to hearken unto him, and Christ yet would purchase your good will and acceptance with the bounty of all real good, the time will come (shortly come) that you will see, it was good indeed which Christ offered to you: when you come to straits in conscience, when you come to the hour of death, one drop of his mercy, one word of his peace, one glimpse of Gods
Gods favour: O how precious and desirable will they then bee? Why? And all these, and more than these, you might have this very moment, if your hearts would but be persuaded to stoop down, and embrace, and accept of Christ, who freely offers himself unto you. For the Lords sake, what should hinder you, and what doth hinder you from hearkning unto, and closing with, so good an offer?

Do you think that Christ doth lye unto you, when he saith, Hearken unto mee, and eat yee that which is good, that there is no such good at all.

Do you think that Christ will deceive you? Though there bee such good, yet you shall not have it, although you do hearken unto him; Truth it self can neither lye nor deceive.

Do you think That you need not real good for your souls, you need not real mercy to pardou you, nor real righteousness to justify you, nor real grace to change you, nor real favour to save you.

Do you think that you may have these any where else besides Christ, or upon other conditions than hearkning and coming to Christ, ye are deceived: Him hath God the father sealed and set forth; and this only way, hath God designd and consecrated:

Do you think that you shall lose anygood (which you call yours) by coming to Christ, and receiving all saving good from him? if you should, yet this good is enough, a full recompence, but besides that, it blesseth all your good, and multiplies the same with comforts.

What doth then hinder you, would you never have Christ, never have mercy, or think you it an injury unto you, to have Christ and all saving good too soon? Verily nothing hinders you but your own ignorance, but your own stubbornnesse, but your own unbelief, but your own love of sin, which shall bring all real evil upon you, from which the Lord deliver you, that you may come to Christ, and enjoy Christ, and all real good by him.
Let your souls delight in fatness.

ISAIAH 55. 2.

And let your soul delight itself in fatness.

CHAP. XII.

S the former words (Eat ye that which is good) stand in opposition unto (wherefore do you spend your money for that which is not bread; So these words (Let your soul delight itself in fatness) do stand in opposition unto the other words (and your labour for that which satisfies not) as if he should say, bee not so vain, as to labour after vanity, come to mee, and you shall have that which is good indeed: and bee not so foolish, as to tire out your selves for that which is but a trouble to get, and is no satisfaction nor delight when it is gotten: But come to mee, and so shall you enjoy, not onely a real good, for your souls, but abundance of that good, as much as will suffice perfectly to satisfye you, and sweetly to content you, and what more can Christ offer, or what more can wee desire? Christ doth here hold out all the Arguments which may move and persuade, and draw soules unto him.

1 Here is Good for you? will that persuade you? what man would not have good?

2 Here is Good indeed for you; Not seeming good, deceitful good, false good, but real good, true good, that will prove the onely good for you; and who should not desire to enjoy that good which will indeed save him.

3 There is abundance of good, and of the choicest and chieuest
Let your Souls delight in fatnesse.

first good (for so much doth that word fatnesse imply, viz. choicest and chiepest good, the best, Gen. 45. 18. I will give you the good of the land of Egypt, and you shall eat the fat of the Land (that is) the choicest and the best. So of After, Gen. 49. 20. His bread shall bee fat, and he shall eat royal dainties, abundant and plentiful good, Gen. 27. 28. God shall give thee of the dew of Heaven, and the fatnesse of the earth, and plenty of Corn and Wine: Will choicenesse of good allure you in to Christ? will plenty and sufficiency of good persuade you? who would not bee abundantly blessed? this is to bee had if you will come in to Christ.

4 Here is contenting and delighting good, which is indeed good unto the taste, and pleasant unto the soul: A very Paradise of sweetest joyes and comforts, A garden of flowers, a very heaven and happiness: all these doth Christ offer, and all these doth Christ assure unto all that hearken unto him (Hearken unto me, and eat yee that which is good, and let your soul delight it self in fatnesse) And I beseech you to observe this by the way, that none offers so much, nor so well to your souls, and for your souls as Christ doth; Some offer nothing, and some offer little, and some offer mean things, and some offer vexing and indelightfull things; but Christ offers real good, and choice good, and full good, and pleasing and delighting good: All kindes of true good, and all measures of those kindes, and all the fruites both from the one, and from the other.

Hence observe,

Dost. 2. That there is a very field of blessings, and a very Paradise of delights for the soul that comes in to Christ: or, there is as much good as will satisfy the soul, and as much good as will sweetly delight the soul upon hearkning and coming in unto him; There are treasures and pleasures, abundance, and complacency enough for satisfaction, and enough for delectation. (Let your soul delight it self in fatnesse) Isa. 25. 6. A feast of fat things, a feast of Wines on the Lees, of fat things full of marrow, of wines

There is as much good as will both satisfy and delight the soul, upon coming unto Christ.
wines on the Lees well refined. Observe whence provision is here made by Christ, fat things, (that is) abundance: fat things full of marrow (that is) choicenesse; a feaft of these (that is) exceedingnesse, and variety; and a feaft of wines on the Lees, of wines on the Lees well refined (that is) sweetnesse and delightfulnesse, Cant. 5.

1. I am come into my garden (my sister, my spouse) I have gathered my myrrhe with my spices, I have eaten my honeycomb with my honey, I have drunk my wine with my milk; eat O friends, drink, yea drink abundantly, O beloved:
surely here is enough to satisfy, and to delight, here is Myrrhe, and Spice, and Honey, and the Honey-comb, and Wine, and Milk, abundance to bee eaten, and abundance to be drunk, variety, satiety, and delight. Pla. 36.

8. They shall be abundantly satisfied with the fatnesse of thy house, and thou shalt make them drink of the river of thy pleasures. Observe this place also: There is a fatnesse, (that is) abundance of good to bee found in the house of God (that is) in his Ordinances (much more in Christ) and so much good as will satisfy, yea, that will perfectly and abundantly satisfy (they shall bee abundantly satisfied, &c.) and here is pleasure, nay, here are pleasures, nay, there is a river of pleasures, nay, a river of thy pleasures, and thou shalt make them drink of the rivers of thy pleasures; Doth not this prove, that there is good enough to satisfy, and good enough to delight the soul that comes to Christ, Prov. 9. 2. She hath killed her beasts, shee hath mingled her Wine, shee hath also furnished her table; here is plenty enough, and here is delight enough.

Thus you see the asserption clear by Scriptures. Now give me favor to demonstrate both the parts of it, viz. 1 That there is good enough in Christ to satisfy, abundantly to satisfy the soul of any that come to Christ. 2 That there is also good enough to delight the soul, &c.

*I. sect.*

**Part. i.** That there is good enough in Christ abundantly to satisfy the soul which (all come into Christ)
Chap. 12. Good enough in Christ to satisfy us.

Christ. My soul shall bee satisfied as with marrow and fat-
nefle, said David, Psal. 63.5. so if wee come in to Christ, 
&c.

This will appear if you consider three arguments.

1 The titles given unto the good things which we enjoy in 
and by Christ: they are called a feast, a supper, a wedding 
feast: one would think that there might bee found en-
ough in a feast, in such a feast, to satisfye the stomack;
Again, they are called riches, exceeding riches, unsearch-
able riches, and Treasures, and a kingdome; Mee thinks 
that riches, and Treasures, and bottomlesse treasures, 
and a whole kingdome, nay the Kingdome of God, of 
heaven, could have enough to satisfy.

2 The ingredients of that good which will make up a sa-
tisfaction to a soul. There are six things in good that sa-
tifies, which certainly will make good to be a suffice-
ing and satisfying good. 1 Conveniency. 2 Variety. 
3 Universality. 4 Perfection. 5 Security. 6 Lafting-
neffe. And such is the good which wee enjoy by Christ.

1 It hath conveniency in it, (that is) it is such a good 
which is suitable with, and agreeable to the condition of 
the soul. Satisfaction naturally takes in this suitable a-
greement; if you offer a poor hungry man, phyfick, or 
honour, this doth give him no satisfaction at all, for 
though there bee an absolute good in them, yet there is 
not a good which is agreeable with his condition, but 
give him money or food, now you satisfye him, for 
these are properly agreeable with his wants and desires. 
Now the good which you shal have by Christ, it is a good 
which is answerable and agreeable to the condition of 
your foul. The forgiveneffe of your fins, the healing 
of your sinful hearts, the love of God, &c. Are a good, 
most proper unto the miseries, and wants of our souls.

2 It hath variety in it: When a man hath many wants 
upon him, if hee hath not as many supplies, hee doth 
not rest satisfied. As satisfaction takes in agreeableness, so 
likewise doth it take in Commensuration, if the man 
bee sick, and you give him health, yet he is not satisfied, 

Arguments to prove it. 
The titles giv-
en to the good 
things we en-
joy by Christ.

Arguments to prove it. 
The ingredients of that 
good which will make 
as satisfaction.
Six Ingredients.

It hath a conveniency in it.

It hath a variety in it.

It hath a variety in it.
for hee is also in prison, and still needs Liberty, or hee is poor, and still needs bread; Beloved, every sinner is compounded of many sinnes, and many miseries, and many wants: And that good which will satisfye him in this condition must bee as manifold, as his distresse condition is, or else it satisfies not; but now the good which shall bee enjoyed by coming to Christ, is full of variety, and bears proportion to the nature, and to the number of our souls distresses and need: you need mercy, and mercy is to be found in Christ: you need deliverance, and deliverance is to bee found in Christ: you need grace, and that is to bee found in Christ: you need righteousness to justifye you, and that also is to be found in Christ. One alone will not satisfye, but every one of these will.

3 It hath universality: it is a truth, that no good can satisfye which is but particular, onely universal good is satisfying good: this fills up all the chinks, and emptines of the heart of man; if there bee any one good wanting which is necessary for us to have, wee cannot be satisfyed; although wee may (possibly) enjoy many other sorts of good, yet thou lackest one thing, said Christ, to the young man: So, &c. As they say a bout good, and ill-actions, that to the making of a good action, there must bee causa integra, all circumstances must concurr in their presence, the absence of any one, leaves the action in an obliquity. And thus it is about a good for the satisfaction of mans soul, though it bee a real good, yet if it bee not a suitable good, and though it be a suitable good, yet if it bee not a manifold good, and though it bee much good, yet if it bee not as much good, if it bee not at the good which the soul doth need, and must have, the soul is not sufficed or satisfied: for the want of that one good, may endanger his soul. As the leaving out one word in a will, may marre the estate, and disappoint all a mans hopes. But the good by Christ is universal good (nihil de est) not one is wanting: As Solomon spake of the promises of God, there hath not failed one word.
word of all his good Promises, 1 King. 8, 56. So may wee say of the good in Christ, there is not wanting any one good in him, which your souls do need. Or as you read of David’s successe over the Amalekites, David recovered all, 1 Sam. 30, 18, 19, and there was nothing lacking to them, neither great nor small, neither son, nor daughter, neither spoil, nor anything that they had taken to them, David recovered all. Thus may the person say, who comes to Christ, he shall finde an universal recovery of all that ever hee lost by his own sins, or Satan: He shall recover his lost God, his lost soul, his lost estate: hee shall finde Christ to bee an universal good unto him, grace and glory, peace and mercy, health and liberty, and righteousness and redemption, wisdom and sanctification, love and life, and all: and is not that good a satisfying good, which is all that which a soul can need or desire.

4. It hath perfection in it: Possibly there may bee universaliy of good, and yet not satisfaction, for as much as all particular kinds of good, may bee with imperfection; and hence it is that all that good in the world, can never satisfy us (though wee should enjoy it) because it is imperfect: If a man bee hungry, yet if you give him but a bit of bread, this will not satisfy him; and if hee be Thirsty, yet if you give him but a drop of water, this will not satisfy him, and if he be in debt, yet if you give him but half so much money, as will discharge the debt, he is still in fears, and still in Danger, hee is not satisfied: so that though hee hath something of every thing, yet because hee hath not enough of any of them, hee is dis-satisfied; but help him to enough of every one of them, and then hee is satisfied: perfection or fulness, is that which indeed breeds satisfaction. Tell a distressed soul that hee shall have mercy, but this mercy will not bee enough to pardon all his sins, and that he shall have a righteousness, but this righteousness will not be enough to justifie him, his heart will bee still troubled, it cannot be satisfied, But now he that hearkens to Christ, and comes to him, as he shall have all good, as to the kindes
of it, so shall he have all good as to the degrees of it; he shall have as much mercy as will perfectly pardon all his sins, *Having forgiven you all trespasses*, Col. 2. 13. Thou wilt cast all their sins into the depth of the Sea, Mich. 7. 19. And he shall have a righteousness which will perfectly justify; even *The righteousness which is through the faith of Christ*, the righteousness which is of God by faith, Phil. 3. 9. and which will cover all his nakedness so that none of his shame shall appear, Rev. 3. 18. and he shall have the Spirit of grace powered upon him, which shall change him into the Image of Christ from glory to glory: He shall be sanctified throughout in soul, spirit, and body; all grace shall be made to abound in him, enough to change his heart, and to make him ready and able for every good work, *He hath filled the hungry with good things said Mary*, Luke 1. 53. *The Disciples were filled with joy, and with the Holy Ghost*, Act. 13. 52. That ye might be filled with all the fulness of God, Eph. 3. 19. and the Church is said to be the fulness of him who filleth all in all, Eph. 1. 23. Surely here is enough to satisfy a soul.

5 *It hath security, or safety with it*, The good which satisfies must be safe, so much as it wants of safety, so much it fails in satisfaction. If you had as goodly and as plentiful an estate as man could wish, yet if it lay near the Sea, which might every day break in, and overflow all, you would not be satisfied and contented with such an estate; because, though there were great plenty, yet there is likewise great danger and hazard; but plenty of good satisfied with asured safety, would abundantly satisfy us.

And thus it is when a person comes to Christ, he shall in him finde all good even to the utmost. And all that good most safely guarded by the promises of God, and by the power of God, and by the love and care, and strength of Christ, none shall take away the mercies from you, nor the righteousness of Christ from you, nor your joy, nor your peace, nor your relation, nor your saf-
possession, nor your hopes, &c.

6 Were it much, and safe, yet if it were mutable and changeable in its own nature, neither would this be a satisfaction unto us: for as there must bee excellency and plenty of good, so likewise must there bee duration and continuance of good to make up satisfaction: for how would it satisfye our souls to bee pardoned for a few years, and to be loved of God for a few years? Certainly no good satisfies your souls, unless it hath duration attending it, and also eternity attending that duration. And such is the good which you shall have by coming to Christ, it is good of duration, and of eternal duration: It is immortal, it shall never bee taken from us, it shall never dye, it endures for ever. It is meat that endures to everlasting life, I am the living bread which came down from heaven, if any man eat of this bread, he shall live for ever, saith Christ, John 6. 27. and ver. 51.

3 Let me add another demonstration more of this Truth, and that is this, if you may have so much good from Christ, as that if you look backward to the time past, would remove and take off all the guilt, &c wrath belonging to it, and if you look inward, as to the time present, would supply and help all your wants and exigences of it, and if you look forward, as to all the time future, would bee no lesse than the highest and fullest happiness, of which a soul can bee capable; I suppose that every rational man would say, there is good enough to satisfy a soul, for more than this a soul doth not need, nor can crave; But all this is the good which shall bee had up on coming unto Christ.

1 It perfectly clears and acquits from Guilt and wrath, as to all that is past, so that there is no condemnation for you, Rom. 8. 1. The Lord will forgive your sinnes, and will never remember them any more, Jer. 31. 34. And hee is reconciled unto you in Christ, and married unto you for ever in loving kindnesses, Hos. 2. 19. The blood of Christ hath slain for you all enmity, Eph. 2. 16. and made peace.
peace, and reconciled you to God, and cancelled the hand writing that was against you, and nailed it to his Cross, Col. 2. 14. As it hec should say, if your selves, or if God, or if any do question payment, and discharge for your sins, let him go to my Cross, and see the blood which I there shed for the remission of your sins, and there hec may finde all sins pardoned, all justice satisfied, all wrath and curse removed, and God reconciled.

