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Number

On title-page is the dated autograph of Dr John
Jameson, author of "Hermes Scythicus", to Scott
Dickinson" L. L.

A. B. G.

Pages 55. & 56.
p. 71.

Pages 203. — 205.
p. 234. — 255.

John Jameson THE
FOUNTAIN

1770. OPENED:

AND

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

Wherein is set out,

Christs 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
Perswasive Arguments to allure thirsty sinners
to come to Christ,

In several

SERMONS,

Preached at Covent-garden on Isa. 55. 1, 2, 3.

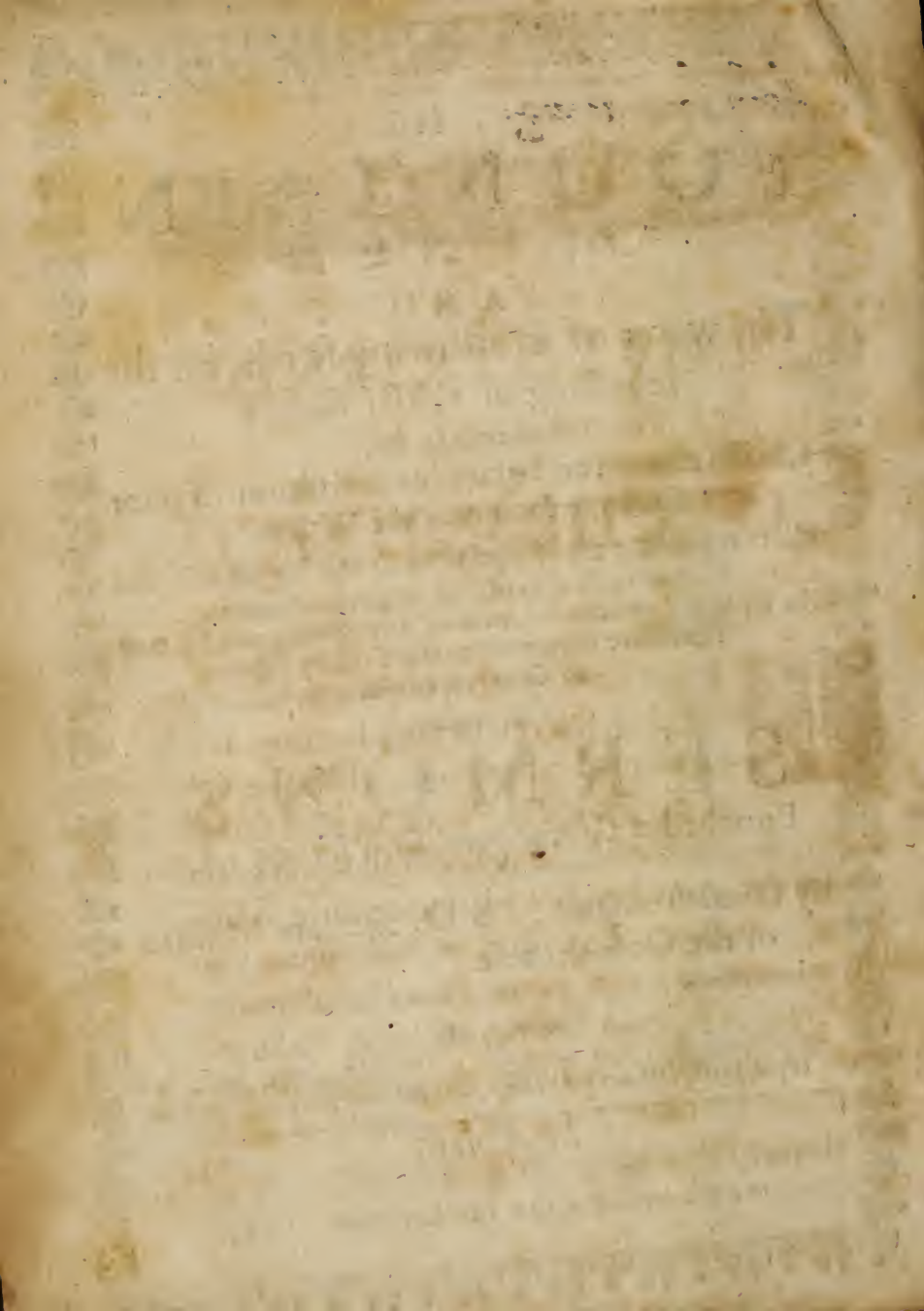
By Obadiah Sedgwick, B. D. and late Minister
of the Gospel there.

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,

Printed by T. R. and E. M. for Adoniram Byfield at the Bible
in Popes-head-alley, near Lumbard-street. 1657.





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

Beloved Friends,

I Now present to your view what I once delivered in your hearing. It is a singular advantage, that the eye may second the eare, in such things as may help the soul. I have desired to do good both wayes, 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. How

The Epistle Dedicatory.

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 happinesse 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 succession of an able and faithful Pastor, who reneweth 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 saying : This will provoke God, either to take away his Candlestick, or to take away the power of his Ordinances, and withdraw his Spirit from striving any more with you. It must needs
be

The Epistle Dedicatory.

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.




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- Chap. 4. The poorest sinner shall fare exceeding well if he will come to Christ and buy of him. p. 201.
- 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. p. 251.
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- 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. p. 333.
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THE



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 eare, 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.



Hese three Verses contain in them three things
viz.

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

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 : (*Ho,*) *He that thirsteth.*

2. Serious : (*Come, come, come, buy, and buy.*)

3. General : (*Exery 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 money 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 concernes 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 eares, heare*). 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 beare, 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 it self in fatnesse.*)

3. Is very satisfactory, for they might object, How can these things be brought to passe ? what security shall we have ? why, saith God (*I will make an everlasting Covenant with you, even the*

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; *he that hath no money.*
4. All spiritual good comes to us, when we come to Christ; *bread, and wine, and milke.*
5. All the good which poor sinners need, is to be had from Christ, upon gracious termes, 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 termes 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 satisfie 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.

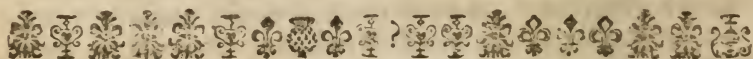
2. That Jesus Christ doth not onely make gracious offers, and renew them, but he is also very earnest and importunate with them to hearken to him; *Hearken diligently unto me.*

3. That good indeed will come unto sinners upon hearkening and coming to Christ; *eate that which is good.*

4. There is a field of blessings, and Paradise of delights for those that come to Christ; *Let thy soul delight in fatnesse.*

5. The soul shall live that comes to Christ; *hear and your souls shall live.*

6. There is a Covenant which God makes with all that do beleeve in Christ; *I will make an everlasting Covenant with you.*



CHAP. I.

Christ's earnestnesse with thirsty sinners to come to him.



Proved from the Text.

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 businesse, 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 cryed, 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 (expressely) 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.

Explained.

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 stomach, after that which is moist and cooling.

2. *Spiritual*, which is the supernatural appetite of the soule 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. *Emptinesse*: Natural thirst flowes from emptinesse, 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, Pardon; Mercie, 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 sence*: Even a very painful sence; Thirst is alwayes accompanied with feeling and pain: The veines do so suck, and pull, and draw, for cooling and moistning, that the stomach is exceedingly sensible, and pained, and distressed. So he who is spiritually thirsty, he is very sensible of his spiritual wants, painfully sensible, no rest nor quiet in that condition: And therefore he is said to be *heavie laden*, and his soul (many times) is ready to faint and faile within him: *My soul fainteth for thy salvation, mine eyes faile 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 mans thoughts in such a condition, 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*.

Quest. 1.

Sol.

A twofold thirst.

Corporal.

Spiritual.

Seven qualities of a spiritual thirst.

1.

Emptinesse.

2.

Exquisite sence.

3.

Peculiar cares and thoughts.

4. *Wonderful impatience*, *Exod. 17. 3. The people thirsted for water, and the people murmured, and said, wherefore is this that 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 saith 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 streitened: 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 fervent, *Psal. 42. 1. As the Hart panteth after the water brooks, so panteth my soul after thee oh 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 runnes 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 runnes up and down, digs in one place, and tries in another place that he may finde water to refresh him, *Isaiah 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 wayes, 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, still 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 satisfie and quiet, and put an end to this thirst, but Jesus Christ, but mercie and grace obtained and enjoyned ; *I will not let thee go* (said *Iacob*) *except thou blesse me*, Gen. 32. 26. *Our eyes wait upon the Lord our God until that he have mercie 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 mercie 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 saith, *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 ? Quest. 2.

Because

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

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 feelee such heaveie burdens.

Thirdly, No persons have such workings of unbelieving, fears, 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 freenesse on Christs 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 verie hard thoughts of Gods 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 compassions to distressed bodies; certainly he hath much, nay he hath more compassions for distressed souls: And are not the souls of thirsty sinners, diseased souls, which if Christ helps not, will despaire 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.

His Office.

Besides, *this is a proper time, and here is a proper object*, for Christ to be faithful to performe the work for which he was anointed, which was, *Isaiah 61. 1. To preach good tidings to the meek, to binde 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 Christs part.

3. *Their fitnessse.*

And who so fit to come to Christ, and to the waters by Christ, as thirsty sinners? The full soul despiseth the hony-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 lesse then this is not a fitnessse, and more then 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 willingnesse, *let him come and take of the water of life freely.*

SECT. III.

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 tenderneffe 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.

Use 1.

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;

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.

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 Jewes, 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 soul sees all in it self, a thirsty soul 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.

Some not spiritually thirsty at all, as Full souls.

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

2.

Carelesse sinners

nothing of Gospel seasons and Gospel Ordinances, which are the very conduits of heaven, which carry all the waters of life, and yet they passe them by, minde them not, prize them not, these are not thirsty. If a man were indeed athirst, every drop of water would be precious unto him, and if he came unto the springs, he would drink and blesse his God: to if men were indeed spiritually athirst, the waters of life would be not slighted, disregarded.

3.
Men of eager
desires after the
world.

3. *Men of eager desires after the world*, who are thirstie for worldly things (*who will shew us any 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.

4.
Contemners of
the waters of
life.

2.
Some think they
are athirst, but
are not.

4. *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.

2. There are some *who think that they are spiritually athirst, but really they are not*: they are in a dream that they are hungry, and when they are awakened, their soul is empty: And in a dream that they are thirsty, but when they are awakened, their soul hath no appetite; as those, *Isa. 29. 8.*

There are four sorts of men who deceive themselves about this spiritual thirst.

1.
Such who have
only a natural
or occasional de-
sires of good
things.

1. Such as have only a *natural, or occasional desires of good things*, at a sermon, in conference, in a sicknesse, in a danger, in feares of losse, and of death: Then they see their sinnes, 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 like

Like 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 insisting with God; not wrestling and striving with him. Are thirsty men indifferent for water. 2. Such whose desires are low and weak.

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 desiredst Christ, &c. but this will deceive thee, because thou labourst not. 3. Such as are frequent in complaints, nothing in endeavours.

4. Such *who can be satisfied without spiritual waters*: you have some men that sometimes seeme 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 Gods favour? No: Possession of renewing grace? No: What is the cause then of this quietnesse? 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 stil, it doth not rage stil, because the wind and storm 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 stills and quiets that appetite, but water; so if a man were indeed spiritually athirst, nothing would fill, satisfie, content

cent and quiet his soul but the waters of life, nothing but Christ, nothing but Gods favour.

3.
Some are really
athirst.
Signes of spiri-
tual thirst.

3. There are *some who are really athirst*; there is in them a spiritual thirst indeed. Now there are sixe signes or evidences of a really spiritual thirst.

I.
The Waters of
Christ, he
life will be pre-
cious.

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 chiefest among ten thousand*, verse 16. *He is altogether lovely and desirous*. Phil. 3. 8. *I count all things but losse 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 kindnesse is better then 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 esteeme 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, *sould all, and bought the pearl*.

2.
The water of
life will be
pleasants.

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 savour, and Christ is sweet, and pleasant.

You read of Sampson, 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-

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 rejoyce 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? saith she, *I keld him fast, and would not let him go,* Cant. 3. 4. O sirs! 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 rejoycing 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 rejoycing of the soul, the life of the soul, the onely 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 kindnesse of yours (saith 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 blesteth God who begins to open the fountain, who begins with drops of favour and grace.

3.
He is humbly
thankful for the
drops of this
water.

4.
Nothing satisfieth him but enjoyment.

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 usest 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 subserviant relation unto Christ: And all duties are performed for to enjoy Christ. He rests not in Ordinances nor duties.

5.
A little will not suffice him.

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 sirs: 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 saith I have not yet attained.* Grace, more Grace, nor all Grace will not satisfy it, till all Grace be turned into Glory. Any being in Christ, assurance of being in Christ, growing in Christ, all this will not satisfy 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 satisfy us untill we enjoy himself in perfect and eternal blessednesse.

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 longeth for thy salvation.* Verse 82. *Mine eyes faile for thy word, saying, When wilt thou comfort me?* 6. He thinks the time long till he may enjoy.

Psal. 6. 2. *Have mercy upon me, O Lord, for I am weake, O Lord heale me, for my bones are vexed.* Verse 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?* Verse 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.

Use 2.

Four comforts.

1. The way is open to Christ, and you are on the way to him: you are in Christs 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 Christs tender compassions.

1. The way is open to Christ.

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.

2. You have many encouragements to come.

3. You

3. *You have there- at beginnings of spiritual life.* 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-borne babes desire the sincere milke 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 rejoycing in Christ.

4. *Your thirstings are not in vaine.* 4. Your thirstings are not in vaine : 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 it self, 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 I of thirsting, *Psal. 36. 8. They shall be abundantly satisfied with the fulnesse of thy house, and thou shalt make them drink of the river of thy pleasure.*

Object.

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.

Object. 1.
Our thirstings
are not strong
and earnest.

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

To

To this I answer.

Sol.

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

1.

If this be really so, our thirstings are not right.

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

2.

We may know that they are real.

1. If the greatest wants be spiritual wants: Lord God what wilt thou give me seeing I go childlesse? said Abraham, Gen. 25.2. So Lord what availes me all the world, seeing I go Christlesse? No want to me like the want of thy self, and of thy Christ.

If the greatest wants be spiritual wants.

2. If you will not be denied: I will not let thee go except thou blesse me, Gen. 32.26. This shewed that Jacobs desires was 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.

If you will not be denied.

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

3. If you lie still at the Poole: If you be still waiting and 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.

If you lie still at the Poole.

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

Sol. I answer several things to this.

1. You must distinguish (if I may so expresse my self) twice
Distinguish be- twice *Legal thirst and Evangelical thirst.*
Legal thirsts.

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 knowes where waters are to quench his thirst. Perhaps heretofore thy thirsts were onely legal thirsts, thirsts onely of anguished conscience, thirsts onely for ease (thou wast in a fever, thou wast on the rack) and thou wast 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 kinde 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 thirst, may have a similar answer. 3. Or necessity of a progresse to fuller enjoyments.

Decay of spiri- tual thirst, may arise, from *Spiritual distemper.*

1. Sometimes our *spiritual thirsts* are not such as heretofore; Because

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 lusting 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 sawces 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, conceitednesse, fullnes; & this will breed slacknes and negligence towards spiritual Ordinances and Communion: And hence ariseth an universal weaknesse 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 heretofore, *because of divine and gracious answers.* God hath 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 its 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 slacked; 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,* *The thirsts of a Christian are universal,* and not onely particular: Although you do not finde such a
thirst

thirst as heretofore to one and the same spiritual object; yet if the thirst be now conversant about another spiritual object (perhaps) more proper and suitable to your age and condition in Christ, there's no prejudice to you at all: When one is an infant, his desires are for milke, 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 comfort: 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 exalt the will of God, and the graces of Christ passively and actively: So then the spiritual thirst, may still remain strong upon the soul, although not so as to one and the same object; forasmuch as the spiritual condition of the soul requires a removing of the thirst from one to another object, though still on Christ, yet for several things in Christ for your further enjoyment and help and perfection.

Object. 3. 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 earnestly desire waters until he hath water? It is not so with my soul, therefore my spiritual thirstings are not right.

Sol. As the case may be with your souls, your thirstings may be right for all this: There are divers reasons of the inequality, not onely of actions, but also of affections in persons truly good.

1. One cause may be the *inequal influence of the Spirit of Christ*; who is a prudent and arbitrarie agent, and sometimes he is pleased to assist, excite, quicken, draw out your hearts more, and sometimes lesse. And certainly your spiritual affections and desires are stronger or weaker as his influential presence is more or lesse with you: The ship goes faster or slower, according to the strength or weakness of the winde. Thus it is with the Christian, he is more or lesse in action, and in affection.

fection, as the Spirit of Christ blowes upon his heart and graces.

2. Another cause may be, *the unequal use of your faith*: 2.
your spiritual thirsts ever keep proportion with your faith: If *From the unequal use of your faith.*
faith be strong they are strong; If faith be weak, they are weak;
As *Peter upon the water*. The more you can beleve the promises of God, the more strong and earnest your desires will be; and the lesse you do beleve, 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, 3.
sensible, powerful apprehension, and now your hearts burst out *From an unequal apprehension of spiritual wants.*
with teares, 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, soleme 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 4.
the *pressures of temptations* which do marvellously interrupt, *From the damps of melancholy, or pressures of temptations.*
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 alwayes in the same degree*: As *Austin* said of himself, sometimes I beleved more 1.
strongly, and sometimes I beleved 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. *Notwithstanding this inequality, our thirst is right, if*

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. *Our thirst holds on still.*

2. *When they fall low, yet they rest not there*: you search *When they fall low, yet they rest not there.*
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.

They must be satisfied be they more or lesse.

3. Yea, 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 have answered me.

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.

Sol.

For this remember.

1.

It is not for you to set Gods time

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 findes no water?

2.

It is a great mercy that God gives you a heart to thirst after it.

2. Though you have not the mercie 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.

3. Your waters are sure: Isa. 43. 16. Therefore be not so impatient: Never did any soul die of this thirst: If God saith that you shall be satisfied, you have then reason still to thirst and to condemne your unbelieving hearts, for questioning the promise of God.

4.

This is spiritual thirst, so continue thirsting after delays.

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 into you.

5. 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 boundlesse 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 threefold filling or satisfying of the thirsty soul.

1. *A filling of conveniency 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.

S. Object.

It is but little wherein God answers in thirsting.

Sol.

I.

Th's may satisfy thy scruples.

2.

There's a threefold filling.
Of conveniency.

Of succession.

Of quietation.

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.

Quest. I.
The causes of
want of spiritual
thirst.

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

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

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

1. What the *Causes* are why many sinners are not spiritually athirst.

Sol.

There are six principal causes or reasons of it.

I.
Ignorance.

1. *Ignorance*, spiritual ignorance, is the cause why sinners are not spiritually thirsty, we truly say, that *Ignoti nulla cupido*, 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 saith unto thee give me to drink, thou wouldest have asked of him, and he would have given thee living water*: Mark, she did not *aske*, because she did not know she 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 dayes, 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,

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

2. *Unsensiblenesse of heart*: Spiritual unsensiblenesse is the reason why sinners have no spiritual thirstin^{2.}esse, they are un-^{itsensiblenesse}sensible of their sins and sinful condition. ^{of heart.}

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

Object.