Now if all this can satisfy you, that all your sins are fully and for ever pardoned, so that there is no fear of wrath, and curse, and hell. Then the good which you have by comming to Christ, may satisfy you, for this certainly will be had.

2. It perfectly helps and supplies you, as to all your present wants and exigences; let your present wants and needs, and troubles bee never so many, never so great, never so high; never so frequent, Christ hath wherewith to help all: Do survey every particular want, and every particular distress, and every particular desire, and every particular conflict & exigence. Jesus Christ can help all of them, and all of them at once; hee can make grace to abound, and strength to abound, and comfort to abound: he can give you power against all temptations and victory over all corruptions, and support under all disfections, encouragement under all reproaches, reward under all losses, sufficiency in all wants, courage in all sufferings, Joy in all tribulations, love in all the hatred of men, his presence in all conditions, and quietness in conscience, and faith to trust, and an heart to pray, and patience to wait, and answers to revive you, and promises to stay you, and Joyes to refresh you, and assurance to make you triumph: He hath bread to feed you, and milk to nourish you, and wine to comfort you, and Oyl to cheer you, and rayment to cloth you, an house to entertain you, riches to furnish you, ornaments to beautify you. All that concerns the beginning of grace, the strengthening of grace, the perseverance in grace.
grace, the comforting of grace, all that concerns you for having, for doing, for suffering, all is to bee found in him, and from him, who is all in all: Need you mercy? Here it is for you, faith Christ; need you righteousness? Here it is for you, faith Christ; need you assistance? need you help? need you any comfort? Here it is for you, faith Christ.

And verily, I think, that if there bee so much good to bee had from Christ as will wholly remove all evils for the time past, and let in all supply for our whole present time on earth, then here is that good in and by Christ, which can satisfy your souls.

3. Besides all this, There is also the highest good of all, even as much as the soul of man is capable of. If this also may and shall bee had upon hearkning and coming to Christ, then there is perfectly satisfying 

Good, &c.

The last real perfect happiness of the soul, is a good that fills up the soul in its utmost capacities and reaches.

There is nothing beyond this that can bee desired, it is that end unto which when the soul arrives, it can go no further, but quietly rests for ever, it is a most perfect and eternal fruition of the most perfect and eternal God: And this good of happiness you shall enjoy by coming to Christ. This happiness which is sometimes stiled, The vision of God (the seeing of him face to face) The Kingdom of God, our Master’s joy, the exceeding weight of glory, the crown of life, eternal life shall bee given unto all that come in to Christ.

I tell you first, if as much good as the Lord Jesus could purchase with his precious blood, bee able to satisfy your souls, you shall have it, who do hearken and come in by faith to Christ; If as much good as the covenant of grace contains, if as much good as the Gospel reveals, will satisfy you, you shall have it; if as much good as God intended to bestow upon his elect unto all eternity will satisfy you, you shall have it.

K k k  SECT.
There is delight enough for the soul that comes to Christ.

**Part. 2** Thus you see that there is enough in Christ, to suffice and satisfy the soul. I now proceed unto the second part, viz.

That there is delight enough for the soul which comes to Christ, or that there is abundant in Christ, and by Christ abundantly to delight, (every way to delight the soul which comes unto him (And let your soul delight itself in sinness)

To delight in anything is to bee well pleased, to take pleasure and solace, and contentment in it, as an object very suitable to us, and very sweet unto us: when God is said to delight in his people, or to bee delighted in their services; It is as much as to bee well pleased with them and with their services, it is to take pleasure in them and their services, and when we are said to delight in God, in his Commandments and ways, it is to take pleasure in him, and in them, as being the sweetest and most joyful things unto us: So that expression of David's in Psal. 94. 19. Thy comforts delight my soul, it carries this sense, they do exceedingly please, content, revive, rejoice my soul: And so when wicked men are said to delight in their wickedness (The scorner's delight in their scorning, Prov. 1. 22.) the meaning is, that it is a thing that pleases them well, and is their joy and contentment; in like manner for a soul to delight in itself in Christ, and in the abundance of good by Christ, it is to finde that in Christ, and in the things of Christ, which doth exceedingly please the soul, which is very sweet unto the soul, which causeth admirable contentment and joy in the soul.

Now that there is abundantly enough in and from Christ, thus to delight the soul. I shall make it good by diverse Arguments.

**Proved.**

1. **By Scriptures and instances.** I will mention a few of both, Cant. 2. 3. I lay down under his shadow with great delight, and his fruit was sweet unto my taste, ver. 4.
Hee brought mee to the banquetting house, and his banner over mee was love. Look what a shadow is to a Traveller in the time of heat; that was Christ to his Church, even a comfortable refreshing, and a great delight: and look how pleasing the fruits of the garden are to our taste, so sweet are the fruits of mercy and grace, and love, which come unto us by Christ: And to get out the abundance of sweet delight by Christ, hee addes in the next vers. (Hee brought mee to the banquetting house) some reads it thus, hee brought mee into the house of Wine, which cheers the heart, and makes it glad, Psal. 104.15. The meaning is, into the house of all sorts of sweet delights, for what is a banquetting house? but a store-house of all that is sweet, and pleasant, and delightful; so is Jesus Christ, hee is a very treasury of delight, and an heaven of pleasant comforts. 2 Cor. 1:5. Our consolation abounded by Christ, 2 Thel. 2.16. who hath given us everlasting Consolation; and good hope through grace. Abounding consolation, and everlasting consolation, are very sweet and delighting, Phil. 3.3. wee rejoice in Christ Jesus, 2 Cor. 2.14. Thanks bee to God who always causeth us to Triumph in Christ. When the three thousand were brought in to Christ, there was joy and gladnessse, Act. 2.41.46.47.

When the Eunuch was brought in to Christ, hee went home rejoicing, Act. 8.39.

When those of Samaria were brought in to Christ, there was great joy in that City, Act. 8.5,6,8.

When the Jailour was brought in to Christ, hee rejoiced, Act. 16.54.

When those to whom the Apostle Peter wrote, did believe, they rejoiced with joy unspeakable and full of glory, 1 Pet. 1.8.

What need I to instance any more? Observe it, when any Soul is under Grieves and Troubles, it is directed to Christ, As the only Center of Joy, and Rest, and Delight, and there all the Springs are found.

Kkk 2 2 By
By Comparisons: Christ, and the good which is in and from him, are set forth by all the things of delight, and pleasure: Life is sweet and pleasant (All that a man hath, will he give for his life) why, Christ is life: Christ who is our life, Col. 2. 4. Light is sweet and delightful: The Light is sweet, and a pleasant thing it is, for the eyes to behold the Sun, Eccles. 11. 7. why, and Christ is Light, the true Light, Joh. 1. 9. Excellency is a delight, and so is Honour: And Christ is the chiefest among ten thousand, Cant. 5. 10: Compared to the Sun among the stars, the Lion among the Beasts, &c. And hath a name exalted above every name, Phil. 2. Truth is delightful, Love is delightful, Friendship is delightful, Bounty is delightful, and Christ is Truth; I am the Truth, Joh. 14. 6. And Christ is Love; Having loved his own, he loved them to the end, who loved us, and washed us, &c. And Christ is Fidelity, whom shall separate us from the Love of Christ, Rom. 8. 35: And Christ is Bounty, who loved me, and gave himself for me, Gal. 2. 20. He is Liberty, ease, &c. Some take delight in riches, Christ hath unspeakable riches, Ephes. 3. 9. Some take delight in precious Jewels, Christ is the Pearl of great price, Matth. 13. 46. Some take delight in Beauty: Christ is most glorious, and altogether without spot: Some take delight in knowledge, and wisdom, Christ is that, and every thing else which can truly delight the Soul. In him are hid all the treasures of wisdom and knowledge, Col. 2. 3.

So for the good things which come from Christ, they are set out by all the things which afford delight: By Wine, by Music, by Honey, Honey-comb, by Gardens, by Flowers, by Spices, by Perfumes, by Rubies, and by Pearls, by costly Apparel, by the time of Harvest, Isa. 9. 3. of a Feast, Isa. 25. 6. of Marriage, Hos. 2. 19. of Coronation, Cant. 3. 11.

I shall demonstrate it by an Enumeration of Particulars. There are six things considerable in Christ, and from Christ, which are very delightful, and in which
your souls may abundantly delight themselves.

1. The person of Christ; my beloved is white and ruddy;  
the chiefest among ten thousand; his head is as the most 
fine gold, his locks are bushy, and black, as a Raven, his eyes 
are as the eyes of Doves, by the Rivers of waters washed with 
Milk, and fitly set, his cheeks are as a bed of Spices: As 
sweet flowers, his lips dropping sweet smelling myrrh, his 
hands are as gold Rings, set with the Beril, his Belly as bright 
Ivory overlaid with Saphires, his legs are as Pillars of 
Marble upon sockets of fine gold, his countenance is as Levi-
banon, excellent as the Cedars, his mouth is most sweet, yea, 
bee is altogether lovely, this is my Beloved, and this is my 
friend. O daughters of Jerusalem: Consider this delight-
ful description of Christ from top to toe.

H ee is white and ruddy] This mixture is the perfection 
of beauty: Christ is the most perfect beauty. By this 
white and ruddy, some understand his divine and hu-
mane nature, the union of them in his person: And this 
is a delightful object that Christ is Immanuel, even God 
with us; That the God-head was united with the Man-
hood, so that man might bee united with God: Others 
by this understand the innocency of his nature, white, 
without spot or sin; and his sufferings for us, dying his 
garments red in blood; and this also is our delight, our 
joy, and our rejoicing, that Jesus Christ washed us from 
our sins in his own blood, Gal. 6. 14. That I should rejoice 
in any thing, save the Cross of Christ. Hee is the chiefest of 
ten thousand; Some read it, hee hath the banner above 
ten thousand, others, the chosen, or chiefest. The chief-
est banner, was an Ensign of chiefest power, of one that ru-
led over all, and so is Christ, his banner is the chiefest, 
hee rules over all; hee is King of Kings, and Lord of 
Lords: And truly this should delight, and please, and re-
joyce the servants of Christ, that hee is the Lion of the 
Tribe of Judah, the chiefest in power, who ruleth over all 
Nations, and People, and Languages, graciously for his 
servants, and terribly for his enemies.
His head is as the most fine gold, and solid gold] Two names of the best gold are here joined, the one signifies fine shining gold, the other solid, fast, and strong gold: both these set out the glory of Christ, not only in his graces, but also in his Kingdom, which is shining as gold, and pure as gold, and solid as gold, and durable as gold.

His locks are bushy, and black as a Raven] Which denote his spiritual strength and vigour, for the comfort and support of the Church; and for the executing of all his counsels, both on them, and his adversaries.

His eyes are as Doves’ eyes] This notes both the purity of Christ, and the fidelity of Christ (both those are in the Doves) Christ is of purer eyes than to behold iniquity, and he is faithful in his love and covenant to his servants.

His cheeks are as a bed of Spices, as sweet Flowers.] This denotes the fruitfulness of Christ, and the sweetness of those graces, both in him, and which flow from him.

His lips like Lillies dropping sweet smelling Myrrhe] This notes the gracious words which drop from the lips of Christ, and the sweet comforts of the Gospel of Christ dropping into the hearts of believers.

His hands are as gold Rings, set with the Beril] This notes the glorious wisdom of Christ in all his works.

His belly is as bright Ivory overlaid with Saphires] By which is meant his most exact, tender, ardent bowels of mercies, and compassions to his people.

His legs are as Pillars of Marble, set upon sockets of fine gold] The legs do note the supporting strength of Christ (as the legs bear up the body) and the active motion of Christ’s care for his people, with all uprightness and steadfastness, noted by the pillars of Marble, founded in love, and righteousness: these are the Sockets of fine gold.

His countenance is as Lebanon] His personage is very goodly, comely, high, great gracious.
Excellent as Cedars] Chief, eminent, surpassing.

His mouth is most sweet] The words of his mouth are sweetnesses, or sweet things: His doctrines, his promises, are most pleasant and comfortable to the souls of men.

Hee is altogether lovely] Every whit of him is desire (that is) much to be desired, hee is wholly amiable, and if so, then wholly delightful: Now judge you whether such a Christ as this, be not a person for a soul to take delight in.

But let us look a little longer upon the person of Christ, and see whether hee bee not the sweetest object of delight for our souls.

Look on him in relation to God the Father: Hee is the Son of God, the only begotten of the Father, his beloved Son, the Son of his delight, in whom hee is well pleased, the brightness of his glory, and the express image of his person. Heb. 1. 3. If Christ bee as it were a glasse, for God the Father to behold his own image, if hee bee the Son of his love, of his delights, in whom hee is well pleased; Surely then there may bee found enough in him for us to love, for us to take delight in.

2 In relation unto us. And how is hee unto us? verily such a one as is cause enough, not only of joy and delight, but of blessing for evermore.

Hee is stiled

Immanuel, Mat. 1. 21. Which is by interpretation, God with us. As to his incarnation, and as for our reconciliation: should not this delight us? Jesus] and what is that but a Saviour? for hee shall save his people from their sins, Matth. 1. 21. And is not here cause of joy and delight? I bring you glad tidings of great joy, which shall bee to all people, for unto you is born this day in the City of David a Saviour, Luk. 2. 10, 11. A Redeemer] The Redeemer shall come unto Zion, Isa. 59. 20. and from whom, and from what doth hee redeem us? Surely from the wrath of God, from the bondage of sin, of Satan, of the Law,
from the fears of death and hell. All this affords delight to the soul.

A Surety] One that took on him all our debts, and bound himself for the payment of them, to answer all that divine justice could charge us with, or expect from us, this also makes him delightful.

Our Peace] One who did not onely get off all unkindnesses, made up all breaches, but also did perfectly reconcile us to God, and brought us into an estate of love and friendship.

Our Advocate] Sitting at the right hand of his father, and ever living to make intercessions for us, impleading all our suits and requests, gaining audience and acceptance for us.

In one word, he is our Mediator, and therefore God and man, and therefore our Priest, our Prophet, our King, and in all these offices lies no lesse than all love, and grace, and mercy, and salvation: Therefore questionless the person of Christ bath enough; enough for our souls to take delight in.

2 The love of Christ, of which the beleever certainly stands possessed, I will love him, Joh. 14. 21. who loved me, Gal. 2. 20. That love causeth delight is undeniable, every one delights to be loved, O but the love of Christ exceeds all love; yea, the love of Christ passeth knowledge. Christ loves you

1 With gracious love, when you were in your blood Christ loved you.

2 With a wonderful love: he loved you, and gave his life for you.

3 With a kind and affectionate love, so as to marry you to himself.

4 With a bountiful love, so as with himself to give all things unto you.

5 With a delightful love; he takes delight in your persons, in your graces, in your services, see Cant. 4. 10, 11.

6 With an Inseparable love, who shall separate us from the
the love of Christ, Rom. 8. 35. hee loves you as his servants (but that is too little) hee loves you as his friends, (ye are my friends, Joh. 15. 15.) hee loves you as his brethren, hee loves you as his children, hee loves you as his spouse, hee loves you as himself, nay, in some respect, hee loves you more than himself, more than his own life, which hee parted with for your sakes; and in some respect more than his own glory which he suffered to be trampled upon for our salvation.

O how should this delight our souls, to see the love of Christ to our souls, and the delight which hee takes in our souls. Thy love is better than wine, Cant. 1. 2.

3 The purchases of Christ: Assuredly could you by faith, see what purchases Christ hath made for you. As if were in your name, putting your names, as it were, in the deed or conveyance, your souls would see reason enough to delight themselves: If one should purchase a state of inheritance of a thousand pounds a year, and settle it on a poor man, this would cause as much delight as wonder; Now what hath Christ purchased for his, for them that come in unto him?

I will tell you what hee hath purchased for you (and every one of the things which hee hath purchased, is more worth than all the world.)

1 Hee hath purchased your souls for you, they were lost and forfeited, but Christ purchased them; he bought them again for you, 1 Cor. 6. 20.

2 Hee purchased The life of your souls for you, even the loving kindness of God, which is better than life, Ps. 63. 3.

3 Hee purchased riches of mercy for you; every forgiving Mercy, and every refreshing mercy for you, Eph. 1. 7.

4 Hee purchased All grace for you; all those spiritual excellencies and ornaments, the new man, the new creature, the divine nature, all holiness in the full compass and latitude of it for you.

5 He purchased all the hopes of heaven for you: you had never had hopes to enter into Heaven, had it not been for
for Christ; Christ in you the hope of glory, Colossians 2. 27.

6 He purchased Heaven is self for you, Eph. 1. 14. The purchased possession, 1 Pet. 1. 3. He hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, vers. 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you; Is not here enough to rejoice and delight your soul?

4 The works of Christ: if I do not the works of my father believe me not, John 10. 37. So would I say, if Christ hath not done greater works for you, than any man or Angel could do, let not your souls take delight in him; but let us consider some of the works of Christ, that he doth for us, and surely our souls shall find great cause of delight, of well pleasedness, of rejoysing.

There are eight excellent and pleasing works, which Christ doth for us.

1 He works our Redemption for us.

2 He doth work our Justification for us, our works do not work that, only the obedience of Christ did work that.

3 He doth work our Salvation for us, the work of salvation was laid upon his shoulders.

4 He doth work our effectual vocation for us, it is his mighty work to call us, and to make us obedient to himself.

5 He doth work our Conversion for us, the change of our hearts, the renewing of our nature, is his workmanship.

6 He works all out works in us and for us, In him we live, and in him we move, and by him we walk, in him we are what we are, and do what we do.

8 Hee...
8 He works for us all audience, acceptance, answers, deliverances.

5 The present enjoyments which you have by Christ. I confess that good considered under any notion of time, may bee a cause of joy and delight (and in that respect, delight differs from all other affections. Grief, is for a present evil, and fear is of future evil, hope is of a future good, so is desire and love, of a present good, &c.) but delight or joy may bee of a good that is past. Rejoice because your names are written in heaven, and that is future: Rejoice and bee exceeding glad, for great is your reward in heaven, and that is present. My soul rejoiceth in God my Saviour: A present suitable enjoyed good breeds Tranquility, Rest, Delight. Therefore the Philosopher truely faith, that delight consists rather in rest than in motion.

Now what present enjoyments have wee of and by Christ, which may suffice abundantly to delight our souls: I will tell you.

1 You have the present enjoyment of Christ himself: hee is yours, and you are his, I am my beloveds, and hee is mine, Christ is yours, and you are Christ's. The present enjoyment of him who is love it self, who is salvation it self, who is happiness it self, if this do not delight a soul, surely it is because that soul hath no present enjoyment of him.

2 You have the present enjoyment of fellowship with Christ. Our fellowship is with the Father, and with his son Jesus Christ, Joh. 1. 3. you enjoy God as your God, and as your Father, and your Communions with him, are the Communions of Children with their Father; and his Communions with you, are the Communions of a Father with his Children: God looks on you as his Children, and his people, and you look on God as your God, and as your Father.

3 You have present enjoyment of pardon: All your sins are (at present) forgiven you for his Namesake,
468 Good enougb in Christ to Delight us. Chap. 12

1 John. 12. Son, be of good comfort, thy sins are forgiven thee, Mat. 9. 2.

4. You have present enjoyment of liberty and freedom: you are freed from wrath and condemnation, and you were freed out of the Kingdom of darkness, and you have freedom of access.

1. To the Throne of grace, and mercy to obtain both in the time of need.

2. To all the promises of God in Christ, to all those trees of life, to all those wells of salvation, to all those breasts of consolation, will a Christ delight thy soul, thou hast him; will a God and Father delight thy soul, thou hast him; will pardon, of all thy sins delight thy soul, thou hast it, will deliverance from wrath and hell please thy soul? Thou hast it; Will a Throne of grace and mercy content thee? thy soul hath free access; will all the promises in the book of God, content and delight thy soul? they are all thine.

6. The sweet taste by Christ: O Taste and see that the Lord is good, Psal. 34. 8. There are the Tastes of Faith, and there are the Tastes of Experience, and by both these, I mean the apprehension & preception of all spiritual heavenly comforts and joyes, which cannot but exceedingly affect and delight the soul: I will shew you what sweet tastes you may get upon coming in to Christ.

1. A Taste of all the good in all the Attributes of God.

2. A Taste of all the good in the gracious decrees of God.

3. A Taste of all the good in the love and favor of God.

4. A Taste of all the good in the Covenant of God.

5. A Taste of all the good in the dispensations of God.

6. A Taste of all the good in the Ordinances of Christ.

7. A Taste of all the good in the joyes and comforts, and sealings, and assurances of and by the spirit of Christ.

8. A Taste of all the good in an exciting and peace-speaking conscience.

9. A
9. A Taste of all the good, either in the present or future accomplishments of all your prayers and desires.

10. A Taste of all the good in all spiritual Communications.

11. A Taste of all the good, in experimental communications with Christ, and his Saints.

12. A Taste of all the good in the Creature.

13. A Taste of all the good, of all the glory, and heavenly happiness which shall be more fully revealed and enjoyed, and all these things I mention, if it be possible to draw in your hearts to Christ.

Consider these again, the sweet tastes which we shall get upon our coming into Christ.

The Taste of all the good in all the attributes of God.

Beloved, the attributes of God are the high springs of our sweetest comforts and delights, they are as so many sweet Roses, as so many rich Treasures, as so many wells of salvation, Breasts of consolation, mountains of myrrh, and spices: When you are lying under the girt, and burden of sin and troubles of Conscience, what a sweet delight and comfort is it, to see a merciful God, to see God sitting upon his throne of Grace, and mercy, to hear that voice, I have blotted out as a thick cloud thy Transgressions, and as a cloud thy sin, Isa. 44. 22. I am pacified towards thee, Ezek. 16. 63. I will forgive thine iniquities, I will remember thy sins no more, Jer. 31. 34.

Though your iniquities should be sought for, there shall be none, and they shall not be found, for I will pardon them, Jer. 50. 20. Of this sweet goodness and mercy shall you taste, if you come to Christ, Thy sins are forgiven, said Christ to her that came unto him and belauded, Luk. 7. 48, and Son, bee of good comfort, thy sins are forgiven thee, Mat. 9. 2. When you are exposed to any danger by wicked subtle mighty men, so that you are reduced to extremities and straits, and know not what to do, what a sweet comfort were it (in that case) to look up to God, and finde him present with us, and seething of us with his
his power and almighty isle. All men forsake me, not withstanding the Lord stood with mee and strengthened mee, 
1 Tim. 4. 16, 17 Fear not Abram: I am thy sheild, Gen. 
25. Fear thou not for I am with thee, be not dismayed for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness, 
Isa. 41. 10. If the presence of a God bee any comfort, (I will fear no evil for thou art with me, Psal 23. 4.) If the Almighty power of God bee any comfort, of these you may have a taste upon comming in to Christ, you are sure of them, so that you may boldly say, The Lord is my helper, and I will not fear what man shall do unto me, Heb. 13. 6.

Again, if you should bee in any wants, (inward or outward) could you under them finde out a full supply, this also would comfort you, and delight you, and rejoice and content you: Now God is all-sufficiency, He is able to make all grace to abound, to supply all your wants, to be your exceeding great reward, to give grace and glory, or every good thing: And of his all-sufficiency shall you taste if you come into Christ. In one word, you shall taste of every one of his Attributes, of his mercifulness to pardon you, of his goodnesse to help you, of his wisdome to take care for you, of his power to protect you, of his justice against them that are against you, of his faithfulness to perform all good unto you, all are yours, if ye be Christ's.

2 The taste of all the good in the gracious decrees of God, I will instance in that one decree of election.

This divine election, is the gracious and eternal and effectual, and immutable purpose of God, to bring some persons to the highest glory and happiness with himself through Christ, &c.

The foundation of it, is his own good will, and unspeakable Love. The scope of it (as to us) is all glorious happiness. The decree itself is eternal, certain, infallible and unchangeable, and from it flows all that is requisite.
Chap. 12 Good enough in Christ to delight us.

... fitc to fit us to bee partakers of the inheritance of the Saints in light.

O what sweetness of delight is this, to have our Names written in the book of life from all eternity; to bee loved with such a love of God from all eternity; to bee ordained before the foundations of the World, unto no less than eternal glory; and that the foundation of all this stands sure and sealed: Rejoyce said Christ to his Disciples, that your names are written in heaven, Luke. 10. 21.

This is certainly the portion of all that believe in Christ; As many as were ordained to eternal life beleeved, Acts. 13. 48. God hath from the beginning first chosen you to salvation through sanctification of the spirit, and belief of the Truth, whereby hee called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thes. 2. 13, 14. If this doth not delight and Joy us, what will do it? To look backward and see an eternal love, or to look forward, and see an eternal glory; to see this, and our names set down for this, and set down in a Decree, in a Decree of God, which is never to bee changed, which infallibly shall take effect; This is joy and delight, &c. shortly I shall bee in heaven, God did set his love upon mee, and hath designeved mee for to bee a vessel of mercy, and of glory: Indeed this Decree of election was past before you came to Christ, but the taste of the sweetness of it, in the certain evidence of your propriety in it, comes in to you upon your coming in to Christ.

3. The taste of all the good in the loving kindness and favour of God: This, favour, and love of God, which is sometimes stiled, his loving kindness, sometimes the light of his countenance, sometimes his face, sometimes his well pleasedness with us, sometimes his grace to us, sometimes his delight in us, it is a surpasing blessedness. As the wrathful frowns of God, are as bitter as hell; so the loving kindness of God is as sweet as Heaven.
It is the Angels Happiness in heaven, that they see the face of God, and it shall be one of the greatest parts of our happiness when we come to heaven, perfectly to enjoy this loving kindness of God, and the taste of it here on earth, is enough to wipe away all tears, to banish all sighs, to support us in all want, to quicken and enliven us, to fill up the soul, and enlarge the heart with all rejoicing and gladness. Because thy loving kindness is better than life, my lips shall praise thee, my soul shall be satisfied as with marrow and fatness, Psal. 63. 3, 5, and of this love, and favour, and kindness you shall have a taste, if you come to Christ. Hee that loveth me, shall be loved of my father, and I will love him, and we will come unto him, and make our abode with him. John 14. 21. 23. Hee hath made me accepted in the beloved, Eph. 2. 6. The father himself loveth you, because you have loved me, and have believed that I came out from God, John 16. 27. The love of God is shed abroad in your hearts by the Holy Ghost which is given unto us, Rom. 5. 5. If any man hear my voice, and open the door, I will come in, and sup with him, and hee with me, Rev. 3. 20. Hee is married unto you in loving kindness, Hos. 2. 19. Col. 1. 20.

God is your loving God, and your loving father, and smiles on you with favours, you shall never see wrath any more, in his face, hee is reconciled to you, by Christ, and is well pleased; hee loves you, and takes delight in you, because you shall see his face and live. All his ways are mercy, and love, and peace towards you.

4. The taste of all the good in the Covenant of God: O what a Paradise is the Covenant of God! how many trees of life, and rivers of pleasure, are to be found there? It is the covenant of life, and therefore sweet; it is the covenant of love, and therefore sweet; it is the covenant of peace, and therefore sweet; it is the covenant of hope, and therefore sweet; it is the covenant of promises.
Chap. 12 Good enough in Christ to delight us.

Good enough in Christ to delight us.

Fes, and therefore sweet; it is the covenant of gift, and therefore sweet; it is the covenant sealed by the blood of Christ, and therefore sweet; in this covenant you may see all mercies, and all graces, and all comforts, and all helps, and all supplies; and all deliverances, and all safeties: Nothing but good, and all your good, grace, and glory, all that pertain to life and godliness, all the promises for this life, and the life which is to come; and all undertaken by God, and sealed with his oath: The hungry may finde their bread in it; the oppressed may finde their refuge in it; the forsaken may finde their relief in it; the wounded may finde balme; the mournful may finde gladness; and the beleevers may finde all that his soul and body need: In this covenant you are interested; if you bee interested in Christ, all the promises belong unto you, if you do belong to Christ, the whole, good of the Covenant is yours, God is yours, and mercy is yours, and peace is yours, and grace is yours, and glory is yours; if all the good that souls shall ever receive will delight you, then here is delight for you.

A taste of all the good in the providential dealings and dispensations of God: Every way of them, every work of them, every change of them shall bee sanctified unto you, being in Christ: There are providential enjoyments, and providential losses; there are possessions, and there are wants; there are mercies, and there are afflictions; there are quietnesses, and there are troubles, there are festrings, and there are changes. Now all these shall work together for good unto you, if you bee called into Christ; you may look upon all your outward mercies (which you do injoy) as a field which the Lord hath blessed; your houses, and lands, and riches, and plenty, your all is a blessing; and you may with comfort injoy all your comforts; you may look on all your losses, and with Job, bless your God, and on all your afflictions, and with Paul, rejoice also in tribulations: your sicknesses shall do you good, your tryals shall do you good, your reproaches shall
do you good, your sufferings shall do you good, and death
shall do you good: All the changes that have, or do, or
shall befall you, shall do you good: all is food or Phylick,
is health, or recovery, is good, or for good unto you. How
sweet is that condition, wherein bitterness itself is
sweet? wherein the very thornies drop honey? wherein
the enjoyment is good, and the withdrawal is good?
life is good, and death is good; Christ makes Heaven to
be happy, and all in this world to be a blessing.

6 A taste of all the good in the ordinances of Christ.

Every Ordinance is a conduit of blessings, a market of
spiritual provisions. The whole Gospel Ministry, shall be
a manifestation of Life unto you: Baptism, the preaching
of the word, the Lord’s supper, &c. How much is there in
these to delight a soul: To be begotten again, to be
incorporate into Christ, to be washed with the blood of
Christ, to hear the Word of life: and of our salvation,
to live by it, to be counselled by it, to be comforted by it,
to be built up by it, to be established by it; nay, more-
over to come as an invited and fit guest to the Table of
the Lord, thence to meet with our Christ, to feast our
souls with loving kindnesses, with seals of favour, with
supplies of grace, with lips of peace, with victorious
power over corruptions, and temptations, to come hither
with faith, and to go hence rejoicing, surely delight it
self must needs be delighting.

7 A taste of all the good in and from the Spirit of Christ.
The Spirit of Christ is an illumining and convincing spir-
it, and therefore he is called, the spirit of knowledge
and of truth, and he is a teaching, and guiding, and
leading Spirit, John 14, 26. and he is a sanctifying spir-
it, therefore called the Spirit of grace, Heb. 10, 29. and
the Holy Spirit, Eph. 4, 30. and he is a comforting spir-it; he is called the Comforter, John 14, 26. and you
read of the Comforts of the Holy Ghost, Acts. 9, 31. and
the Joys of the Holy Ghost, Rom. 1,  17. 1 Thess. 1, 6. and
he is A sealing or assuring spirit: yee were sealed with that.
hol. Spirit of promise, Eph. 1. 13, and by him are we sealed unto the day of Redemption, Eph. 4. 30. And hee is a witnessing spirit, Rom. 8. 16. Why? what will serve to delight us, to rejoyce us, to well-please us, if this doth not? to have the spirit of Christ whereby we are sanctified, and by whom wee come to know the things that are given us of God; to have him to bee our Comforter, Psal. 51. 12. To hear his voice of Joy and Gladness, to finde him witnessing with our spirits that wee are the children of God, and him sealing unto us our interest in Christ, our relation unto God, our forgivenes, our happines.

O Sirs! No joy like the joy of the Spirit, and no comforts like the comforts of the Spirit, these do please, and fill, and enlarge, and super-abundantly delight the soul.