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

Sol.

There are three things in a right sense or apprehension of our sins. ^{A right sense of sin, is}

1. It is *personal*: the sinner sees his own sins; Thus have I sinned, this evil have I done ^{Personal.}

2. It is *solid and full*: The sinner sees the sinfulness of his sinnes, the iniquity of his iniquities, how accursed of God his sinnes are, and his soul is, for those sinnes: *If we sit here we perish*, said the Lepers. ^{Solid.}

3. It is *experimental*: his soul doth finde it an evil and bitter 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 stung 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 sins 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. ^{Experimental.}

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

3.

Self-deceit.

1. One is, that their *spiritual condition is good*, when indeed it 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, ^{Three self-deceits.} ^{That their spiritual condition is good, when it is naught.}

gold, and rayment, 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 thirsted for Christ: If you have Cisterns of your own, you will never go to the fountain of living water.

That they thirst, when they do not 2. A second is, *That they do thirst, when indeed they never thirst*: Because they say their prayers, because they come and hear the Word, because they sometimes have some kinde of desires 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 permanent, 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.

3. A third is, *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 command; and they have faith and repentance at their own command, 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 doth 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.*

Other satisfactions: Sinful men choose unto themselves other objects then Christ, and the things of Christ, and those do content and satisfie their hearts, and therefore they come not to be spiritually athirst. It is a verie truth that every man hath his appetite, and that he chuseth unto himself a proper object, in which alone his appetite takes satisfaction and rest: this

is that which excites, drawes 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 sinne, and some with another sinne : *Herods* heart is satisfied with his *Herodias*, *Jezabels* heart is satisfied with her *pride* and *painting* : The *young mans* 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 unbeleeving heart cannot love Christ, nor joy in Christ, nor desire Christ. 5. *unbelief.*

There is a fourfold unbelief : 1. Of the *threatnings 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 paines, 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 esteeme with us ; and is so farre from putting out vigorous endeavours for Christ, that it makes us totally carelesse, 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 slighting of them. The Ordinances of Christ especially, the preaching of the Gospel is the meanes to work in our hearts those great spiritual thirsts for Christ ; they are the meanes 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 de- 6. *Neglect of spiritual Ordinances.*

fires, and all this we do finde to be experimentally true, who are beleevvers : Nay, so forcible is the Ministry of the Gospel, that even in very wicked men, some kinds of desires are kindled by it : But many sinners decline and neglect the Ministry of the Gospel, they will not hear it ; and many profane Atheists do hear it, with scorn, and contempt, and therefore God justly leaves them to their own hearts lusts and to the powers of Satan.

Quest. 2. What are the Motives to perswade us to strive to be made spiritually athirst?

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

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

I.

Your condition without it is sad, for such as want it are unquestionably wicked.

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-borne babes desire the milke. And as they are the first appearances, so they are the lowest appearances ; the bruised reed, and the smacking flaxe are the lowest of all gracious testimonies, a mournful sense, and unfained desire ; can you possibly fall lower then these ? Is it any way probable that any real work of grace is begun in that mans soul, who hath not so much as a sense of his want of Grace, or true desire after it ?

Such have no hopes of Christ.

2. You can have no hope of Christ, or mercy, or salvation, unlessse you be spiritually athirst : It is but an irrational and silly presumption, to fancie 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.

2. There is not such an object in all the world which is so desirable for it self, and for your selves, as is Christ Iesus : He is most desirable for himself, he is altogether lovely and desirable ; nothing in him but it is excellent, precious, perfect in his graces, love, mercie, righteousness, life, &c. For your selves,

selves ; He is, 1. Your souls good : 2. The only soul good, nothing for the soul but Christ. 3. The All souls good, hope for your lost souls, life for your dead souls, pardon for offending souls, comfort for distressed souls, and all-sufficiencie for needy souls ; a good for our souls to all eternity.

3. If you could once come to be thirsty, all the businesse for salvation would go forward, every wheele 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 at 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 smoking 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 mans 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 athirst : 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 alwayes 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

3.
All the businesse
for salvation
would go for-
ward.

4.
Spiritual thirsts
are pleasing to
God.

the best longings, for the best objects, and they never misse of answer or supply. God will certainly answer and satisfie them, and think thou what a mercie it is to have and to enjoy Jesus Christ to all eternity.

Quest. 3. But now the maine question is, what course the sinner should take that he may become a spiritually thirsty sinner?

*Means to spiri-
tual thirst;*

Sol.

I.
*Enquire into
the spiritual con-
dition of your
soul.*

Amongst many others, remember these.

1. If ever you would attaine this spiritual thirst, then seriously 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 desires out of your hearts, *O wretched man that I am, who shall deliver me? Rom 7. What shall I do to be saved? Acts 16. 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 mercie; 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 blessednesse. O a serious solemn strong conviction of this would rouse 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.*

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 *unsearchable riches in Christ*: There is *All* in Christ which is excellent and necessarie for a poor sinner; All is treasured up in Christ

Christ. There is love, and pitie, and mercie, and righteousnesse, 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 saith to thee, give me to drink, thou wouldest have asked of him, and he would have given to thee living water;* if thou knewest Christ, thou wouldest 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.

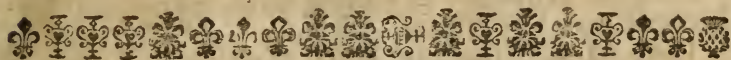
3. *Get at least some degrees of faith and hope:* For as apprehension of your need is necessary to spiritual thirsting; And as the apprehension of the excellencie and sutablenesse of Christ is also necessary, so likewise is faith, and hope: For if the poor sinner (after both these sights) shall say, 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 or sutable, 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 excellencie 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 beleieve, and promiset, that if you come in to 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, sit not still, besirre 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 and see that the Lord is good: They that know thy name will 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.

*Bewaile your
own misery; that
you have no de-
sire 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 onely 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 hast 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 happinesse, 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 a-thirst, 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.

W*hat these waters are unto which thirsty sinners are so earnestly invited?*

F

*Quest. 1.
What these waters are,*
I-

Sol. 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.

Three opinions concerning these waters. There are three opinions concerning the waters in the Text. The doctrine of the Gospel. 1. Some by them understand the doctrine of the Gospel. The Gospel is like the *raime* which comes down from heaven, there may you finde the *Wells of salvation*, and the *streames that do refresh the City of God*: As *David* in another case; 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 terrour and wrath for a sinner; but in this there is hope, and comfort, and ease for a sinner. The Gospel reveals a *Christ*, a *Mediatour*, a *Righteousness*, a way of salvation, mercie 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.

The holy Ghost with all his saving graces.

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 Kingdome of God*: Here the holy Ghost is compared to water, *John 7. 38. He that beleeveeth on me, out of his belly shall flow rivers of living water*: verse 39. But this spake he of the Spirit, which they that beleeve 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.

Jesus Christ with all his merits, gifts, and benefits.

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 Christal, 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.* There

There are six streames of precious water which the thirsty sinner longs for, and all of them are provided for him in Christ. Six streames of water flowing from 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, Hosea 14. 2. This water is provided for him in Christ. 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 sinne: This is another streame longed for. God be merciful to me a sinner, so the Publican: Blot out my transgressions, said David; Take away iniquity, said the Church. Now this water is provided in and by Christ: In whom we have redemption through his blood for the forgiveness of sinnes, Ephes. 1. 7. If any man sinne, we have an Advocate with the Father, Iesus Christ the righteous, who is the propitiation for our sinnes, 1 John 2. 1, 2. Who washed us from our sinnes in his own blood, Rev. 1. 5. He is the Fountaine set open for sinne and for uncleannesse, Zach. 13. 1.

3. Righteousnesse to stand before God: How shall I appear before God? What righteousnesse shall I get to justifie me who am ungodly? Mine own righteousnesse are as filthy rags. This water is to be found in Christ; He is the Lord our righteousnesse; of God he is made unto us righteousnesse, 1 Cor. 1. 30. And be found in him not having mine own righteousnesse, which is of the Law, but that which is through the faith of Christ, the righteousnesse 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 cleane heart, Psal. 51. Wash me, so shall I be cleane, 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 Iesus, 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 for.

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 anointed with the oyle of gladnesse*, and from him it descendes to us; *Our consolations abound by Christ*, 1. 5.

6.
Eternal life.

6 *Eternal life and salvation*: This is the last and great thirst; And this water is to be found by Christ, *Iohn 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.* *Iohn 3. 15. He that beleeves, &c.* *Mark 16. 16. He that beleeves shall be saved*, Rom. 6. 27. *The gift of God is eternal life through Jesus Christ our Lord.*

Christ compared
unto water, the
reasons of it.

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

I.
His cooling
vertue.

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 scorplings 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 consume 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 beleeved all was quiet, *Acts 16. The taylor who came in trembling, but beleeving, he joyced.*

2.
His refreshing
vertue.

2. Because, as waters are of a refreshing and reviving vertue (*Sampsons 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 distressed sinner, his soul is revived and refreshed (It is as it were made alive) when Christ
saith

saith, *Be of good comfort, thy sinnes 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 streames whereof shall make glad the City of G. d.* Jesus Christ is that river, and the streames which come from him do make the contrite heart glad: *We joy in God through our Lord Iesus Christ: by whom we have received the atonement,* Rom. 5. 11. *We rejoyce in Christ Iesus,* Phil. 3. 2.

3. Because, *As water is of a quenching vertue*, the fires are quenched by waters; and thirsts go off by waters: So *Iesus 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.

3.

His quenching
vertue.Two sorts of
thirsts.
Preternatural.

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.

Supernatural.

4. Because as *waters are of a purifying and cleansing vertue*, they fetch out foulnesse and filthinesse, and put a beauty on the garments; so is it with *Christ and his graces*; they do purge away our drosse, they do cleanse us from our filthinesse of flesh 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 it self, and pure as to the effect and operation: *Christ makes new creatures, partakers of the divine nature, an holy people and pure in heart.*

4.

His purifying
vertue.

5. Be-

5.
*His quickning
vertue.*

5. Because, as waters are of a quickning and enclining vertue, 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 saules: 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 strengthens him, he can pray, and mourne, and repent, and deny himself, &c. And after we have been with Christ, and have tasted, and enjoyed his love, a gracious liveliness or freshnesse of ability and strength flowes into our hearts, &c. There are divers other Analogies from the softning, insinuating, flowing, over-flowing, diffusive, and fructifies vertue both in water and in Jesus Christ.

SECT. II.

Quest. 2
Why thirsty sin-
ners may and
ought to come to
these waters.

Sol. 1.
They may come
to the waters.

They are qual-
ified for them.

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.

I. Every thirsty sinner is sufficiently conditioned and qualified for a coming unto Christ: you cannot well imagine more then five precedent works wrought in a sinner towards a closing 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. Unfeigned desires, and breathings, and longings for Christ.

5. Inestimable accounts and thoughts of Christ.

What

What would you have more? or what more can be expected? Now all these are in every truly thirsty sinner, who unlesse he had a right sense of his wretched sinful condition, unlesse he had discovered an absolute want and need of Christ; unlesse his soul were painfully distressed for Christ, and delivered from all self-sufficiencies and supplies; unlesse his very heart did earn, and long, and beg, and wrestle for Christ; unlesse he discerned something in Christ most precious and suitable 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 soule 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 Gods 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.

There is nothing may debarre them either On Gods part

On Christs 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.*

Or on Christs part

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 unworthinesse, 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.

Or on our part.

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

They are in a present capacity.

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

There is an immediate relation, twixt thirsting for Christ, and coming unto Christ: God reveales and offers Christ unto you,

you, and makes you thirsty for this very end, that you may go to him for water.

2.
The thirsty sinner is made willing.

Secondly, when a soule is made willing for Christ, then there is a present capacity for Christ: the thirsty sinner is made willing to close with Christ: what thirsty man is not willing of water? and what thirsty sinner is there who is not willing to have Christ? and verily that person who is willing upon Christs termes to have Christ, he may presently go unto Christ.

3.
His condition is closed up within the promise.

Thirdly, that man is in a present capacity for coming unto the waters, whose condition is at that present closed up within the promise of Christ: and so is the condition of the thirsty sinner. Let him that is athirst come and take of the water of life freely, Rev. 22. 17. And againe, blessed are they that hunger and thirst after righteousness, for they shall be filled, Mat. 5.

2.
They ought to come to the waters.

2. That every thirsty sinner ought to come unto the waters, he ought to come to Christ as the sinner ought to thirst, so when he is athirst, he ought to come to Christ; which may be thus cleared.

Christ ought to be received when offered.

1. Ought not Christ to be received when he is offered? and by every one to whom he is offered? certainly then the thirsty sinner ought to come to Christ, for unto him is Christ offered.

The doore must be opened at which Christ knocks.

2. Ought not the sinner to open the doore, at whose doore Christ doth knock? ought he not to hearken unto whom Christ calls and speaks? certainly then the thirsty sinner ought to come to Christ, for at the doore of his soul doth Christ knock, to him doth Christ call and speak come ye to the waters.

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 beleeve on the Name of his Son Jesus Christ, and what is this beleeving on Christ, but a coming unto Christ?

The riches of Gods grace is to be honoured.

4. Ought we not to honour the exceeding riches of Gods grace? the wisdom of his grace? the love and kindnesse of his grace? the goodnesse 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 wisdom of grace hath found out a Christ for you, a fountain of life for you. The love of grace hath given this Christ for you, the goodnesse of grace offers this Christ to you, who are thirsty, as precious water, as that which only can refresh and save you, and bids you take it, and assures you that you may take it, and drink abundantly of it? what a dishonour do you return to such a God if you should 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 fountain of living waters, or is he not? If he be not, why do ye thirst after him? if he be, why, being athirst, do ye not go unto him? Is there a fulnesse in him to take away all your sinnes, to supply all your wants, to ease all your burdens, to comfort you in all your distresses, to satisfie all your desires, Is there such a fulnesse in him or is there not? and such a fulnesse in him onely or not? If Christ be not an *all-sufficiem fulnesse*, then the soul should not desire him, and must despaire; If he be, why do not your desiring soules go unto him to draw out of his fulnesse? Is Christ indeed *willing* to do a poore soule good, or is he not? Is he *willing* to ease the burdened soule, who *calls and promisseth*? Is he *willing* to satiate the thirsty soule, who *provides and invites, and answers*? O but thou dost not believe this, who being thirsty yet holdest off from coming to Christ: thou art afraid whether he will accept of thee, whether he will save thee, to the utmost, whether he can get off thy sinnes, whether he can or will supply thy wants, and thy desires, and in thus doing how much dost thou wrong the fulness, the goodnesse, the power, the willingnesse of a gracious Christ.

6. *You wrong your own soules*, not only your *thirsting desires*, which you begged for, so that your soules might be carried out after Christ, but also the *present and future conditions of your coming*. *You wrong your own souls in not coming.* do you need but water, you will dy without it; no water can be found for you but in Christ; that water is set open and runnes freely, you may take it, and yet you do not take it, you should take it, and yet you have not taken it; surely if not

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.

Use 1.
information

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

1.
That God is
gracious to dis-
tressed soules

1. That *God is very good and gracious unto distressed soules: thou O Lord art a God full of compassion and gracious*, Pl 86.15. Of all the creatures here below, his goodnesse 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 feares; he *invites every one that thirsteth* (and he layes no unreasonable condition on them, *do but come*, here are the waters which you do so much thirst for, drinke 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 charge 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, charge, your own unbelieving hearts which keep you from the waters.
but

but never charge your God who hath provided waters for you; Go saith 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, verle 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 saith 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 impart 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 saith 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 burdened sinners, & thirsty sinners would make use of it: Do you think that a man who lives under the sense of Gods 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

3. No sinner hath any thing of his own to help himself

they look after *broken Cisterns*, 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

4 That a *thirsty condition*, is, an *hopeful condition*; though the thirsts 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 wilderness 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 thirsts 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 misery, 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. Thirstiness is a good sign of a good condition, and thirstiness is a sure fore-runner of a comfortable condition.

5.

There is a necessity for thirsty sinners to come to Christ

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 thirsts on your part, and there are waters provided on Gods 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

All

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 onely 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 perswaded 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 corne in Egypt, get you down thither, and buy for us from thence, that we may live, and not die: So say I to you, whose souls God hath made sensible of your spiritual miseries, and wants; O why do you complaine, 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 thirsteth come ye to the waters.*

Use 2.
Be perswaded to
come to these
waters

Now because it is not an easie work to perswade 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.

Seven encour-
ments

1. The

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

The proper helps *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 *distresse*, and these waters are *waters of peace*, and *comfort* and *joy*.

Sure helps *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, saith 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 sinnes!* why, these waters containe 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 sinnes into the depths of the sea: you need grace, much grace - all grace*; And here are waters which containe in them all grace, there is a fulnesse of grace in Christ (*of his fulnesse have we received, and grace for grace, John 1. 16.*) Christ is such a fulnesse 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 fulnesse of joy*, Psal. 16, 11. *Aske and you shall receive, that your joy may be full*, John 16. 24. Whatsoever 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 onely 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 a spring shut 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 alwayes 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 alwayes open, every one of you hath liberty of accessse, 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, & 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 runne 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 father runs to meet his sonne*, Luke 15. yea they

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 Christs 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 but to come

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 stood 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 saith *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 concernes 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

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

Object.

O saith 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 mercie 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 adde one thing more.

8. *Never did any thirsty soul come to the waters, but he* 8.
sped, 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, *Noe thirsty*
Jer. 31. 25. I have satiated the weary soul, and I have re- *soul comes but*
plenished every sorrowful soul, Psal. 81. 10. Open thy mouth *he speeds.*
wide, and I will fill it, Matth. 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 expresse leave to come unto them) yet (ordinarily) there is much ado to perswade 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.

*Quest. 1.
Why thirsty
sinners are so
hardly perswad-
ed to come and
drink.*

Sol.

*I.
The qualities of
wounded and
distressed con-
sciences.*

WHAT the reasons are why thirsty sinners, who do need these waters, and who have so expresse invitation, and so free leave to come unto them (yet (ordinarily) there is much ado to perswade 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 beleieve in a way of personal application.
4. The properties of weak Believers.
5. The busie and cunning suggestions of Satan.

1. The qualities of persons under wounded and distressed con-
sciences: they are apt to lay load upon themselves, to argue against themselves, they are full of fears, apt to despaire, 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* repented unto the Israelites from God himself, that the Lord would rid them out of their bondage, and that he would redeeme 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 saith 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 perswade the soul to come unto

unto him : The wounded and distressed sinner sees nothing but sinnes, feelles 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 perswaded of them, that usually he disputes, and despaire, Christ will never be my Christ and mercy cannot, or mercy will not pardon such a sinner as I have been, and such sinnes as I stand guilty of ; and truly while a person is thus possessed, and thus perswaded, and thus inclined, no wonder if there be so much ado to prevaile with his heart to come to Christ : But thus ordinarily it is (at first) with thirsty sinners.