8 A Taste of all the good in an excusing, and peace-speaking conscience.

Bernard distinguisheth of a four-fold conscience.

1 One that is Good but not Quiet.
2 That is Quiet but not Good.
3 A third, That is neither Good nor Quiet.
4 A Fourth, that is Good and Quiet: A renewed and purified Conscience, and excusing and speaking-peace.

This is our rejoycing, the Testimony of our Conscience.

2 Cor. 1. 12 this is our continual feast, Prov. 15. 15. It is a Paradise on earth, Paradisus Animarum, gaudem Angelorum, Hortus deliciarum, Agor benedictionis, Templum Solomonis, Aula Dei, Habitatiam spiritus sancti: as the Eloquent man speaks.

Austin faith, Tant a est alcedo Gaudaie celestis, et si una Gustula de fluer et in infernum, totam Amavit indinem inferni Absorberet.

Truely in a proportion, this may bee affirmed of a good excusing peace-speaking Conscience, one word from it, Turns night into day; heaviness into joy, death into life; and the Terrors of Hell, into the Pleasure.
A taste of all the good in our spiritual communion with God and the Saints.

There was a great man, who valued One day's communion with these more than all his honours, and friends, and riches, which once he enjoyed. Moses valued the Communion with the people of God, above all his great enjoyments in Egypt, Heb. 11. David preferred this Communion above all the splendid estate of the wicked.

As Luther spake of one of the Psalms, "This Psalm hath done more for me, than all the possessions of the world; he may we say of the people of God, there is more true love, delight, comfort, contentment, help from them, and by them, than from all the men of the World; and if Communions with them be so sweet, how sweet are the Communions with a gracious and loving God, wherein we open our hearts to him, and he opens his love to us, wherein we make known our wants and desires to him, and he makes known his goodness, his graciousness, his fulness, his bounty, his power, his faithfulness unto us, etc. And all this you enjoy, by coming to Christ, by him you have fellowship with the Father, and sweet communions with one another, and enjoy the good of one another's gifts.

10. A taste of all the good in the accomplishments of desires and prayers.
sweet, and they are the more sweet, by how much the more they have been prized, and sought: It is a great delight to a husbandman when the feed sown, proves an Harvest, and the pruning, comes to a vintage, &c. And this delighting good, you taste of by Christ, for his sake all your requests are granted and fed.

11 A Taste of all the good in the Creatures: whatsoever is in them that may do you good, They are all yours, you know the place, 1 Cor. 3. 21, 22. Another tastes the Curse, and you shall taste the Blessings, if any creature in the world may be a comfort, help, good unto you, you shall have it.

12 A Taste of all the glorious happiness which hereafter shall be fully revealed: So that we rejoyce in the hope of the glory of God: you have within you the first fruits, and the earnest of your inheritance, Romans 8. 23. Eph. 1. 14.

SECT. III.

Here is a threefold Use, which I would make of this point.

1. To such sinners as still stand out against Christ, and refuse to hearken unto him.

2. To such sinners as feel abundance of spiritual wants, and lie under many spiritual fears and sadnesses.

3. To such sinners as are come into Christ, and have hearkned to his invitations.

Is there a very field of blessings, and a very Paradise of delight; for the soul to come to Christ as much good as will fully satisfy the soul, and as much good as will sweetly delight the soul. Then what shall we think of such sinners who have as yet no part in Christ, and do still continue to refuse to hearken to Christ? what do you mean to do? were there no more to be enjoyed by coming to Christ, than Christ himself? I should think that Christ alone were not in enough, and Adamate enough to draw
draw us unto Christ, but when wee also consider the abundance of Good; and the sweetnesse of good, com- posed with Christ, that there is as much good to bee got as will fill up and satisfy all the wants, and desires of the Soul, and moreover, as much good as will infinitely glad and rejoice, and delight, and please, and content the soul, how irrational and absurd is it, not to close with Christ, and to accept of such good, tendered freely unto us by him?

Wee use to say, that *Omne tuli, quod quippe vult utile dixi*, profit and pleasure, abundance of good, and abundance of delight, all good to satisfy, and all good to rejoice the heart, are all the Arguments which can bee brought to allure and persuade the heart; and yetly I cannot tell what other Arguments can possibly be produced, to work on the heart of man, than these two, en- enough to satisfy, and enough to delight, what more can bee desired? or can bee imagined? And both these doth Christ offer, and insue to sinners, if they will but heark- en and come in unto him: and yet many still refuse to hearken, They are like the Prodigal who fed on the husks which the Swine did leave, and held off from comming unto his Fathers house, where there was bread enough, and to spare.

It would be worth the while to enquire whence it comes to passe, that sufficiency of Good to satisfy, and plenty of Good to delight the soul, cannot yet prevail upon the hearts of many sinners, to hearken unto Christ? whereas imperfection in the one, and in the other, nay, either of them alone, is enough to command the hearts of men to hearken about earthly profits and vain de-

*Qu. Whence it is that good to satisfy and to delight doth not prevail with us.*

*Sol. It is from Darkness of apprehension.*

I humbly conceive that this may arise from six causes:

1. *Darknesse of Apprehension*: Although the good which Christ offers, bee every way plentiful and delightfull, *impe Reali*, yet it moves us not until it bee
Ch. 12. Causes why this Good doth not allure us.

in esse Objectivus, and this is the great misery of sinful men, that either they are not able to discern, or else not able to believe that infinite fulness of spiritual good that is in Christ to satisfy and delight the soul.

2. A grossness of stupidity, they never yet were convincingly sensible of the fulness of their souls miseries, and wants; were they so, then the abundant good offered to them by Christ, would be exceeding precious in their eyes, but being not so, therefore the Honeycomb is despised and neglected by them.

3. A lowness of spirit, which can be contented and satisfied with meer vanities, with low and mean things. Esau with his mease of Porridge, and the Prodigal with the Portion of Goods, and Dives with the Good things of this Life. The benefits and delights by Christ, as they are an abundant, so they are a spiritual portion, which no hearts will prize, and seek, and accept of, but such as are spiritual and high.

4. A disaffection of heart: Earthly incomes of profits and delights, are liked and loved by sinners, and a little of what a man likes, will prevail with him, but never so much of what a man dislikes; prevails not. And hence it is, that the great offers of Christ allure not sinners, because though they have enough in them to satisfy and delight, yet sinners love them not, and like them not.

5. A carelesness of folly: To pass by the best and chiefest good, for the worst and poorest, a dirty puddle is more to a Fool, than the sweetest river; an hat of straw is more to him, than an heavy crown of gold.

6. A perverseness of will: They are resolved to have nothing to do with Christ, never to yeild unto him upon any terms: Their hearts are irreconcilably opposite unto him, and in complying with him, and therefore no arguments of good, however raised and extended shall prevail with them.

But now let us a little consider the wofulness of this condition.
condition, thus to refuse Christ in the offers of all consolation. Refuse to refuse Christ in the offers of all consolation, all soul-satisfying, all soul-delighting good.

It is the condition, thus to refuse Christ in the offers of all consolation. The greater the unthankfulness, the greater is ingratitude. The greater the unthankfulness, the greater is ingratitude.

What could I have done more than I have done? This made their unthankfulness to be the more notorious.

The greater the unthankfulness, the greater is ingratitude. The greater the unthankfulness, the greater is ingratitude.

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Chap. 12. The sad condition of such Refusers.

Speaking to them by the Gospel, and they refusing: it is a most bitter provocation; it provoked God exceedingly when the Israelites spake against the good Land of Canaan, a Land that flowed with milk and honey, their sin being in his wrath that they should never enter into his rest. Heb. 3.

How much more must it provoke Christ when sinners reject himself? and all the abundance of mercy, and the abundance of Righteousness; and all the Good which cost him his precious blood to purchase? They shall none of them taste of my Supper, faith Christ, Lu 14. 24.

4. It is a most desperate loss. The loss is a desperate Loss when it is a Loss of the soul. 2. It is an Universal Loss: of all good which helps the Soul. 3. It is an irremediable Loss, nothing remains further or besides to help the soul, such a Loss as this is a desperate Loss: And unto this Loss do you certainly expose your selves who refuse Christ, making such offers to you as here in the Text.

1. You loose your souls by it: for nothing can save a soul but Christ, and the good which Christ doth offer.

2. You fall under an Universal Loss: all is Loss when all that Christ offers is refused.

3. Nor can you Repair your Loss: for this offer of Christ of all good to satisfy, and of all good to delight the soul, it is the utmost, it is the most, it is all that shall or can be offered to sinners, there remains no more behind; Christ hath no more to offer than himself, and all good whatsoever with himself.

5. It is a most doleful rejection. To shut the doors of your hearts against Christ, and all mercy, and all blessing, and all help, and all comfort, and all delight, and all happiness: How foolish, how wicked, how lamentable is this? what will you do, what will become of you, when all your outward helps fail you, and when all your outward pleasures fail you, and when all inward Distresses, and Grievances, and Fears, and Troubles, and NaN Anguish.
Anguish fall upon you. The blood of Christ, and his righteousness could satisfy and comfort in such a case, but you have rejected them; the mercy of God, and the love of God, and the promises of God, could satisfy, and support, & comfort you, but you have slighted and refused them: this is said indeed, never all our days to partake of any one good by Christ, and never to taste of one spiritual delight in Christ and in the times of our Distress and Death, to have no hope to partake of the one, or to taste of the other, to shut up against ourselves all the Cities of refuge, and to seal up all the springs of help, and comfort, this is very sad.

It is a most inexusable injury both to Christ, and to our selves, when you come to appear before the judgement seat of Christ, you will be speechless; you can have nothing to say for your selves, your condemnation will bee most righteous, and most evident: Christ offered himself unto you, but you would not hearken, Christ offered real good unto you, but you would not hearken, Christ offered the best good unto you, but you would not hearken, Christ offered all good unto you, but you would not hearken, Christ offered enough of all good, enough fully to satisfy, fully to delight, fully to save you, and yet you would not hearken.

**S E C T. IV.**

USE 2. Is there as much good to bee had with and from Christ, as will fully satisfy the soul, and as much good as will sweetly delight the soul, then let all those sinners who feel abundance of spiritual miseries and wants, and live under abundance of spiritual fears and griefs, let them bee advised to go to Christ, to come in by faith unto him (John. 6. 10) Thou hast the words of eternal life, to say I to you, whether would you go for satisfaction, or for comfort, for your souls? In Christ onely are all your springs to bee found.
Chap. 12 Sensible Sinners should come to Christ.

I do confess three things.
1. That of all miseries, wants, and distresses, those of the soul are the sorest, heaviest and greatest.
2. That of all helps, and Comforts, and Reliefs, those from Christ are the suitablest, fullest and sweetest.
3. That under the apprehension of our manifold spiritual wants, and feeling of our spiritual Troubles, we are least able to support our selves, and are most afraid to go to Christ; even because our wants are so many, and our hearts are so distrest; nevertheless, bee not discouraged at all, there is yet hope and help in Christ.

There are three things to encourage you (in this condition) to come to Christ.
1. He hath enough to help you.
2. You may come unto him.
3. Hee will certainly supply you if you come unto him.

1. Christ hath enough to help you, hee is a fountain of living waters, is there not water enough in the fountain to quench the Thirsty? hee is the Sun of righteousness, is there not Light enough in the Sunne for the World? hee hath unspeakable riches, are not unspeakable Riches enough to satisfy the poor?

Object. You have many wants, and many sins, and many distresses, and all these are very great, and very high, so that a little cannot help and satisfy you, a little mercy, and a little deliverance, and a little grace, and a little peace will not suffice.

Sol. Well, but will mercy enough satisfy you? will so much mercy, as shall pardon every sinne that you have committed? Doubtless it will, and unto so much can Christ help you, 1 Joh. 1.7. The blood of Christ cleanseth us from all sin.

2. Will so much deliverance satisfy you, as serves to deliver you from all your enemies, and from all dangers? Christ hath enough also for that: hee can deliver you from the powers...
powers of darkness; Col. 1:13. and from the hand
writing of Ordinances that is against you, Col. 2:14. &c.
from this present evil world, Gal. 1:4. and from the curse
of the Law, Gal. 4:13, and from the wrath to come, Eph.
1:10. and from death, and from him that had the
power of death, Heb. 2:14, 15. and from all evil,
Gen. 48:16.

3 Will so much righteousness satisfy you, as will present
you unstained, and blameless, and perfect in the sight of
God? Christ is able to help you to such a Righteousness;
righteousness, that is full, and perfect, even his own
righteousness, which presents you glorious, not having
spot or wrinkle, Eph. 5:27.

4 Will so much grace serve you, as will change your sinful
heart? As will make you new creatures? As will serve
to conflict with sinners? As will serve to conquer sins?
will all grace suffice you? and your abounding in all grace?
to all this can Christ help you? he can change you in
to his own image from Glory to Glory, 2 Cor. 3:18.

5 Can Faith help you to peace and joy? can assurance
of faith do it? can full assurance of Faith do it? can the riches
of full assurance do it? Can the testimony of Con-
fidence do it? can the testimony of the Spirit do it?
unto all these Christ can help you, he hath the
mountain of Spices, and the Flagons of wine: he
can save to the uttermost, he can satiate the weary
soul; he can comfort you on every side, he can satisfy
you, with marrow and fatness, he is able to do above all
that you are able to think or desire.

2 You may come to Christ for that good which is enough to sa-
tisfy, and enough delight. The multitude of your sins should
not hinder you, nor should the multitude of your wants
and distresses hinder you; when you are rightly sensible
of these, you may come to Christ for as much good as will
fully satisfy, and sweetly delight your souls: you may as
well come to Christ for abundance of good, as for a lit-
tle good; you may come to him for as much as you need,
and for as much as he offers, and promises unto you, if
Christ
Chap. 12

Chap. 12

Incentments to come to Christ.

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Christ doth not stint you in his offers, you should not stint your selves in your desires, and if Christ doth not except against your persons, you should not except against your selves.

Object. But there's the question and doubt, whether such an one with so many sins, and wants, and distresses, may come to Christ for all this good, &c.

Sol. Nay, that cannot bee the question, forasmuch as never did any; or may any come to Christ, but he cometh with many sins and all wants.

But let it bee the question, and then this I say, that if there bee four things in such a person, hee may unquestionably come to Christ, viz.,

1. An humble sense of all his sins.
2. Earnest Groans to bee delivered and supplied.
3. Renunciation of all self-confidence for that deliverance and supply.
4. A thirsting and longing after Christ, and all this good which Christ hath promised.

O come to Christ, hee calls thee, hee speaks to thee; Hearken unto mee, and eat yee that which is good, and let your soul delight itself in sarneesse.

If you do come unto him, you shall certainly find enough to satisfy and delight your souls, Cant. 5. 1. Eat O friends, drink yea, drink abundantly O Beloved, Psal. 36. 7. How excellent is thy loving kindnesse O God; therefore the children of men put their trust under the shadow of thy wings, vers. 8. They shall bee abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the River of thy pleasures, for with thee is the fountain of Life, in thy light shall we see light, Rev. 3. 20. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Object. But you will say, Did ever any find it thus? who came in to Christ, who did beleeyee, do you read of any such?

Sol. I Answer, did you ever find it otherwise? Did you
ever read, or know, of any who came in to Christ, who did not find enough to satisfy, and to delight their souls? Remember Mary-Magdalene, who met with forgiveness and peace, Luke 7, 48, 50. Remember Paul, who obtained mercy (faith hee, Tim. 1, 16. Remember the Jailor, who believed, rejoiced in God, with all his house, Act. 16, 34. Remember those strangers of whom Peter speaks, who believing, rejoiced, with joy unspeakable and full of glory. 1 Pet. 1, 8.

SECT. V.