2. *The powerful workings of unbelief* : This is another reason why thirsty 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 perverse 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 saith that this is a true saying, that Jesus Christ came into the world to save sinners, 1 Tim. 1. 15. And that there is no other Name under heaven given among men whereby we must be saved, neither is there salvation in any other : But unbelief 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 righteousness, 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

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

It workes against the goodnesse of the Gospel.

2. *It workes against the goodnesse 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 goodnesse 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 fitnessse 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 prevaile over a distressed sinner (such an one as a thirsty sinner is) who when he hath thoughts of coming to Christ, then unbelief lets out 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.

The difficulty of believing.

3. *The difficulty of believing*: We come to Christ when we beleeve on Christ: *coming* and *believing* are all one; *come unto me all ye that are heavie laden*, Matth. 11. (that is) beleeve on me; and *let him that is athirst come*, Rev. 22. (that is) let him beleeve; *Him that comes to me I will in no wise reject*, John 6. (that is) him that beleeves 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 beleeve 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.

I. *The*

1. *The exceeding greatnesse of divine love and mercy:* When 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 saith, 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 blesse you with all blessings, and I will love you freely, and never turne away from doing of you good; Why, This exceeding goodnesse 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 unuual a course of goodnesse, this is such transcendent loving-kindnesse! 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 freest termes, without any more ado, to lay hold on Christ, and all this mercy and salvation! No more but to thirst, no more but to open the doore! Why, the very greatnesse and freenesse of mercy and grace make the matter so incredible to a poor sinner.

The difficulty of believing arises from the exceeding greatnesse of divine love.

2. *The compassing or bringing forth of this beleaving work is purely supernatural:* I confesse that if there were a natural power in the sinner to beleave; if it were no more to beleave 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 beleave hath no natural power in man, to bottome upon, or to grow upon, but it depends onely and altogether upon a power which is supernatural; *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

From the supernaturalnesse of the work.

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.

From the interposition of our own misgiving hearts.

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 darknesse, and consist, and trouble. Now the soul breaks asunder with it self, and thoughts rise against thoughts, and arguments justle 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 paines 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 perswade us to come to Christ.

4. *The intanglements of weak faith.*

4. A fourth reason why much is required to perswade 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 perswaded to come and take the waters.

When faith is weak.

There are three things when faith is weak.

The soul is apt to stagger.

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 beleeve, Lord help my unbelief*: it cannot so easily maintaine 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 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, threatnings, 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 perswade thirsty sinners to come to the waters, is the *buse 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 lusts and sinnings*, and what think you hath God to say to you for them? *Object. 1.*

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. *Sol.*

But remember your *sinnings against Christ himself*: your many slightings and refusals of him and of these waters; the Law and Gospel both have a controversie with you. *Object. 2.*

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

I, but remember your *own sinnings*, whilst you think that you have been thirsting for Christ? *Object. 3.*

of

Sol. Of weaknesse, I confesse, but willingly I would not offend.

Object. 4. But you have no right at all to Christ, and what can you shew for which Christ should be moved to look on you, and to give you no lesse then the water of life, living water, still and pleasant and refreshing waters?

Sol. I can shew nothing, and I can bring nothing, but a poor distressed needy thirsty soul, all that I look for, I look for from Christ, and I have his invitation, and I have his good word of promise, and that is enough.

Object. 5. O but you must have strength to come, you must have faith, and love, notwithstanding all that Christ hath said, you can not beleieve?

Sol. I cannot beleieve 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 beleieve.

Object. 6. O but though you have prayed, and earnestly sought him, yet he answers you not, with strength in your soules to beleieve, 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. Neverthelesse I will wait, and I will bearken what God the Lord will speak: He hath said, *Blessed are they that hunger and thirst after righteousness, for they shall be filled.*

Object. 7. Yes, if you thirsted aright, but your thirstings are not right thirstings, you had been answered ere this, had they been so.

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 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 beleeve, 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 beleeve.* Phil. 1. 29 *John 6. 29. This is the work of God, that ye beleeve 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 sufficiencie in you to drink of these waters. How much time and paines do we waste to finde a strength in our selves? It is but a foolish and vaine 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 weaknesse*: It is but the weaknesse of your hearts (when Christ calls you to come) to cast up feares, 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 hindring 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.

I.

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

Of your own weaknesse.

is not to *dispute*, but *pray*; Is not to *consult* with *flesh and blood*, but with *Christ*; is not to hear what his fearful and doubting heart will suggest, but to hearken what Christ doth speak and command and promise.

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 wayes, but an adversary, to Christ, and to the way of coming unto Christ, and he is called not onely 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 Gods justice, and to keep us from coming to Christ. He deceives us with *false representations*, and *false suggestions*; as formerly he hindred us from looking on sinne as sinne; so now he hinders us from looking on Christ as a Christ without compassion; Not as a Mediatour, without grace, without mercy without willingnesse, without freenesse, to such sinners as we have been: And so cunningly doth he colour, and insinuate these suggestions, as if Christ himself did thus speak, and thus represent himself unto us: But beware of hearkning to this Deceiver, his hindring suggestions are quick, and strong, and violent, and many times dreadful, even to make us despaire: 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 thirty souls 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 misse;

misse; 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 meanes 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 pul 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 sence, stick to the invitation, and to the offer, and to the promise.

4 *Take heed of spiritual jealousies and suspitions:* for these will

oppresse and hinder your thirsty souls from coming unto Christ. *Take heed of spiritual jealousies and suspitions.*
 There are six things (of which whiles you have jealousie 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 of Christ. 5. Of the freenesse and graciousnesse of Christ. 6. Of the acceptance and beneficence of Christ. *Six things whereof we are jealous and suspicious.*

If you maintain jealous and suspicious thoughts of the goodnesse and kindnesse of Christ; He will not be good to my soul: 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 good of which he hath spoken and promised: or of the freenesse of Christ, but surely he ties me to harder conditions and expects something, he will not part with these precious waters upon such easie and gracious termes; or of the acceptance of Christ! If I should come unto him, should I be accepted? would he ever elose with, and claspe such a sinner, such

enemy? I could hardly embrace such a one with love and bounty; will Christ do it?

O thirsty sinners! Take heed of the fine threds of unbelief: Take heed of the modest and humble act of unbelief: Take heed of these 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.

Directions.

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

I.
*Ballance all
things together.*

*Eight things
they should thus
set together.*

I.
*Their sins and
Christ's merits.*

You must ballance 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 ballance, and put the other into the other ballance. There are eight things which thirsty sinners should thus set together.

I. *All their sinnes and Christs 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 confesse our sinnes, He is faithful and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse,* verse 9. If you come to Christ, all your sins will be forgiven you. The Apostle speaking of Beleevers in Christ, saith, that all *their trespasses are forgiven,* Collos. 2. 13. So in *Acts* 13. 38. *Through this man is preached unto you the forgiveness of sinnes; and verse 39. By him all that beleeve 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 sinnes that are past.* The greatness of your sins should not so much discourage you from coming to Christ, as the greatness of Christs merits should encourage you to come to Christ; *Where sinne abounded, grace did much more abound,* Rom. 5. 20.

2. All *their distresses and Christs compassions together*: you are grieved, and you are troubled, you are tender and broken-hearted, you feel infirmities and anguishes in conscience, and these make you afraid to come to Christ I! But now set the merciful compassions of Christ and all these together. Remember that of the Apostle in *Heb. 4. 15. 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 sinne*: verse 16. *Let us therefore come boldly to the throne of grace, that we may obtaine 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 prison 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 mercifulnesse 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 Christs fulnesse together*: Questionlesse 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 set up again. It is with you, as with the *Prodigal*, he spent all, and wanted all; I, but saith 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 fulnesse with Christ: There is light enough in the Sun, and water enough in the sea; there is fulnesse in Christ to supply all your wants; there are treasures hid in Christ, and unsearchable riches in Christ: Christ is that heighr, 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 together, there is still more in Christ to draw you to him, then there can be in your selves to withdraw you from him.

4.
Their unworthineſſe, and
Chriſts free-
neſſe.

4. *All their unworthineſſe, and Chriſts freeſſe together* : This is another thing which you inſiſt upon, as a diſcouragement from coming to Chriſt ; We are unworthy ; We are nothing ; We are worſe then nothing ; We can bring nothing ? There is no reaſon in us why Chriſt ſhould give us theſe precious 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 athiſt to *come and take of the waters of life freely*, Rev. 22. 17. *Thou wouldeſt have aſked of him, and he would have given thee living water*, John 4. Living water, and but for the aſking ! Beloved, all your enjoyments are by Grace, you come by them freely ; the providing 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 unworthineſſe, but it is your worthineſſe which is inconfiſtent 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 unworthineſſe is no diſcouragement if you do rightly conſider that the graciousneſſe of Chriſt abundantly answers the unworthineſſe in a ſinner.

5.
Their deſires &
Chriſts invita-
tions.

5. They ſhould ſet *their deſires and Chriſts invitations together* : 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. Christs invitations of you, begins, when these thirsty desires begin (*Ho, every one that thirsteth, 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 confesse my transgressions unto the Lord* (Psal. 32. 5) *and thou forgavest the iniquity of my sinnes*: In like manner, what a surpassing 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 Christs 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 greatest encouragement. If you who are thirsty sinners did fully weigh this, me thinks it should over-poise 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 goodnesse 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 Christs 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 preciousnesse and blessednesse of them, and yet you

6.
Their thirstings
and the promises
together.

7.
Their own weak-
nesse and Christs
strength.

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 complaine 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 *show 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.

Satans objections, and Christs answers

8 Lastly, They should see *Satans objections and Christs answers together* : All that Satan saith against your coming, and all that Christ saith 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 saith Satan ! Thus you have been, and thus you are, no warrant have you to come.

Sol.

What saith Christ ? *Ho, every one that thirsteth, come ye to the waters* : Satan saith you may not come, but Christ saith 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. saith Satan ! there is no water for you.

Sol.

What saith Christ ? *If any man thirsts let him come unto me, and drink* John 7. 37 *Yea, let him take of the water of life freely*, Rev. 22. 17.

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 ballancing 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.*

2.

Strive with the Lord to work 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 onely 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.

Four things concerning this direction.

First, *There is a necessity of faith for coming unto Christ,* and unto the waters: As there is a necessity of natural principles, for natural actions, (the eye cannot see without a visive 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 lesse 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 expresse my self) 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.

There is an efficacy in faith to enable you to come.

None can work this faith in us but only God. 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 Believers) 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.*

+ 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, he will give it. 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 unlesse we come to thee: Now Lord reveale thine arme, put forth thine own strength, give us to beleeve, work thine 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 beleeve, 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!

3.
Pray for the Spirit of Christ.

+ 3. If you would be able to come to the waters, pray for the Spirit of Christ: In this case also it is true, *It is the Spirit that quickneith.* 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 slavish 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 slavish fears : And besides that, he gives us power and freedom 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 aske 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 *Peters* did, you would not be hindred 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*, 4. and *patient waiting upon him in the use of his Ordinances*, Attend upon the Lord 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 *Glasse*, 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. The Gospel Ordinances are Comforting.

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. Clearing.

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. Perswading.

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, communicating enabling

enabling faith to close with Christ, and to lay hold on him.

SECT. VII.

Quest. 3.
How a thirsty
sinner may know
that he hath
drank of these
waters.

Sol.

I.

By the taste and
relish you have
of these waters.

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 drunk of these waters, then you can tell their taste, and of what relish they have been with your souls: As they who did eat *Manna*, they knew the taste of it to be like wafers 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 honey-comb 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 breasts of consolation: Nothing else could comfort, settle, answer, satisfy my soul: Thy words (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.

2. If you have indeed drunk of these waters, There will be a dis-

a *disrelifhing* of all other waters in comparison of these. No By the *disrelifh* man (saith Christ, *Luke* 5. 39.) having drunk old wine; *strait* of all other wa-
way desireth new, for he saith the old is better: So when you *ters.*
 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 speak 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 in to 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*, *Psalm.* 84. 10. So, &c. *Austin* said, *If one drop of the joyes of heaven might fall into Hell, it would drown all the bitternesse 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 bitternesse 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-*
 These waters have a strange vertue in them, as they do *satisfie* *ter more.*
 your thirsts, so they do *encrease* your thirsts, they do never dull and take off your spiritual appetite, but they do ever quicken 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 satisfie 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 downe 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 sweete 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 tasted some drops of Christs love, and now she 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 Christs 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 behinde, and reaching forth unto those things which are before.* (*verse 14.*) *I presse 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 satisfie 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 satisfie 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 satisfie him, his desires rise higher, and higher, he presseth forward for the price of the high calling of God in Christ Jesus, *verse 14.*

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

1. *A quieting vertue*: when we have drunk of the waters *A quieting vertue.*
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 consciences 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 speak peace and comfort, and doth excuse you. *We rejoyce 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 healing vertue.*
that which no other waters can do: they can heale souls, and 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 *Zachens*, in those in *Acts 2.* In *Paul*, in the *Jaylour*, and the *Corinthians*, &c.

3.
A fruitifying
vertue.

3. A *Fruitifying vertue*, when one is come to Christ, and hath drunk of these waters, he is now like a tree planted by the rivers of water. *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 yielded his fruits every moneth: 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 twins, and there is not any one barren among them, Rom. 6. 22. Being now made free from sinne, and become servants to God, you have your fruit unto holinesse, 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
vertue.

4. A *Supporting vertue*: when you have drunk of these waters, they will uphold, and support you under all your trials, and losses, and wants, and affliction, *Psal. 23. 2. He leadeth me beside the still waters, verse 3. He restoreth my soul, He leades me in paths of righteousness; verse 4. Though I walke through the valley of the shadow of death, I will feare 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 losse; 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 VIII.

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. *Instructions for such as have drunk of these waters.*

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

I. 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 perswade 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 satisfie all your longings, to supply all your wants: O what mercy, what kindnesse, 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 thankfulness 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. *2. Make use of the waters.*

selves with these waters: Grace puts no restraint upon you, *Cant. 5. 1. Drink ye, drink abundantly, O beloved, Psal. 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, satisfie you: drink answerable to your wants, and thirsts: As the *widow brought vessell after vessell to receive the oyle, untill 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 claime, 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 aske the Father in my name, he will give it unto you: aske and you shall receive, that your joy may be full* saith 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.

John 14. 13.

3.
*Quench your
thirsts daily.*

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 meeknesse, another day of humility, another day of faith, another day of love, another day of heavenly-mindednesse, another of quickning and of
softnings

softnings, or of support, or of comfort; and as you find daily wants, so make daily addresses: The fountaine runs every day, *The goodnesse 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 your 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 complaine? why are you dejected? The hand of the Lord is not shortned, 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* (saith the Apostle) *because you aske not*: you aske and have not (say I) because you beleeve not, you aske, and beleeve and have, but then it is *according to your faith*; as you do beleeve, so you speed; if you aske a little, and beleeve a little, you receive but a little; If you aske for much, and beleeve 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.

4.
Strengthen your
faith.

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 Christs 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 Christs promise: All is made good unto you which Christ did promise to you: why, make this one use of the experience of Christs 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

5.
Distrust your
God no more.

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 aske in his Name he will do it*; and have you not had *experience* O Christian! thy Christ is not *Yea and Nay*: and his promises are not *Yea and Nay*; All the promises are *Yea* 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; beleeve still, and still shalt thou finde waters for thy thirsty soul.

6.

Help, counsel & comfort other 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 wilderness; direct them the right way to the land of promise; advise them against hope, to beleeve 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.

Regard and prize the Ministry of the Gospel.

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 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 oil of gladness to thy mourning heart. Now love the Gospel, and honour the Gospel, and encourage the Gospel; *Unlesse 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. 23.)

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, rejoyce and be exceeding glad: There are five words of comfort which I would leave with you.*

I. 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-

Use. 4.
Comfort for
such as have
drunk of these
waters.

I.
You have tasted
of gracious love

comfort. Brethren! Judge of Gods love unto you by what he doth for your souls? and judge of Gods 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 rightly
wrought in you.

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 sinnes, and a sence 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 perswaded and overcome your hearts, so that upon his invitation and promises you are enabled by faith to come unto Christ, who is the onely water for a thirsty soul.
5. And now being in Christ you have tasted, and you have drunk of these precious waters. Why? This is the right work of Gods 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 perswade themselves of Christ and of mercy; But either they never had a right sence 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

3. There is a *sure foundation laid for all your peace*, and for all your hopes: Beloved, remember it, that union with Christ,

1. Is the *onely and sure foundation of peace in conscience*: That peace growes 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 Father: 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 stedfast 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, 4.
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 *to fear supplies.*
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 aske and have : what doth or can a soul need , which may
not be supplied from Christ ? and what will not Christ let out
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 Mediatour, he will do it for you : If Christ can
find righteousness or forgiveness, 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* : 5.
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 unto
eternal life, John 4. 14. These waters come from heaven, and
these waters faile not till they bring you to heaven.



CHAP. III.

ISAIAH 55. 1.

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.

Doct.

The poorest sinners may come to Christ.

That the poorest sinner may come to Christ. (And he that hath no money (Not any at all) Come ye, &c.) Matth. 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 perswade 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 blinde.* Here are poor people indeed, who had neither eyes to see, nor feet to go, nor strength to stirre, nor money to bring, yet saith Christ, *bring them in,* Rev. 3. 17. *Thou art wretched, and miserable, and poore, and blinde, 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 then very rags, lower then all wants, even to wretchednesse and miserablenesse; yet saith Christ to these, in the next verse, *I counsel thee to buy of me, &c.* As if he should say,

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 then 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 money?

The words are (like the former) Metaphorical, and as those respected the thirsts of the soule, 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 money to trade withall, to purchase the spirituall 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 money.

Every sinner who is sensible and apprehensive of his spiritual miseries and wants: of his many sinnes, of his extreame 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 money, 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 hardness and that he wants a soft heart; he is sensible of his pride, and that he wants an humble heart; he is sensible of his uncleanness, and that he wants a cleane heart;

*Quest. 1.
What is meant
by him that
hath no money.
Sol.*

*I.
One sensible of
his spiritual
miseries.*

he is sensible of his wicked heart and ungodly life, and that he wants Jesus Christ to be his righteousness and Sanctification and Redemption and peace, &c.

2.
One utterly
desperate.

2. It is a sinner who is utterly destitute, utterly broken, utterly streitned in respect of himself, hath not one penny to help himself under all his spiritual wants; Is nothing, hath nothing, and can do nothing, *Isa. 64. 6. We are all as an unclean thing, and all our Righteousnesses are as filthy rags,* 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 ourselves,* Luk 7. 42. *They had nothing 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! saith 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 *Insufficiencies*, 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 beleve 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 unlesse it be made holy, but alas, O Lord! I am 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.
One whose help
and hopes are
altogether a-
broad.

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 saith 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 saith 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 *workes* , Is there not a *Covenant of grace* , Is there not a *throne of mercy and grace* , a *City of refuge* for the distressed sinner to flie unto , and to be received and secured : And at length he findes , that there is a *God* who is the *Lord* , *merciful 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 wisdom* , *righteousnesse* , &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 saith 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 something : 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 begger 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 merciful to me a sinner* . O *Lord* saith 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

4.
One who makes
out for all his
help from a
broad.

distressed miserable soul: Never did any soul more need mercy then my poor soul, O pity, 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 fulnesse, 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 fulnesse to supply: here is a poor empty impotent insufficient sinner for thy all-sufficient goodnesse to glorifie it self upon.