I S there good enough in Christ fully to satisfy the soul, and sweetly to delight the soul? Then you who have hearkened to Christ, who are by faith come in to Christ, you have made a wise choice, the best choice, Ps. 16, 5. The Lord is the portion of mine inheritance, and of my cup, thou maintainest my Lot, ver. 6. The lines are fallen unto me in pleasant places, yea I have a goodly heritage. Thus may you say who are come in to Christ, I have enough. I shall not want, my cup runneth over. Thou art my portion, and good enough to satisfy me, and good enough to delight me.

Beloved, There are no people on earth, who have such a portion as Believers have, the greatest on earth; (who are not interested in Christ,) although they have abundance of honours, and abundance of riches, and abundance of friends, and abundance of pleasures, yet the poorest, the meanest, the weakest Believer in Christ, hath a better and a greater portion than hee; I do not speak only for the future, but for the present, in this life, the believers portion is best and greatest. There is no unbeliever whatsoever, who hath any one good whatsoever for his soul, nor can any man (out of Christ) stand possessed of any good which is enough to satisfy and delight his soul. The eye (faith Solomon, Ecc. 1, 8.) Is not satisfied with seeing; if there be not enough in
in all the world to satisfy one sense in man, surely then there cannot be enough to satisfy the heart or soul of man.

There is an emptiness, and a shortness, and a disproportion, twixt all the good of the world, and the infinite thirsts, and capacities of the soul; the worldly man is still in want, and in desire, and therefore he finds not enough to satisfy him: nor can he ever taste enough to delight his soul, all his Delights are impertinent to his soul, and many times, in the midst of them, his soul is sad and heavy; his earthly delights are a burden, and his sinful delights are his Hell; and admit, he sucks some delight from the creatures, yet it is not enough, like the Bee which draws from one flower, and then from another flower, &c. But now the believer, (being possessed of Christ) he hath a full treasury, and a full river: he may go to his Christ, and say, this is my enough, here is enough, here I am satisfied, here I have enough to fill up all my desires: and to make up all my Delights, in him I find enough for my soul; there is plentiful redemption in him, and everlasting mercy by him, and great love by him, and perfect peace in him, and utmost salvation from him, and joy unspeakable in him. I cannot desire more, I do not want more, he hath enough to help all my wants, to compose all my thoughts to fill up all my longing, to comfort all my distresses, to give rest and happiness: and therefore you who are believers, remember a few counsels which I would present unto you.

1. Bless God for Christ, and for bringing of you into Christ, who hath blessed you with all spiritual blessings in heavenly places in Christ, Eph. 1:3.

2. Do not wrong your selves, nor your Christ (in stepping aside unlawfully) for any profit, or for any delights, you have enough in your Christ to satisfy, and to delight your souls.

3. Although you meet with a lesser portion in these outward things, yet be not dejected. You have such a full, and such a sweet portion in Christ, as is enough for the satisfaction of your hearts.

Counsels to such.

Blesse God for Christ, and bringing you in to Christ. Do not wrong your selves, nor your Christ, by seeking unlawful delights. Be content; with a lesser portion of outward things.
488 Counsell to such as have made this choice. Chap. 12

In all disgrace, rise up by faith to Christ.

In all future wants go to Christ.

7 In all the apprehensions of future spiritual wants and griefs, get you to your Christ; Lord, I want yet more grace, more strength, and more assurance, and more joy: It was thy bargain with me at the first, that if I would hearken unto thee, my soul should delight itself in safety, I do therefore now come unto thee, I have not yet enough, I have not yet attained, I beseech thee to make all grace to abound, to strengthen me with all might, to fill up all my wants, to make my joy to be full, &c. And Christ will do all this for you.

ISAIAH
CHAP. XIII.

ISAIAH. 55. 3.

Incline your eare and come unto me, hear and your soul shall live.

These words do contain in them two parts.
1. One Invitation more, (Incline your eare and come unto me).
2. One persuading argument more, (Hear and your soul shall live).

Three times do you find the gracious invitation of Christ, in the first verse (Come ye, Come ye, Come ye.) Three times more in the second and third verses. Hearken diligently, incline your eare and heare. O the love of Christ, who is so earnest with sinners: O the unflexibleness of sinners who are so deaf to Christ: And as you read several Invitations of Christ, so do you read several Motives or Arguments annexed unto those Invitations, of good, of plenty, of delight; In the former verse, and of life, even the life of the soul. In this verse, (hear and your soul shall live.) There is a life for the body (All that a man hath will be give for his life, Job 2. 4.) And there is a life for the soul, this is the most excellent life, and this is the most necessary life, and this is the most desirable life: No death like the death of the soul, and no life like the life of the soul: And this life is to be had, and shall be had upon coming unto Christ (Incline your eare and come unto me, hear and your soul shall live.)

The proposition hence, is this.

The soul shall live that comes to Christ: There is life for the soul in Christ: and whosoever comes to Christ, shall partake of that life, 1 John 5. 12. He that hath the Sonne, hath to Christ life, and be that hath not the Sonne, hath not life, John 11.

O o o 25.
25. Jesus said unto her, (viz. Martha) I am the Resurrection, and the life. He that believeth in me, though he were dead, yet shall he live. John 5: 25. The dead shall hear the voice of the Sonne of God, and they that heare shall live, verse 40. Ye will not come unto me, that ye might have life, Gal. 2. 20. Neverthelesse I live, yet not I, but Christ liveth in me; And the life which I now live in the flesh, I live by the faith of the Sonne of God, John 10. 10. I am come that they might have life.

For the opening of this excellent point, let us enquire, 

1. What life that is which a soule shall have by coming unto Christ.

2. How it may be demonstrated, that the soule shall live that hears and comes to Christ.

SECT. I.

**Quest. I. What that life is.**

**Sol.**

There is a two-fold life incident to the soul of man.

1. One is Natural; the soul of man naturally is a living substance, and the principle of life in man, Gen. 2. 7. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, (that is) he had a soul which did live, which had life in it, and was the fountain or cause of life in him, and to him. Life is so natural to the soul of man, that the soul can as soone cease to be, as ceaze to live: life is inseparably linked unto it, immortality is also proper unto it; though in a moral sense, the soul is said to die, or to be dead, yet in a natural consideration, the soul of man so lives, that it never dies: But under this notion we are not now to speak of the life of the soul, forasmuch as in this sense, the soul lives whether it comes unto Christ, yea or no.

2. The other is Supernatural or Spiritual; which is an Adventitious life, not essetial to the soul, and not the effect of meere creation, but derived from and by Christ unto the soul, upon union with himself: As by vertue of the natural union.
Chap. 13  that comes to Christ.

2. The life of grace in sanctification, which stands in opposition to our spiritual death.

3. The life of glory in salvation which stands in opposition to our eternal death: A life in opposition to a death past, present, and to come; to a death past, in respect of merit on our part, and sentence on God's part; To a death present, as to the sinful condition of every soul, which is a dead condition, and to a death future of separation from God and eternal vengeance in hell, which is called the place of the dead.

I will speak something to every one of these.

1. There is the life of righteousness for the soul that comes to Christ. Consider that place of the Apostle in Rom. 5. 18. righteousness.

As by the offence of one, judgement came upon all to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life: And take in the former verse also, verse 17. If by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ. Here you see, death by sin, and life by Christ, condemnation by the one, and justification by the other: death in the offence of Adam, and life in the righteousness of Christ: As unrighteousness lets in death, so righteousness lets in life: Before a man comes to Christ, he is a dead man, not only in respect of guilt, that he deserves death, and is exposed to death, but also in respect of the sentence of death, the sentence of death is past upon him (In the day that thou eatest thereof thou shalt die the death, Gen. 2. 17. And cursed is every one that continueth not in all things which are written in the book of the Law)
Law to do them, Gal. 3, 10.) And hence it is that the Law is
called the ministration of death, 2 Cor. 3, 7. and of condemna-
tion, verse 9. But this dead man lives, upon coming to Christ:
the righteousness of Christ is life unto him; it gets him his life,
in a twofold respect.

1. By way of satisfaction: In as much as that righteousness
did perfectly fulfill the Law, it did answer all that either the Law
of God, or the Justice of God could require, and took away
sin, and wrath, and death.

I will die, saith Christ, to deliver the sinner from the sen-
tence of death, and I will be made a curse to deliver him from
the curse and condemnation: Christ hath redeemed us from
the curse of the Law, being made a curse for us, Gal. 3, 13.
and who is he that condemneth? it is Christ that died, Rom.
8, 34.

2. By way of Imputation: This righteousness is imputed to
us, By the obedience of one shall many be made righteous, Rom.
5, 19. And he was made sinne for us, that we might be made
the righteousness of God in him, 2 Cor. 5, 21. And verily that
soul lives, which is pardoned, which is freed from the guilt and
power of sinne, which is clothed with a perfect righteousness,
unto which God is reconciled, with which he is well pleased,
and which is accepted by Christ.

2. There is the life of grace for the soul that comes to
Christ: A person who lies under the power and dominion of
sinne, is (in Scripture) stiled a dead man (you that were dead
in trespasses and sinnes, Ephes. 2, 1,) when this person is chang-
ed, and sanctified by the Spirit of Christ, he is said to be quick-
This my sonne was dead, and is alive again, Ephes. 2, 1. You
hath he quickened who were dead in trespasses and sinnes;
Rom. 6, 11. Alive unto God through Jesus Christ our Lord,
verse 13, Alive from the dead, Rom. 8, 2. The Law of the
Spirit of Christ Jesus hath made me free from the Law of sin
and death: Hence it is that conversion (where grace or holiness
is infused to the soul) is stiled regeneration and a resurrection, be-
cause as in these, so in this, life is conveyed or derived into
us.

Now.
Chap. 13

that comes by Christ.

Now this life of Grace which the soul hath, upon coming unto Christ, it is either,

1. Radical: which is that holiness in Christ, and from him derived and imparted: for as the head and the members do live one and the same life, so do Christ and his members; they live the same life, they do partake of the same Spirit; the same Spirit that sanctified the humane nature of Christ, doth also sanctifie their natures, and therefore we are changed into the same image, 2 Cor. 3. 18.

2. Habitual: Which is the reparation of that excellent image of God which we lost, the renovation of the heart, the new creature, the divine nature, a new spiritual being, temper, estate of the whole soul, healing, renewing, and conforming the soul, and all the faculties of the soul, unto that image of grace in Christ: and this is the life of the soul: As it was said of the Rulers sonne, by Christ, by some livel (that is) he begins to be well, to be recovered: Io then our souls live, when they begin to recover, when grace is infused into them and heales them, and changes them; the soul never lives, until it be made holy, and then it lives.

3. Actual: Which is called newnesse of life, and newnesse of obedience; a walking in Christ; a living unto Christ, and unto God: for as there is a Law in sinne, which makes us servants unto sinne, and to live unto the commands of sinne, so there is a Law in the spirit of life, and grace to enable us to live lives suitable unto Christ, who is our fountaine of life, and unto the Gospel, which is the word of life, and unto our graces, which are the principles of a spiritual living.

3. There is the life of glory, for the soul which comes to Christ, John 3. 36. He that belieueth on the Sonne hath everlasting life, John 6. 51. I am the living bread which came down from heaven, if any man eate of this bread he shall live for ever, 1 John 5. 11. God hath given unto us eternal life, and this life is in his Sonne. This is called a life which swallows up immortality, 2 Cor. 5. 4. And the glory which shall be revealed, Rom. 8. 18. and an eternal weight of glory, 2 Cor. 4. 17. and an endless life, Heb. 7. 16. And a crown of life, Rev. 3. 10. And this we shall have by coming unto Christ,

Eph.
What that life is

Chap. 13

This life we have at present.

Eph. 2.5. He hath quickened us together with Christ, verse 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: This life of glory we have (at present) in six respects.

1. In the purchase of it: By the blood of Christ, who bought it in the name, and for the use of all that were given unto him by the Father, and should believe on him.

2. In the beginning possession by Christ in our name.

3. In Capite: Christ as our head is gone thither, and enjoys that excellent glory, which his members (though yet below) are to enjoy with him.

4. In the right of inheritance: for if we be sons, we are also heirs, heirs of God, and joint heirs with Christ: If so be we suffer with him, that we may be also glorified together, Rom. 8. 17.

5. In the promise, we have a Charter sealed for it: This is the promise that he hath promised us, even eternal life, 1 John 2. 25. and John 3. 15, 16.

6. In the first fruits, we have the first fruits, Rom. 8. 23. The earnest of our inheritance, Ephel. 1. 14. Those graces laid into our souls by the Spirit of Christ, are as certain evidences of our future life, of glory, by Christ, and with Christ, as the morning is of the perfect day, and as a contract is of marriage. And after a few years or days we shall have this life of glory in præmio, in the full possession, and eternal fruition of it.

Thus you see what life that is which the soul may have by coming unto Christ.

SECT. II.

Quest. 2. How this may be demonstrated. The next question is, How all this can be demonstrated, that the soul which comes to Christ shall thus live? Is this cer-
I shall endeavour to demonstrate the certainty of it, both in the general, and in every particular.

1. In the General.

1. It was the original aim and scope which Christ looked at in his coming into the world, to save souls, and to recover lost souls, and to give and bring life to souls, Luke 18:10. The Sonne of man is come to seek and to save that which was lost. All outward deliverances, and salvations, were but types of the scriptural deliverances and salvations of our souls by Christ, John 6:33. The bread of God is he which cometh down from heaven, and giveth life to the world, verse 51. The bread that I will give, is my flesh, which I will give for the life of the world, John 10:10. I am come that they might have life, 1 Tim. 1:15. This is a faithful saying, &c. that Jesus Christ came into the world to save sinners, John 3:17. God sent not his Sonne into the world to condemn the world, but that the world through him might be saved; therefore by his own intention, and by the intention of God the Father, it is certain, that the soul shall live, it shall finde life if it comes to Christ.

2. Whosoever believeth or comes to Christ, he is united to Christ, and Christ is united to him; which union is set out by that of a vine, and the branches, and of the head and the members, John 15:1. 1 Cor. 12:27. The branches partake of the same life with the root, and the members of the same life with the head; By vertue of union, there is the same life. 1 Cor. 6:17. He that is joined unto the Lord is one Spirit (that is) the same spirit that is in Christ, is in him, and certainly the Spirit of Christ, is a Spirit of life.

3. Christ is life, I am the way, the truth, and the life, John 14:6. and therefore whosoever Christ is, there is life. Now if any man comes to Christ, Christ is his, and Christ lives in him, and dwells in him; Christ liveth in me, Gal. 2:20. and he dwells in our hearts by faith, Eph. 3:17. If Christ lives in our souls, then certainly our souls do live by Christ, and shall live by Christ.

4. Consider the work of faith, there is the immediate work by the work of faith, and that is to unite us to Christ (and therefore by faith...
on our part, as by the Spirit on Christ's part, we are married unto Christ: And there is the secondary work, of faith, which is threefold.

1. To bring us into communion with Christ, to enjoy fellowship with him: Our fellowship is with the Father and with his Son, Jesus Christ, 1 John 1:3.

2. To bring us into a conformity unto Christ, that as he is, so shall we be: we shall be like him in glory, and are by faith made like unto him in grace.

3. To give us a propriety in him, and interest in all that he (of God) is made unto us, and hath purchased for us. If this be so, as certainly it is so, then the soul that comes to Christ must needs live, and must infallibly partake of righteousness and grace, and glory, otherwise there were not any communion, any conformity, any beneficial propriety.

2. In every particular.

I shall now demonstrate the certainty of this truth as to every one of those lives of the soul mentioned before.

1. The soul that comes to Christ shall certainly have the life of righteousness, or the life of justification.

1. In opposition to condemnation, curse of the Law, and sentence of death: For all this is perfectly and eternally removed by Christ, Rom. 8:1. There is no condemnation to them that are in Christ Jesus, Gal. 4:13. He hath redeemed us from the curse of the Law, being made a curse for us.