5.
One that begs
in forma pau-
peris.

5. The persons (in the text) who have no mony, is the sinner, *who needes* and looks out, and goes out and *begs in forma pauperis*, judging himself unworthy of the least of mercies, of the crumbes that fall from the masters Tables, and to receive all as meete almes. He utterly disclaimes 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-soever 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 in-
vites those who
have no mony.

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 worthelesse.

Sol.

1.

Christ's part

To make known
his Riches.

There are reasons for this; *ex parte*

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

1. Because hereby he would make known what riches and treasures

1. Christi.
2. Nostri.

asures of grace are in himself, that there is a fulnesse in himself, a plenteous 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 layd 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 flock 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 fulnesse 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 kindness 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

To make known
the freeness of
his Grace.

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 worthlesse sinner, this shewes that the sinners salvation is all of grace.

To make known
the necessity of
believing.

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 *workes*: he had a self-stock of righteousness 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 workes*: 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 rely upon, 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.

On our part.
These will glo-
rifie grace.

2. *Ex parte nostri*: 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 foolishful sinner, will not be beholding 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 saith 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 Christs 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 pioufness, 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.

These will prize grace and mercy.

3. Because these poor sinners, will *blesse God for a Christ*, and for mercy, and for help. A poor man that is ready to starve will blesse you, and thank you be it but for a penny or a piece of bread: O a poor sinner! If ever he can get Christ, and if ever he can obtaine mercy, and if ever he findes his soule-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.

These will blesse God for a Christ.

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 Christs door, nor to Christs 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 Christs invitation, O but a poor sinner will.

These will hearken to Christ.

SECT. 3.

HOW 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

Quest. 3.
Arguments to prove, that the poorest sinner may come to Christ.

Sol.

to clear the truth) there are four arguments to demonstrate it.

1. *Jesus Christ is a gift*: God so loved the world that he gave his onely begotten Son, &c. John 3. 16. If thou knewest 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 poore 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 compassions, 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 beleve 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 *Christs work*, and there is *your work*: *Christs 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 *Christs work*, it is his work to give all; to give himself, to give his blood, to give his righteoussesse, to give his Spirit, to give forgivenessse, 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 any thing 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 Christs, the passive part is ours: He findes the redemption and the righteoussnes, and the holinessse, and the reconciliation, &c. we are but to receive it; Nothing else is imposed on us: Now if it lies on Christs 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

so the manner of his giving is such that the poorest sinner is not onely 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 Christs giving and the poor sinners receiving: for

The manner of Christs giving doth encourage the poor to come to Christ. for

1. *The termes 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 goodnesse) is that which makes the way most open for the poorest person to come and receive.

The termes of Christ are altogether gracious.

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

The condition on our part is faith.

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.

4.

Jesus Christ will not be ours till we become poor.

1. *He cannot else be ours:* for he cannot be a Saviour to Sinners, 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 Christs 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 Mediatour, so his Commission, with that anointing, was to save them that were lost, to binde up the broken hearted, to proclaime liberty to the captives, and the opening of the prison to them that are bound, &c. Now Christ cannot vary nor alter his Commission.

He cannot else be ours.

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

He will not be ours.

N

supply

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.

Use 1. **H**Ave the poorest sinners an invitation to come to Christ, may they (*who have no money*) come and buy? May the needy, destitute, desolate 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?

Try our selves whether this be our condition.

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-helplesnelle, 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.

Arguments to perswade to this trial.

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

1. Christ calls no sinners to himself but such.

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-

till 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 helpelesse, 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 vane were it to offer help, when there is no want, or to present him with mercy, who never yet 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 raiment, 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?

2. Few sinners are under a sensible want.

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

Six things are contrary to it.

1. Unacquaintednesse. 2. Fulnesse. 3. Quietnesse. 4. Carelesnesse. 5. Self-undertaking. 6. Strangenesse with God.

1. Unacquaintednesse with Gods Word, and with our owne 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 feele 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 Glasse of the Law, or who ever studied 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?

Unacquaintednesse with Gods Word and our own hearts.

2. Fulnesse: An opinion of our own spiritual fulnesse, this is unquestionably contrary unto a right sense of our spiritual

Fulnesse.

wants : yet how many are thus conceited of their own spiritual fulnesse ? *Solomon* speaks of a *full soul which loathes the honey-comb*, Prov. 27. 7. The Prophet *Hosea* 12. 8. brings our *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* : had a strong opinion of his own fulnesse : 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 condignity* 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 forgiveness, and all audience, and no lesse then eternal salvation. I will restraîne 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 emptinesse, and also to the true fulnesse which is in Christ.

3.
Quienesse.

3. *Quienesse 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 teares, and their *breasts* with sighs. Thus it is with the poor and need y ; 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 shewes, that few men are indeed rightly sensible of their souls

souls wants and distresses; for most men are like the *foole 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 sitteth 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 teares : *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 meanes, and supplying offers, and supplying helps : Did you ever know a person really in need and wants who will keep home, or slight 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 dayly 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 onely 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 helplesseesse, and hopelesseesse save onely in Christ?

5. *Strangenesse at the gates of heaven* : either no calling upon God, or onely formally; slight, 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 beleieve, and they can change their own hearts,

4.

Careless neglect

5.

Strangeness at the gates of Heaven.

6.

Self-undertakings.

hearts, and they can make their own peace with God, they have a sufficiency in their own wills to make up themselves againe as if the sinner were not dead in trespasses and finnes: 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:

It is a very difficult work to be brought to this. To see and acknowledge our spiritual emptinesse and nothingnesse, 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 *Huskes 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 easie to level hills and mountaines? 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 righteousnesse, and power, &c.

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-

Three things
make it difficult
A natural Pro-
pension to the
condition of
works.

righteousnesse, to be justified and saved by something of our own: This sticks close unto us, though our righteousnesse be gone; yet the opinion of our righteousnesse, 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 publick stock of righteousnesse, 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. *Incredulity of the universal losse by Adam.*

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: *date obulam Bellisario*, It is a sin which is most easily raised, and which is most hardly removed. *Pride of heart.*

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 emptinesse and nothingnesse. *This further demonstrated.*

1. *The ignorant and unbroken sinners*; none on earth are so boysterously confident and presumptuous, as they: they are rich and full and need nothing: As *Salomon* 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 goodnessse, of their soules welfare for the present, and happinessse 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. *In ignorant and unbroken sinners.*

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

*In the broken
and trembling
sinner.*

2. *The Broken and Trembling sinner*, who sees volumes of sinnes and feels Seas of wrath, whose bones are broken, and whose burdens sink them down and overwhelme 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, helplesse and hopelesse 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 holinesse 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-foundations, and self-exaltations, and Inconsistencies with the fulnesse of Christ and with the freeness 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 something 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.

4. It is very dangerous and very pernicious to be full of our selves, and not to be convinced of our spiritual wants and miseries

*It is dangerous
to be full of our
selves, consider,*

series and nothingnesse; and this will further appear if you consider,

1. *The sad Inconveniences that fall even upon Real Christians:* I. *The sad Inconveniences of this even to real Christians.*
 if at any time they fancy their own fulnesse and sufficiency, how far they venture! how short they come! how little in good, how much in sinnes, 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 selfe, how much more dangerous is it to lay the foundation of the soules 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 dependance, union, influence, as a beam from the Sun or as an arme 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 relie all that which concerns the defence and salvation of our soules upon that which is worse then weaknesse, lesse then emptinesse and (if one could expresse it so) more nothing then nothingnesse?

2. *To make the accessse unto Christ and communion with Christ impossible, is not this dangerously pernicious to our soules?* 2. *This makes accessse to Christ impossible.*
 But whiles we are full of our selves (untill we be quite emptied and broken) we lay in our own way, we block up our own way, so that there is no accessse 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 unrighteousnesse 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 unrighteousnesse, 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 perswaded 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 helpelesse unto you.

This makes your helps helpelesse.

1. You cannot pray to God for help, nor

O

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.

Such are the
more fit and fit-
ted for Christ.

5. Lastly, the more needy and miserable and poor and helpless 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 undertake 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 offered unto them in relation to all their miseries and wants: As *Wisdom* for the *Foolish*, as *righteousnesse* 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 *emptinesse*, but for his *fulnesse*, for his *poverty*, but for his *riches*, for his *wants*, but for his *pride*, *he fills the hungry*, but *the rich he sends empty away*. *Tanto erit a te altior, quanto tu elatior* said *Austine* of the self-boasting *Pharisee*: God was nearer to the poor *Publican* that stood afar off, then he was to the proud *Pharisee*, that peaked up so high: The poor *Publican* who could say nothing and shew nothing for himself but cryed 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 contrite Spirit and that trembleth at my Word: And therefore if any of you be poor indeed and empty and needy and destitute indeed, you are the fittest objects for Christ to relieve and help,

SECT.

SECT. 5.