And all this may be thus demonstrated, viz. If Jesus Christ hath fully satisfied the justice of God, if he hath perfectly fulfilled the Law; if he by his blood hath obtained a plenary remission for all our sins; if he hath by the same blood made an atonement, and perfectly reconciled us unto God, then unquestionably our souls shall finde the life of righteousness, in opposition to condemnation, and curse, and wrath, and death, for none of these can be inflicted, when justice is fully satisfied.

But Jesus Christ,

1. Hath fully satisfied God's justice: Who shall lay any thing
thing to the charge of God's Elect? Who is he that condemneth? it is God, that justifieth, it is Christ who died, Rom. 8.33, 34. If there remains no charge from any, and no condemnation from any, then Justice is satisfied fully; and if God himselfe faith he is satisfied (as he doth when he justifies us) then: &c.

2. He hath perfectly fulfilled the Law: In a passive way, and in an active way: In bearing the curse, and fulfilling all righteousness: So that the Law is voided to believers, sub ratione vita, & mortis, as justifying and condemning.

3. Hath taken away all sinne, faine all enmity, he bare all our sinnes, and in his blood there is forgivenesse of all of them, Col. 2.13.

4. And by the same blood hath made an attonement, and reconciled us, Rom. 5.10, 11. Col. 1.27.

2. In the imputation of righteousness: So that we stand righteous in the sight of God, in the righteousness of Christ. He is the Lord our righteousness: And we are made the righteousness of God in him.

2. The soul that comes to Christ shall certainly have the life of grace and holiness; for we are sanctified in him, 1 Cor. 1.2. (To them that are sanctified in Christ Jesus;) Being in him we are sanctified, and ye are in Christ Jesus, who is made unto us sanctification, ver. 30. And of him we receive the anointing, 1 John 2.27. And if any man be in Christ Jesus, he is a new creature, 2 Cor. 5.17. And indeed it cannot be otherwise, it must necessarily be so that your souls partake of this life of holiness when they come to Christ, for as much as,

1. You partake of the same Spirit of Christ: Being in Christ, the same Spirit, which is in Christ and anoints and fills him, I say the same Spirit dwells in you, and anoints you and quickens you; Hence that of the Apostle, Heb. 2.11. Both be that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren, who are of the same blood.

2. The grace which Christ received as an head, and with which he was filled, he had it per modum fontis, as a fountain.
The certainty of life

3. There must be a similitude 'twixt Christ and those who are Christ's, and like him they cannot be unless they partake of his holiness, this is the image in which they do both agree.

4. There is a delightful communion between Christ and his people: He takes delight in them, and in communion with them, as you may read in the Canticles; and as there can be no delight, so there can be no communion 'twixt light and darkness, 'twixt a holy Christ, and unholy souls; similitude is the ground of delight and of communion.

5. Christ must and will restore the soul (at least) to as good an estate as it lost, and therefore he must and will restore it to the image of holiness, Ephesians 4. 24.

6. Christ will make an internal difference 'twixt his members and other people, and this is only by the life of grace effected.

3. The soul that comes to Christ, shall also live the life of glory. Certainly it shall; For,

1. This life hath Christ purchased for them, Ephel.1. 14. until the redemption of the purchased possession. Though it be the gift of God, yet it is the purchase of Jesus Christ.

2. This life hath Christ ensured on them at the very first; He that believes shall not perish, but have everlasting life, John 3. 15.

3. This life is that for which Christ made a special request to the Father, John 17. 24. Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me.

4. This life they are called unto, 1 Pet. 1. 10. who hath called us into his eternal glory by Christ Jesus; 2 Thel. 2. 14. Whereunto be called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ, Rom. 8. 29. Whom he did fore-know, he also did predestinate to be conformed to the image of his Sonne, ver. 30. Moreover, whom he did predestinate them he also called, and whom he cal-
called them be also justified, and whom he justified, them he also glorified. There is an infallible certainty in all these links from first to last, and therefore faith the Apostle in Col. 2.27. Christ in you the hope of glory, and Heb. 10.39. We are of them that believe to the saving of the soul. And another Apostle, 1 Pet. 1.9. receiving the end of your faith, even the salvation of your souls: The salvation of the soul, this is the end that faith looks for, after all here in this life, and this you shall receive; this is that unto which you are begotten, v. 3, 4. and this is that which is reserved in heaven for you.

SECT. III.

Shall the soul live that comes to Christ? (Hear and your soul shall live.) In what a condition then are they who will not come to Christ, and who refuse to hearken unto him? who are out of Christ? we have preached Jesus Christ unto you, and used all sorts of arguments to allure and persuade you, and yet many of you still slight, and neglect, and refuse Christ? Christ may say unto us, as once to them, I will not come unto me that you may have life, and we make nothing of this, as if the sinne were little, and the danger small, that we hearken not to Christ: Dolendum a medico quod non delendum a medicina: Christ himself did grieve because of the hardnesse or unbelief of their hearts: And so may we grieve that men do so neglect Christ, and so despise their own souls.

There are five heavy messages which the Lord Jesus Christ sends to every unbeliever (that is) to every one who refuseth to hearken unto him.

1. He hath not life. 2. He shall never see life. 3. He is under the sentence of death. 4. He is in a spiritual death, dead whiles he lives. 5. He shall go to the dead; eternal death shall be his portion.

1. He hath not life: He that hath the Sonne hath life, and he that hath not the Sonne, hath not life; 1 John 5.12. There is the life of the body, this life he hath; and there is the life of the soul,
soul, this life he hath not: The favour of God is the life of
the soul, and this life he hath not: Christ is the life of the soul,
and this life he hath not: And what is all other life, when there is
no life in the soul, and no life for the soul.

O how sad is this condition! There is the God of life, but
my soul hath no portion in him! And there is Christ the
Prince and Lord of life; But my soul hath no interest in him;
And there is the Spirit of life, but my soul hath no part in him;
And there are the promises of life, (those trees of life,) but
my soul hath no right to them: And there is the Crown
of life, but my soul hath no hope of it: What a woful spe-
cetacle is the body, that lies on the shore, without life? Much
more woful is it to have a soul without life, without God, with-
out Christ, without grace, without mercy, without happiness.

2. He shall never see life. John 3. 36. He that believes not
shall not see life. There is a blessed and blessing God, but he
shall never see him: There is a blessed life after this life; but
he shall never see it: From thy face shall I be hid, to Cain excluded out, and from eternal life shall I be excluded, so may the
unbelieving soul cry out; How did Moses take on, that he
might go over and see the good land that was beyond Jordan, Deu.
3. 25. yet he might not go over and see it, because of his parti-
cular unbelief: If to be deprived of the sight of an earthly
Canaan seemed so great an affliction, what an affliction, and
what a punishment is it to be deprived of the sight of the hea-
venly Canaan?

The Schoolmen in their disputes, whether the punishment
of sense, or the punishment of loss be the greater, do resolve
that the punishment of loss is greatest and heaviest punish-
ment. It is an incomparable punishment, the greatest of all
punishments; and truly, if the glorious fruition of God be the
most excellent happiness, then the privation of this, and ex-
clusion from this, must needs be the greatest punishment, and
misery: To be excluded from the sight of the universal good,
and of blessed good, and of eternal good to all eternity,
what loss, what want, what misery; what punishment like this?
for Adam to be shut out of Paradise, &c. yet this is the condi-
tion
tion of the unbeliever, he hath nothing of the life of grace, nor shall he ever have the least sight of the life of glory, He shall never see life.

3. **He is under the sentence of death;** dead by sentence, and in every Court under a sentence of death: There is a double Court, the Court of Justice, and there is the Court of Mercy, the Court of the Law, and the Court of the Gospel. And both Law and Gospel pass the sentence of death on him: from the Law the sentence of death is passed, **In the day that thou eatest thereof, thou shalt die the death,** Gen. 2.17. And from the Gospel, the sentence of death is passed, not only conditionally, (If you believe not that I am he, ye shall die in your sins, John 8.24.) but all so peremptorily, **He that believeth not is condemned already,** and this is the condemnation, **that light is come into the world,** and men loved darkness rather than light, John 3.18,19. To be under a legal sentence of death, is very sad; but to be under an evangelical sentence of death, is much more sad: For as much as there may be an appeal, from the Law to the Gospel; but from the sentence of the Gospel, there neither is, nor can be any appeal: Now judge in what a sad condition that soul lies, which lies under the sentence of death and condemnation, which shall never be reversed, and from which there is no appeal? When a person is condemned by the Laws of men, he is looked on as a dead man: And all the world is dead to him, he can take no comfort in wife, or children, or friends, or houses, or riches, no nor in that little breath of life which shortly must be cut off; In a worse condition is the soul, which is condemned and sentenced to die by the Law, and by the Gospel, by how much the more dreadful that death is which is pronounced against a soul, *then any death which can be inflicted on the body:* For as there is no evil whatsoever like unto sinful evils, which cleave to the soul, so there is no punishment or death whatsoever, comparable to that wrath or punishment, which shall befall a sinning and unpardoned soul.

4. **He is in a spiritual death, (dead while he lives);** As grace is the life of the soul, so sinne is the death of the soul, and therefore the sinner in Scripture is stiled **dead;** a dead man hath
hath his soul separated from him, and so the sinning soul hath God (who is the Soul of the soul) separated from it: A dead man is a loathsome corps, who can endure the dead? and so a sinful soul is a loathsome soul: God is of purer eyes then to behold it: It shall not stand in his presence: I will cast you out of my sight. A dead man loseth all his excellency, and power (and therefore Solomon saith, that a living dog is better then a dead lion:) So a sinful soul hath nothing of worth, and nothing of power, and nothing of use; it is like the corrupt girdle that was good for nothing: A dead man is a putrefying, stinking, unfavourable carcasse, and so is a dead soul, nothing comes from it but filthy stinking corrupt lufts, like so many crawling wormes out of a dead carcase: O Sirs! The spiritual death in which the soul lies, is a dreadful death to be wholly deprived of God, and grace, and to be filled with sinne and unrighteousness; To be killed by sinne, and yet to live unto sinne, to have a heart as full of sinne as the fountaine is of water, to have a soul not only void of holiness, but enlarged in wickedness, so that every thought, and every desire, and every word and every work is infected and poisoned, and every faculty is annoyed, and corrupted, and overcome with the image of the devil, and the works of death and hell; what a woful condition is this!

5. \textit{He shall go to the dead.} Eternal death shall be his portion: The immortal soul shall fall into an immortal death: As long as there is a God able to support the soul, so long shall it lie under the wrath of God, and be dying the second death. It were well for wicked and unbelieving men, if they had no soules, or if these soules were not immortal, but mortal souls: But their soules must continue for ever, and live for ever, and die for ever, and be punished for ever: Highest punishment, for refusing Christ the highest mercy, Eternal death for fleeing life: They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thes. 1.8,9.
Sect. 4.

Shall the soul live which comes into Christ, which hearkens unto Christ; O then hearken, yet hearken to Christ that your souls may live: Life is the sweetest argument! O that Ishmael Christ that your might live before thee, said Abraham, Gen. 17. 18. Life is the strongest argument: All that a man hath will be given for his life. Job 2. 4. Life is the highest argument. Thou hast magnified thy mercy which thou hast showed unto me, in saving my life, said Lot, Gen. 19. 19. Life is of all things most desirable: Let my life be precious in thy sight, said the Captain to Elijah, 2 Kings 1. 14. Life is a recompence for all the outward good which a man loseth. Thy life shall be unto thee for a prey, said God to Ebedmelech, Jer. 39. 18. I will bring evil upon all flesh, but thy life will I give unto thee for a prey, in all places whither thou goest, said God to Baruch, Jer. 45. 5. All this the natural life is, what then is the spiritual life? All this the life of the body is, what then is the life of the soul? I call heaven and earth to record this day against you, (said Moses, Deut. 32. 19.) that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.

O beloved! there is life in hearkning unto Christ, and there is death in refusing of Christ; therefore choose life, Incline your ear, and come and hear, and your souls shall live; If life will not persuade you to hearken, what will? and if the life of your soules will not persuade you to hearken nothing will.

I beseech you give me favour to propound a few things Arguments to unto you, that yet you may hearken and your soules may live.

1. Your soules are the most considerable Jewels which you stand possessed of, All the world is not valuable to any one soul, which appears by that of Christ, what shall it profit a man to gain the whole world, and to lose his soul. The whole world cannot redeem one soul, nor can the whole world countervail the losse of one soul; it is of that costliness that nothing but the precious blood of Christ could redeem it, 1 Pet. 1. 18, 19. My friend.
friend may ransom my body, and my purse may ransom my life, nothing but the blood of Christ can ransom my soul.

2. All that you have, your all depends altogether and to all eternity upon your souls: It doth not depend upon your wealth; (that may perish and yet you may be well) It doth not depend upon your lives; (they may be cut off, and yet you may do well;) But your all, depends upon your souls, as all in the ship depends upon the ship. If that holds out, all holds out, and if that sinks and drowns, all sinks and drowns with it: If your souls live, you live, if your souls be saved, all is saved, and if your souls die, and perish, and are lost, all dies and perishes, and is lost with it.

3. All that concerns the soul is weighty, whither it be good, or whether it be evil, whether it be presence, or whether it absence; whether it be comfort, or whether it be trouble; whether it be reward, or whether it be punishment; because it concerns the soul, therefore it is weighty: The good which concerns the soul, it is the best good, and the evil which concerns the soul, it is the worst evil; The presence of God in Christ, Is of infinite consequence to the soul, and the Absence of God in Christ is of infinite consequence to the soul: The comforts of the soul are weighty comforts, and the troubles of the soul, are weighty troubles. The rewards for a soul are the highest rewards, and the punishments of the soul, are the deepest punishments. There are no offers like those which are made to the soul, and there are no promises like those made to the soul, and there are no neglects and refusals, like the neglects and refusals by the soul, and there are no threatenings like the threatenings against the soul: and there is no condition so bad, as the bad condition of the soul.

4. If heaven and earth could be searched, There is not any good whatsoever, so proper, so necessary, so available to the soul as this life which may be had from Christ: It is a life which the soul needs, and is naturally desitute of; it is a life which is as it were the resurrection of the soul, it recovers the lost soul, it quickens the dead soul, it sets up again the soul: It is life indeed, it is a life beyond all lives, it is the only life, it is life for ever, no
No life like this life: What is thy beloved more then another?
My beloved is the chiefest among ten thousand: So, what
is this life for the soul? It is the most lovely, the most lively,
the most sweet, the most choice of all lives: Do but consider
what goes forth to the making up of this life, and you must
confesse it is so.

There are eight things that make up the life of the soul.
1. The presence of God.
2. The favour of God.
3. The enjoyment of God.
4. The fruition of Christ.
5. The righteousness of Christ.
6. The forgivenesse of sins.
8. And everlasting happinesse.

Must not that life be precious which hath these ingredients?
When God is present with my soul, then my soul lives; when
the favour and love of God rests on my soul, then my soul lives;
when I enjoy God for my God and my Father, then my soul
lives; when Christ is my Christ, dwells in me, and I in him,
lives in me, and I in him, then my soul lives, when his righte-
ousnesse covers my soul, my soul then lives; when his blood
takes off the guilt of my sins, then my soul lives; when his Spi-
rit quickens, and changes, and enlivens my soul by grace, then
my soul lives; when my soul lives in life, in that blessed life, to
all eternity, then my soul lives. All these make up the life of a
soul, that life which Christ offers to your souls; and is not this
worth the hearkning to?

5. This precious life for your precious souls you cannot possibly have it any where, or from any other but Christ, I am
the truth and I am the way, and I am the life, said Christ, who
is life, and who is the Prince of life, and who is the Lord of life.

Your death you have by your sinnes, and your natural life,
from Adam, and your temporal life from Gods providence;
but the spiritual life, the life that concerns your souls, is hid
with God in Christ, it is in Christ, and it is from Christ onely:
with him is the fountaine of this life: Go to all the creatures,
and go to all your abilities, and go to all your enjoyments, and
call on them for life, can you make my soul alive? can you give life to my soul? can you free me from the sentence of death? can you pluck me out of the estate of death? can you translate me from death to life? None of them can, only Christ, who was dead, and is alive, and lives for evermore, (Rev. 1. 18.) can deliver your souls from death, can breath the spirit of life into them, can make them to live, can make them to live for evermore.

6. This life for your souls, which is derivable only from Christ, you may have it from him upon very good, and upon very easy terms and conditions: It may cost a man very much sometimes to secure and preserve his natural life, which he hath justly forfeited, it may cost him his liberty, or his dignity, or his lands; it may cost him all that he hath to save that poor short breath of life: But upon what terms may the miserable, lost, and undone soul get life, this life from Christ? This, and no other is the condition, Hearken unto me, and come to me (faith Christ) and your soul shall live. As if he should say, here is life, take me, and you take life, receive me and your souls shall live. If a condemned man (whose life is gone in Law) should have this onely imposed on him for the saving of his life, come and ask for life, come and take the pardon that will save your life? Accept of life, and you shall have life; can any condition in the world be more gracious, and gentle, and reasonable? No otherwise doth Christ deal with us sinners, you are condemned men, and dead men, do but come to me and you shall live, do but accept of me who am life, and you shall have life, Come unto me and your souls shall live.

ObjecT. Come to Christ will you say! What is that coming to Christ upon which our souls shall live?

Sol. It is the receiving of Christ into your hearts by faith, this is coming to Christ; then you come to Christ when you are willing that Christ should come into you, when your souls can close with him, and give up themselves to him, and rely on him: This is the coming unto Christ, and this is that which will get life for your souls: therefore for the Lords sake, and as you love your souls, hang back no longer, do not preferre your sinnes before your souls, nor the world before your lives: Life is offere
that our souls may live.

ferred to you this day, and life for your souls, and this life you may have for the coming for; but do not delay one jot longer to come, is it not your lives Benhadad's servants catcht up the first words of hope for his life? It is our wisdom to lay hold on the very first offers of life to our souls, at least it is so to close with this present offer of life, hearken unto me, and your souls shall live.

SECT. V.

Shall the soul live that comes in to Christ? Then judge of your interest in Christ by the interest in life; If your souls be in Christ, they are alive; and if your souls be alive, certainly they are in Christ: If you are indeed come to Christ, unquestionably Christ is come to you, and if indeed Christ be come to you, then unquestionably life is come into your souls: There is not any evidence whatsoever which is more certain and infallible, that we are brought into Christ, and are his and he ours, than this that our souls do live: neither is there any one testimony more strong against us, that we are none of Christs, than this, that our souls are not alive, but dead.

These two are such correlative, that either they stand together, or fall together: They stand together affirmatively and reciprocally, if you have Christ, your souls have life; if your souls have life, they have Christ: And they fall together negatively and reciprocally: If you have not Christ, you have not life, and if you have not life, you have not Christ, Rom. 8. 9. If any man have not the Spirit of Christ, he is none of his, verse 10. And if Christ be in you, the body is dead because of sinne, but the Spirit is life, because of righteousness; therefore seriously survey and try the condition of your souls for death or life, for accordingly you may conclude of your interest in Christ or not.

And because this is a point of infinite consequence unto us, I shall present unto you,

1. The tokens of death, or signs of a dead soul, of a soul in a dead condition, which is a sure evidence that that soul never Qqqq 2 indeed
The token of a dead soul.

Indeed hearkned to Christ to come to Christ.

The tokens of life, or signs of a living soul, of a soul that hath spiritual life, which is a most sure evidence that that soul hath hearkened to Christ and is come in to Christ.

The tokens of a dead soul, that as yet remains amongst the dead, and hath no spiritual life.

There are five tokens of spiritual death in the soul.

1. Unsensible: A dead condition is an utterly unsensible condition, death which deprives us of all life, doth likewise deprive us of all sense. The dead hear not, see not, taste not, smell not, feel not: Though you cry out to the dead, and use all arguments, yet they never hear you; though you present to them the goodliest objects, yet they never see them, though you put the sweetest odours to them, yet they smell them not, though you pour into their mouths, the choicest liquor, yet they taste them not; though you lay upon them the heaviest burdens, yet they feel them not; for, where there is no life, there is no sense; even so a spiritual unsensible is a certain sign of a spiritual death. O what precious offers hath Christ made unto our souls, and how hath he called, how often? how earnestly, and what affecting arguments hath he used? and yet many of us hear not, regard them not, are not at all stirred by them; certainly the reason of this unsensible in the soul, is that death which hath seized on the soul.

O what glorious things are revealed and manifested unto us! what riches of mercy and grace, what goodness of love and kindness? what a salvation and redemption by Christ? what opportunities of spiritual deliverance and eternal life! yet men see not the surpassing excellencies of Christ, nor beauties of holiness, nor kindness of mercie, nor freenesse of grace, nor heights of glory, nor depths of salvation, nor opportunities of their life; nor day of their peace, and the reason of this unsensible is, that spiritual death which yet remains upon their souls. O what a numberlesse number of sinnes do lie upon the souls of men? and what an heaviest curse of God for them: so many sinnes, and so great sinnes, and so weighty as makes the Creation to groane, and it made the soul of Christ heavie to the death, and as made David cry out, they are too
heavie a burden for me to beare; and Paul to cry cut O wretch-ed man that I am, who shall deliver me from this body of death? And yet many people are exceedingly guilty, and as exceedingly unsensible, that as Cæsar wondered, how he who owed so much, could sleep so quietly; so may we, that men sin so much, and yet are never troubled, unless it were for this, that spiritual death takes away all spiritual sense of feeling and of complaint; Sinne which is the greatest and heaviest of all burdens, is yet no actual burden unto a soul which is dead in sin.

2. Coldnesse, (and which flows from that:) a flifesnesse, we say, that *vita consistit in calido, & Humido*, and, *vita consistit Coldnesse.*

1. An universal setled coldnesse is in that soul. There is no heart unto any spiritual good, or unto any one spiritual duty; no heart to pray, no heart to keep the Sabbath, no heart to hear, no heart to meditate, no heart to repent, no heart to believe, no heart to any spiritual communions.

2. Nor any stirrings at all of any gracious motions, or No stirrings at affections, and no breathings of Life in holy desires or all cries.

3. Nor any inclinations thereunto. This spiritual coldnesse, is certainly a signe of a spiritual death: To have a heart still in complying with spiritual services, still indisposed, still inflexible, still indelighting in them, still disliking of them, still weary of them, still formal in them, could this possibly be if there were a spiritual life in your soules, which breeds readiness, and compliance, and delightfulnesse?

3. Unchangeablenesse; the unchanged soul is a dead soul, because the soul lives only upon its conversion, which is a Unchangeable change: There is a change from darknesse to light, as when the ignorant sinner gets knowledge; and there is a change from profaneness to civility, as when a debauched liver becomes sober;

And
And there is a change of a seared conscience into an unquiet conscience, as when the hardened sinner is made a troubled sinner; and there is a change from a sinful estate unto a renewed and bodily estate; and till this last change be wrought, the soul is altogether in a dead condition; until it can be said, you hath be quickned who were dead in sinnes and trespasses, there is no spiritual life; and where there is no spiritual life there is nothing yet, but a spiritual death: what then must we judge of the souls of such men, who were wicked and are wicked still, who were ignorant and so are still, who were enemies to godliness, and so are still, who were scoffers of the ways of Christ and so are still, who were drunkards and liars, and so are still? Spiritual life in the soul, makes the greatest change in the soul (such a change as the Creation makes, such a change as the resurrection makes:) It makes a kinde of miraculous change in man, it makes a sinner utterly unlike himself and quite contrary to his former selfe, as contrary as light is to darkness, as day to night, as life to death: And therefore the unchanged soul is a dead soul, the soul is dead until it be changed by grace.

4. The living reigning power of sin, where sinne lies in the power, there the soul is spiritually dead, for indeed that life of sinne is our death because it separates the soul and God.

A fourfold power of sinne.

1. There may be a dwelling power of sinne, and yet the soule may be alive (sine that dwells in me, faith Paul, Rom. 7. 20.)

2. There may be a conflicting power of sinne, and yet the soul may be alive, (I see another Law in my members warring against the law of my minde, Rom. 7. 23.)

3. There may be a captivating power of sinne; and yet the soul may be alive (and bringing me into captivity to the Law of sin which is in my members, Rom. 7. 23.) But,

4. If there be a living power, a reigning power of sinne, in the soul, the soul is not alive but dead, if sinne lives with a reigning power, no Christ, no grace, &c. And sinne lives in a reigning power when
Signs of a dead soul.

1. It hath the absolute and sovereign command of the soul, an uncontradicted power.

2. We do make choice of sinne to be our Lord and do voluntarily yeild up our selves to obey it; know ye not that to whom ye yeild your selves servants to obey; his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness. Rom 6.16.

3. When we walk in the ways of sinne and will not forsaie them, Job 20.13. It is our path and way.

4. When wickednesse is sweet unto us, and we delight our selves in it, and take pleasure in unrighteousnesse. Here is the reigning life of sinne, and this reigning life of sin, is the very death of the soul, if this be your life, this is your death.

5. An enmity unto life; not only an universal want of spiritual life, but also an universal enmity and opposition to all spiritual life.

The Apostle describing of sinners in their dead condition, faith, that they are alienated from the life of God, Eph.4. 18. and are enemies in their minde by wicked works, Col. 1. 21. Enemies, Rom. 5. 10. And the carnal minde is enmity against God, Romans 8. 7. which carnal minde he calls Death in ver. 6.

There is a sixfold enmity in every unregenerate or spiritually dead soul.

1. An enmity against the Lord of life: that they will not be subject unto Christ upon any termes; therefore, faith Christ, those mine enemies that would not have me to reign over them, Luke 19, 27.

2. An enmity against the rule of life, which is the word of life. Enmity against so as to despise it, Esay 30. 12. therefore they are said to reject that Word, Jerem. 8. 9. To reproach and deride it, Jerem. 20. 8. Not to hearken unto it, and to stop their eares that they should not hear, Zach. 7. 11. and to put it away from them, Acts 13. 46. and to persecute it, 1 Thel. 2. 15.

3. An enmity against the Spirit of life: therefore they are Enmity against said to resist that Spirit, Acts 7. 51. And to grieve that Spirit, the Spirit of life, Psal. 95. 10, &c. To provoke that Spirit, Psalme 106. 33. and to despise that Spirit, Hebrews 10. 29.

4. An
4. An enmity against the graces of life: They hate holiness, and discountenance, and reproach and oppose it with a deadly malice.

5. An enmity against the ways and paths of life. The way of peace they know not, Gal. 5. 8. I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good after their own thoughts, Gal. 6. 2. It is an abomination to them to walk in paths of righteousness or godliness.

6. An enmity against the people of life; There are persons of life, and persons of death: All wicked persons are men of death, and all sanctified and godly persons are men of life; they are living in whom Christ lives, and grace doth live. And these persons are hated and contemned onely by the children of death, Gal. 5. 28. We brethren, as Isaac was, are the children of promise, ver. 19. But as then, he that was borne after the flesh, persecuted him that was born after the Spirit, even so it is now.

**The tokens of life.** Secondly, the tokens of life, or signs of a soul which hath spiritual life in it indeed, or which truly lives by Christ.

There are four infallible Evidences of a spiritual life. 1. The manner of its conveyance. 2. The quality or its presence. 3. The power of its operation. 4. The proprieties of its nature.

1. You may know that spiritual life is breathed into the soul, by the manner of its conveyance, it is conveyed or let into the soul after such a manner as no other life is, it is let in,

1. By a sense of death. 2. With cries for life. 3. By Faith, going to the fountaine of life. 4. By an Almighty power, such a power as is necessary and requisite to quicken or raise the dead.

When the Lord will let in this spiritual life into the soul. He first lets in a strong conviction of death (that is) your soul is made to see that it is in an estate of death, under the power of sin and wrath, and curse, and condemnation: Sin revived, and I died, and the Commandment, which was (ordained) to life, I found to be unto death, Rom. 7. 9, 10.
There is such an evident demonstration of sinne and guilt by the Law, and by conscience, that the poor soul is amazed, and with cries for trouble, and cries out, I am dead, and I am lost, and I am un-life. done forever; Here's death in my nature, and here's death in my life, & here's death pronounced by the Law, and here's death pronounced by my conscience: God is none of mine; sin is mine, and curse is mine, and death and hell is mine; and now the King of fears and terrors of death enter into the soul, and shake, and amaze, and distract it; if natural death should seize on me, what will become of me? what will become of me and of my soul? I am in a spiritual death, and if I should be cut off in this estate, I should immediately fall into an eternal death, &c.

When the Lord will let in this spiritual life, he then stirs up strong cries, and most earnest desires for life; Let my soul live and it shall praise thee, said David, Psalme 119.175. Or as Abraham for Ismael, O that Ismael might live before thee; so this poor sinner cries out, O Lord let my soul live in thy sight: Lord my poor soul is dead in sinne, and under the sentence of death for sinne, and what will become of me, if I get not out of this condition? O Lord pity me and help me; There is life in thy mercy, and life in thy favour, and life in thy Christ; I beseech thee give me mercy, and love me freely, and give me Christ, &c. Hereupon the Lord directs the soul unto the fountain of living waters; you would have life for your soul, you would be translated from death to life? yea Lord! why! then get you to my Christ, to my Sonne, He that believeth on him shall not perish, but have everlasting life, and he that hath the Sonne hath life. He can deliver you from the sentence of death, and he can deliver you from the estate of death, and he can restore life unto your souls; all spiritual life unto you, of righteousness and grace and glory. Go by faith unto him, and your souls shall live.

The soul cheers up a little with this, then there is some hope of life for a dead and condemned sinner; I will make out to Christ, I will go to him, and I will believe and trust on him: But presently it cries out, help, O Lord, or else I shall never have life, for I cannot believe; Therefore the next work,
By a work of omnipotency.

which God puts forth to breathe spiritual life into the soul is a work of omnipotency, in working of faith in the soul. He puts forth the exceeding greatness of his power according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places; Eph 1:19, 20. Such a power as this goes forth to erect faith in the soul; that faith which brings in a soul, and unites it to Christ: And when by this power faith is formed in the soul, then is the soul united to Christ, and being united to Christ, it is quickned, as the Apostle delivers it in Eph 2:1. And you hath he quickned who were dead in trespasses and sins.

Now try your selves by this token of life for your souls; you think that your souls do live, that spiritual life is in them. But, 1. Was there ever in you a true sense of the spiritually dead estate of your souls? 2. And where are those importunate cries for life, for your souls? And, 3. What knowledge have you of the Lord of life? And, 4. When did you finde that supernatural and Almighty of God in working faith in your hearts, which brings in, and unites your souls with Christ by whom only you come to be quickned and made alive?

2. By the quality of that life which is in our souls. A life conformable to life in Christ.

1. In the nature of it; partakers of the divine Nature. There is in us such an holinesse as is in complying with sinne destroying of sinne; such a love, such an hatred, such a meeknesse, such a patience, such a lowliness in our measure as is in Christ. (As the light in the aire is a light conformable to that in the Sun, or as the water in the stream is conformable to that in the fountaine, or as life in the members, it is conformable unto that life which is in the head, so the grace or holiness in us (which is the life of our souls) it is conformable unto that grace which is in Christ.

2. In the principle of it, the principle of holiness, in Christ

In the principle (as to his humane nature) was the union of the Spirit: and such an holiness is that in us, which flows from the same Spirit
rit which was in Christ, which he received, and with which he was anointed; we are all changed into the same image with Christ by the Spirit of the Lord, 2Cor. 3.18.

3. In the extent of it. As the holiness in Christ did diffuse itself over all Christ, his person was holy, and his natures were holy, his heart was holy, and his life was holy, so the holiness in us spreads itself over the whole man, over the soul and body, and over every faculty of the soul and body, &c.

4. In the use and end of it, which is the glory of God. Father (faith Christ, John 17.4.) I have glorified thee on earth, I have finished the work that thou gavest me to do; and at this end do all look, who partake of spiritual life which carries us above, and beyond our selves in all our designs and works, to the glory of God: All is done to the glory of God; whether we live, we live unto the Lord; or whether we die, we die unto the Lord; Nay, whether we eat or drink, we do all to the glory of God.

3. You may know whether your souls be made spiritually alive, by the powerful operations of a spiritual life: Spiritual life as it is the most excellent life, so it is the most powerful: All spiritual qualities are quick and powerful: Before the soul partakes of it, a man is nothing and can do nothing; He hath no power against sins and temptations, no power to do good, or to will it like a dead man who is without all strength, but as soon as spiritual life enters into the soul, there is a power comproduced with it, which the soul never enjoyed before: for the Spirit of Christ is a Spirit of might, Esaie 11.2, and of power, 2Tim.1.7 There is a power to grieve for sinne: when the Spirit of grace was poured out upon them, then they had a power to mourn, Zach.12.10, the heart was hardened before. A power to hate sinne: when the new heart was given and the Spirit of life put into their hearts, then they were able to remember their evil ways, and to loath them, Ezek. 36.31. A power to forsake sinne: They that are Christ's have crucified the flesh with the affections and lusts thereof, Gal. 5.24. Whosoever is borne of God doth not commit sinne, and he cannot sin, because he is borne of God, 1 John 3.9, How shall we that are dead to sinne, live any longer.
longer therein, Rom. 6. 2. A power to resist sinne; What have I
to do any more with idols? Hosea 14. 8. How can I do this great,
wickednesse, and sin against God? Gen. 39. 9. A power to mind good:
(they that are after the Spirit do mind the things of the Spirit;)
Rom. 8. 5.) To desire good, O that my wayes were directed to
keep by Statutes, with my soule have I desired thee. To will
is present with me, said Paul, Rom. 7. 18. Whom have I in hea-
ven but thee, and there is none on earth that I desire besides thee?
Psalme 73. 25. a power to do good, Ezek. 36. 27. To delight in
good (I delight to do thy will (said David) Psalme 40. 8. I delight
in the Law of God after the inward man, said Paul, Rom. 7. 22.)
and to walk in newnesse of life.

O Sirs! there is a wonderful power let in, when spiritual
life is let in to the soul: I can do all things through Christ
which strengthenes me, Phil. 4. 13. what a wonderful power was
this? whatsoever is borne of God overcometh the world, 1 John
5. 4. What a wonderful power is this? I hate every evil way,
said David, Psalme 119. 104. What a power was this? I count
not my life dear unto my self, said Paul, Acts 20. 24. What a
wonderful power was this? To be able to forfear your dearest
lust, to renounce your sweetest life, and to deny your
selves, ad to love Jesus Christ above all, and to chuse all the
wayes of God, and all the services of Christ, and all the condi-
tions of Christ, to exercise our selves unto godliness, to make
repenting, and believing, and newnesse of obedience, &c. To
be the work of all our lives, &c. This shews the power which
comes with spiritual life.

4. You may know whether spiritual life be let in to your souls
by the properties of that life: which are,

1. Manifestation: Life cannot be hid, it will
manifest it selfe. Every kinde of life doth so more or
lesse.

2. Preservation: It is natural to life to intend its own preser-
vation, and the greatest care of life is to defend and preserve
life: A man will eat up himselfe to preserve his life, and he will
lose all that he hath to save his life, and he will lose every mem-
ber of his body to preserve life.

3. Nutrition: There is a naturall appetite which at-
tends life. An hunger and thirst to carry us out for food fit for life.

4. Growth: living children are growing and increasing till Growth, they come to such a measure.

All these will be found in you, if your soules partake of spiritual life.

1. This life will put out self in speech, in conversation, Pauls spirit was stirred. Spiritual life is most active, grace cannot be hid, it will be breathing and doing: We cannot, but speak the things which we have seen and heard, said Peter, Acts 4. 20. It is compared therefore to fire, and to light, and to ointment, &c. It will break out in actions suitable to a spiritual nature, and to the Spirit of Christ.

2. Of all things that you enjoy, you will be most tender and careful to preserve the Spirit of Grace, and life in your soules, lest that be offended, impaired, and endangered, you will look to your faith, and to your love, and to your holiness.

3. Your soules must have suitable food to nourish a spiritual life (spiritual food) As new-borned babes desire the sincere milk of the word that ye may grow thereby, 1 Pet. 2. 2. you will feed on Christ, on promises, on Ordinances, &c. And you will grow in Christ, be changed from glory to glory.

SECT. VI.

Shall the soul live that comes to Christ? O what comfort is this unto those who are come to Christ: when Christ said to the Nobleman (who beseeched him for his dying sonne, Sir, come down ere my child die, John 4. 49.) Go thy way, thy sonne liveth, verse 50. what a comfort was this unto him? And so when the Prodigal child returned to his father, there was much joy; It was meet that we should make merry, and be glad, for this thy brother was dead, and is alive againe, Luke 15. 32. How doth David bleffe the Lord, for redeeming his life from destruction, Psal. 103. 4, and delivering his soul from
from death, Psal. 116 8. And so Hezekiah, Thou hast in love to my soul delivered it from the pit of corruption, Isa. 38. 17. We value and rejoice in the life of our friends, and of our children, and of our parents, of our husbands, of our wives, and above all, in the life of our selves; But what are their lives, and what are our own lives, in comparison of the life of our souls? That your souls are alive, is cause of great joy. There is a difference 'twixt a marriage-feast, and a funeral feast, at a funeral-feast there is a large provision made, but there is no joy; and at a marriage-feast there is nothing but joy, because all are alive: Though a man enjoys all the world, yet he hath not cause of joy and comfort, because the matter of the house is dead, his soul is dead; but when the soul is alive, now there is great cause of rejoicing, for all is alive; if the soul be alive, all is safe, if that be safe, all is well and alive, if the soul be well and prospers.

I will deliver out unto you (who have hearkned to Christ, and are by Faith come in unto him) some comforts from this, That your souls do live; And these comforts are either general or particular.

1. The general comforts.

The life that is come into the soul by coming unto Christ, it hath all the perfection of life in it, and reasons of comfort in it: As it was said of Job, There was no man like him in all the earth; that I say of this spiritual life (derived into your souls by Christ) there is no life whatsoever like unto it, or to be compared with it: In six respects you shall see the surpassing-nesse of this life.

1. It is life indeed: This is your life, your sinful life is but a death, your natural life it is—what is it? But a poor breath, an empty vapour, a shadow of life, a dying life, there is more of death in mans life, then life: every day of that life we are flipping into our graves, and towards our graves: but spiritual life is life indeed, when our souls are quickned by Christ, then is it the time of life with us: None lives till his soul lives.

2. It is the highest life: There is the vegetative life in plants, it is the highest and the sensitive in beasts, and the humane life in men, and there life.
is the spiritual life in the souls of men, this life is the chiefeft of all lives; it is called the life of Christ, and the life of God, and the life of the blessed, and a blessed life, and eternal life.

3. It is the sweetest life: Soul-life is soul-joy, and soul-joy and delight: spiritual life is a spiritual heaven; it is a life made up of every thing which is life and happiness: God is mine, sweetest life, and Christ, &c. The soul and God are reconciled, and it enjoyes him in his gracious presence, &c. And besides that it sweetens all our temporal life unto us, all our earthly comforts are like so many trees of life, set by the river of life; any one part or degree of this spiritual life, is filled with joy, and peace, and consolation, it cannot be your burden, you cannot be weary of it.

4. It is the freest life: Our natural is filled with troubles, as the sea is with waves, and with croffes, and with sicknesse, and with vexations, and hazards: I am weary of my life, said Job, Deut. 28. 66. Thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have no assurance of thy life. But this spiritual life frees you from all these, or bears you up under all these, there is no misery in it, nor fear of death.

5. It is the longest life: The natural life if it could be free, and sweet, yet it will and must be vaine, and short; How suddenly is that flower cropt? doth that graffe wither? Is that race at an end? The sword may cut off that thread of life: The malice of men may blow out its candle, sicknesse and diseases; a thousand accidents, as fire, water, griefs, &c. death will put an end to it: But spiritual life is immortal life, it is an endless life, it is life for evermore: Nothing can put an end unto it, death it self cannot put an end unto the spiritual life. The soul that lives this life, lives for ever; men cannot cut it off, death cannot cut it off, it lasts as long as eternity lasts.

6. It is the most serviceable life: God hath no glory by any man destitute of this life, the unregenerate mans life is serviceable life, but a course of sinning, and therefore but a course of dishonouring of God: Onely the spiritual life which makes you to resemble God, makes you serviceable in all your ways to the glory of God.
2. The particular comforts for believers from all the parts of this spiritual life.

I. From the life of justification: As it takes in the remission of their sins, and the righteousnesse of Christ made theirs.

2. What comes in upon this forgivenesst peace, joy, confidence, hope! Hence comes that peace which passeth all understanding, Rom. 5. 1. Hence comes that joy which is unspauable and full of glory: Hence comes that confidence and boldness of access unto the throne of grace: Hence comes that hope of eternall happiness. If sins be pardoned, God is at peace with you, and confidence will be at peace with you, they have nothing to say against you: And we joy in God through our Lord Jesus Christ, by whom we have now received the atonement, Rom. 5. 11. And nothing stands in your way; If your sins be pardoned, your persons are accepted, and if your persons are accepted, your petitions and services are also accepted, and your souls shall be saved.
2. The righteousness of Christ (in which you are interested, and which is the life of your souls) doth also afford unto you most admirable comforts, viz.

1. In this righteousness there is enough to satisfy the righteous of God: This righteousness of Christ which upon believing is yours, and your life; is so perfect, so full, so fully satisfying, as that the justice of God doth rest fully contented, I have enough, and I require no more; I have found a ransom, and I am pacified towards you.

2. This righteousness of Christ takes away all our unrighteousness; cancels every bond, takes away all iniquity, and answers for all our sins: Lord! these, and these, and these are my finnes, but the righteousness of Christ hath answered for them all.

3. This righteousness of Christ presents us perfectly righteous in the sight of God. It is pure linnen, and glorious without spot or wrinkle, by reason of which Christ faith of his Church. Thou art all fair my love, there is no spot in thee, Cant. 4. 7. And to present us holy and unblameable, and unreprovable in the sight of God, Col. 1. 21.

4. This righteousness of Christ answers all the fears of our souls: How shall I look up to God? How shall I die? How shall I appear before God? what shall I answer him? what shall I bring before him? how shall I stand in the day of judgment? the answer is in the righteousness of Christ.

5. It is by purchase of heaven, and the sure title for it, The Lord our righteousness; this is our life, and this is our answer, and this is our comfort, and this is our confidence, this is our plea, this is our all.

2. From the life of sanctification, or holiness which the soul hath by coming unto Christ. There are many excellent comforts flowing in and unto you.

1. This life of holiness it is the seal of your eternal election: the counterpawne as it were of that gracious love, good will and eternal intention and purpose of God, Ephes. 1. 4. He hath chosen us in him before the foundation of the world, that we should be holy: You need not go up to heaven, look what is written in your hearts, and that will tell you what is written in heaven.

2. This life of holiness, it is the immediate fruit and evidence
Is the immediate fruit of our real union with Christ for being in Christ, Christ is made sanctification unto us, 1 Cor. 1. 30.

3. This life of holiness, is the nursery of an excusing and rejoicing conscience: This is our rejoicing, that in godly sincerity we have had our conversation, 2 Cor. 1. 12.

4. The life of holiness, is the witness of our effectual calling.

5. This life of holiness is the sure earnest and panne of glory.

6. This life of holiness, It is the beginning of your happiness; the first fruits, the present entrance into the Kingdom of God, you are in heaven already.

3. From the life of glory, which the soul shall live that comes from the life of Christ: Admirable comforts do arise unto you: rejoice and be exceeding glad, for great is your reward in heaven, Matth. 5. 12.

We rejoice in the hope of the glory of God, Rom. 5. 2. When you come to that heavenly life of glory,

1. All your troubles shall be at an end.
2. And all your sins, and all your temptations.
3. And all the promises shall be perfectly fulfilled.
4. And all that Christ hath purchased for you shall be enjoyed by you, with himself and his Father and your Father.
5. All in heaven is heaven, nothing but love, favour, joy.
6. All there is in its height of perfection.
7. Communions there are not only blessed, but blessedness.
8. And all this is measured by eternity which never hath an end, continual vision, joy, &c.

**SECT. VII.**

S Hall the soul live that hearkens and comes to Christ? Then be advised to use the means by which you may be enabled to hearken...
harken to Christ, and to come to Christ, that your souls may also live.

I have read the story of one (but I know not whether it be real) who offered thrice his weight in silver, twice his weight in gold, once in pearle, to redeem his life; and that life was but his natural life: And will we offer nothing for the life of our immortal souls?

Do not say that you are dead, and what can the dead do?

1. Though the naturally dead can do nothing, yet the spiritually dead can do something; But take me right, they can do something as to the use of means for life, though indeed they are nothing, and can do nothing as causes of that life.

Neither say it is impossible that such dead souls as ours should ever live?

For God is able to quicken the dead; when I passed by thee, and saw thee polluted in thy blood, I said unto thee when thou wast in thy blood, live, when thou wast in thy blood, live, Eccles. 16 6.

The hour is coming, and now it, when the dead shall hear the voice of the Sonne of God, and they that hear shall live, John 5. 25.

But what is to be done that we may hearken to Christ, and so come to him that our souls my live?

I will tell you what you must do.

1. Come and hearken to the Word, this is one way to hearken so as to come to Christ and live?

The word of the Gospel is called the Word of life (holding forth the Word of life, Phil. 2.16. Go and speak in the Temple to the people all the words of this life, Acts 5. 20.) And it is called the ministration of the Spirit that giveth life, 2 Cor. 3. 6. The Gospel is the power of God, and therein doth he reveal his Arme to bring in sinners to Christ, and to give them life, Ezek. 37. 9: Prophecying to the winde; prophesie sonne of man, and say to the winde, thus saith the Lord God, come from the four Winds, O breath, and breath upon these flaine that they may live, verse 10. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet: So when the Lord commands us to speak the Word of life, and you to hear the Word of life, come and heare; God can (and ordinarily doth) so work with that Word, that the hearts
hearts of sinners shall come in to Christ and live; And therefore is the Gospel called also the Word of Faith, Rom. 10. 8. and Faith is said to come by hearing, Faith comes by hearing, and hearing by the Word of God, Rom. 10. 17.) Why? If the Gospel be a word of Faith (that is) such a Ministry by which the Lord works Faith in us, then unquestionably it is a means by which we may be able to hearken and come to Christ; For if Faith be once wrought in the heart, the sinner presently hearkens, and willingly comes to Christ, and then his soul lives.

Be earnest in prayer unto God, who hath power over all the hearts of men, I say, beseech him to encline your eare that you may hearken unto Jesus Christ, Isa. 29. 18. In that day shall the dead hear the words of this book, and the eyes of the blinde shall see out of obscurity, and out of darkness, Isa. 35. 5. The eyes of the blinde shall be opened, and the eares of the deaf shall be unstopp'd, Isa. 58. 4. He wakeneth mine eares to heare as the learned, verse 5. The Lord God opened mine eare, and I was not rebellions. If the Lord God would once give thee an hearing eare, if he would once open thy heart, if he would give thee an heart to hear and understand, an heart to hear and consider, an heart to hear and perceive his infinite love, his wonderful grace and compassion, and goodness in Christ, and thine eternal deliverance and happiness in closning with Christ! If he would give thee an heart to discerne the death of a dead soul, and the life of a living soul! If he would but undertake to bowe thine own eare, and to per-suade thy soul, then thou wouldest hearken then thou wouldest encline thine eare, and come, then thou wouldest say it is good for me to come to Christ, and it is best for me to come to Christ, for then my soul shall live.

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