NOW it followes that we speak of the *markes and evidences by which we may know whether we are the persons who* (in a spiritual sence) *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 Gods love and mercy to sinners; It is news of salvation for sinners, it is like the *yeare 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 beleeveth 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 dyed 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 insisted upon, all that is required is but to come unto Christ and to receive salvation from him. Hearken unto mee and your soules shall live*, Isaiah. 55. 3. *Whoever will*

let him come and take of the water of life freely, Rev. 22. 17. Now mark me, this Gospel-newes of salvation is as nothing to an ignorant unsensible and self-conceited sinner: *We preach Christ crucified, unto the Jewes a stumbling block, and unto the Greekes foolishnesse;* O but this Gospel-newes 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 doale amongst a company of starving beggars; he saith, 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 goodnesse of God? and how quick and strong are the endearments of his soul unto God for this love, for this kindnesse, for this salvation, for this way of salvation to poor sinners? He rejoyceth 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 emptinesse and nothing in me, yet there is *bread enough in my Fathers house*, enough for me, in Christ, Righteousnesse, Mercy, Grace, Reconciliation in Christ, for a poor sinner and all upon gracious termes. 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 sinnes* (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. *Yea doublelesse, 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 Christ, (verse 9) 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. The spiritually poor and needy sinner renounceth all self-foundations, and pitches on Christ alone, for all his foundations of hope. Would he be reconciled to God? why, he fixes only on the blood of Jesus Christ, as the atonement and peace and reconciliation? Would he have his *sinnes* pardoned? why, to Christ he goes and there he relies on him for redemption even the forgiveness of his *sinnes*, Ephes. 1.7. Would he have his *heart* changed and sanctified? None but Christ 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 Christ, Phil. 4. Would he have his *person* and *services* accepted? Christ must be his foundation for these also: I look not for one smile of favour in acceptance from God, but in and through Christ; Truly thus it is with every poor empty and self broken sinner, Christ only is his foundation: he lives only upon Christ, and trades altogether in Christs name, all other are vain things, which cannot profit: he sees his *sinnes* and looks up to Christ; he sees his *miserie*s and looks up to Christ; he sees his *wants* and looks up to Christ; he hath nothing in himself, and looks up to Christ for all: None can answer for my *sinnes* but Christ, none can get me the pardon of them but Christ, none can help me to grace, to peace, to love, to life, to strength, to heaven, but Christ: 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 Christ for all, Is all sea, and none the rock but Christ, do you think none is able to save but Christ?

3. Of all sinners whatsoever, these poor self-empty and distressed sinners are *the most serious and most earnest beggars*: *Such are most serious and 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 souls 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 souls 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 prayes 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 it 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 sit 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 mans 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 onely, and therefore his soul is in good earnest for Christ: O Lord, saith he, there is salvation for a sinner in none other but Christ; I am undone for ever 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 onely 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 untill 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 leasure, especially when he knows that plentifulnesse and mercifulnesse dwell in the same house: Thus is it when men are proud sinners, they are impatient sinners, and quarrelsome sinners; wherefore have we fasted; say they, and thou seest not, wherefore have we afflicted our souls, and thou takest no knowledge, Isa. 58. 3. Away they go murmuring and complaining. O it is in vaine 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 aske, 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 saith 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?*

4.
He will humbly
and patiently
wait at the door
of mercy.

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.

5.
Such are of all
others the most
thankful,

There are four things after the receipt of mercy, in him who is indeed spiritually poor and empty.

1. He

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 Gods 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 blesse.

S E C T. 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 perswaded this day unto three things.

Exhortation to
three things.

1. 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.

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.*

Six Arguments
to perswade it.
No man in this
life but is in
spiritual wants.

There are six arguments which I would present unto you for the regarding of this counsel.

1. There is *no man whatsoever, but in this life he is in spiritual wants*: 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*

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 roome of his soul is void and empty. Indeed his heart is full of sinne and ungodlinesse, and the more full that the heart is of sinne, the more empty it is of Christ and Grace; all the imaginations of the thoughts of his heart are onely 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 spake of Lazarus, *suit sine domo, sed non sine Domino, sine veste, sed non sine fide, sine cibo, 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 sinnes, nor Grace to change his heart. How can that man be saved?

Spiritual wants are of all other the greatest.

3. No sense of spiritual wants is an infallible testimony of all want: There is a twofold discovery of our spiritual wants: One is *by life*, when we are made alive by grace, spiritual sense 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 quickned 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 souls 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.

No sense of spiritual wants an infallible testimony of all wants.

4. Usually, they who are in the greatest of spiritual wants, they who are in are least sensible of them, and do think themselves least in wants; who so poor, & naked, and miserable, and wretched as Laodiceans, are least sensible of them.

cea, who said that *she was rich and increased and had need of nothing?* self-pride, and self-flattery and self-deceit ever accompany self-sufficience. Ever observe, that sick men in the highest feavers are least sensible of their sicknesse and want of health; Thus it is in the sicknesse 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.

The foundations for heaven, are alwayes low.

5. *The foundation for heaven is alwayes 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 nothingnesse. 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 deales 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-nothingnesse and unworthynesse.

You will never seek for supply till you be spiritually poor.

6. *You will never seek for the supply of your spiritual wants till 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.

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

Sol.

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

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

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

Object.

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

Sol.

Sol. 1. Our hearts should be broken.

2. Our hearts should be seriously active for Christ.

3. They

3. They will never be more so then when they are most sensible
our spiritual wants and miseries.

This is his work, and this is his way that by this meanes the
new creature may be known to be altogether his own work-
manship, and that the sinner might only sue 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 goodnesse and worthynesse, but only to
his free-grace, meer mercy, great love, and undeserved good-
nesse and bounty.

2. 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 *get to Christ.*
spiritual supplies, but his, and to his (come ye that haue no mo-
ny, come ye.)

There are five Arguments to perswade you in this poor *Five Argu-*
condition, to make out unto Christ for your supplies and *ments to per-*
relief. *swade to this.*

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. *1. God makes you
poor that you
might go out to
Christ.*

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* we should do so
and broken hearts; in such a case they would cry out, *Is if we were of*
there no Balm in Gilead for to heale a wounded Spirit? *contrite and*
what shall we do to be saved? A Wounded Spirit who can *broken hearts.*
bear?

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

3. If they were indeed *spiritually poor and empty*: If they *or spiritually*
had indeed nothing of their own to live upon. As *poor.*
when all substance at home was ending, why? saith he
to his sonnes, *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 spiri-
tually 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 *wanton wants*, wants of vanity, superfluous wants: a person under these is careless and at the best but complemental 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 souls, 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 *rewards 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.

It is impossible for a poor sinner to supply his own wants; for, No creature can be enough unto itself.

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 root, 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 it self. You see this in *Adam*, and in

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 riches 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 sinners 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 sinnes, 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 *donation of Christ*, the *collation of the Spirit of Christ*, the *revealing of the arms of God for all good*, and *Gods suscepcion 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 in-

No creature, hath enough to defray the costs that he must be at in this supply.

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 susceptions 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 top to toe, if Christ did not give him *Eye-salve*, he would still be *blind*, if Christ did not give him *rayment*, 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 *famished*, 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 comes and knocks, and that is the sinners 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 13. *The depth saith, it is not in me,* and the sea saith, *it 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, *As 4. 42. Neither is there salvation in any other, &c.* 1 Joh 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 mountaines: 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

3.
There is no
supply of the
wants of a poor
sinner but
Christ.

All other
things are
utter,

have, they are, either impertinent and unanswerable to a sinners wants, or else they are incommunicable for the sinners supplies, from any other.

1. They are *impertinent and unanswerable, as being of a* *Impertinent*
diverse kinde and use, and benefit from those things which must *and unanswer-*
help a needy soul; as all earthly pleasures, profits, honours, *able to a sinners*
friends, beauties, reliefs; the bread which you eat, how *wants.*
pertinent is it to a soul, which wants the bread of life? the ray-
ment which you wear, how impertinent is it to a soul which
wants the garment of righteousness? the jewels with which
you adorne your selves, how silly and vaine are they to a soul
which wants the the jewel of pearle of great price, the graces
and ornaments of the Spirit of Christ?

2. Or suppose another be possessed of Christ, of his righ- *Or incommuni-*
teousnesse, of his graces, of his comforts, (which are indeed *cable for a sin-*
the proper supplies for a poor sinner) yet you cannot be help- *ners supply from*
ed from another: your souls, poor souls cannot be supplied by *any other,*
the supplies, and riches which any besides your selves do enjoy;
Because they are (as to such possessours, and from them) in-
communicable: 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 un-
to you they cannot do it.

Nay, you cannot go to God himself, who can communi-
cate 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 communica-
tion or donation of these to any is proper to Christ alone;
therefore under the sense of your spiritual wants get you un-
to Christ.

4. *Jesus Christ is able enough, and willing enough to re-*
lieve poor sinners, and what can the poor desire more then
these to encourage them. *Christ is able*
enough and
willing enough
to supply you.
Christ is able
enough.

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

alone that keeps a feast for the poor : Thy wants cannot possibly exceed his fulnesse : Nay, thy wants are no more to his fulnesse, 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 sou', 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.

*four things
evidence this,*

*The perfections
of christ.*

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 thereby Christ is sufficiently qualified to fill us up, and therefore St. John saith of his fulnesse *have all we received, Joh. 1. 16.* and the Apostle speaking of his fulnesse, he saith, *that is such that filleth all in all, Ephes. 1. 23.*

*The merits of
Christ.*

2. *The merits of Christ* : of what height or compasse 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 lesse then to be the Lord of life : All that concernes 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 lookt 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 Christs 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.

The supplies in Christ.

4. Nay, let me adde 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 stock 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.

He hath enough to spare to supply all.

2. But secondly, as Jesus Christ is able enough, so *He is willing enough to supply all the wants of poor sinners*. Wherefore else doth he keep open house, and makes proclamation, as here in the text, *He that hath no money, Come ye, buy and eate*: 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 rayment, and eye salve of him.

Christ is as willing as he is able.

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

Three things evidence this.

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.

His anointing.

dy, to be a father to the fatherlesse; 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 *seeke that which was lost*, and to *save sinners*, Christ is willing to performe his office, as willing to the *application* as he was to the *ordination and suscepcion*. 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.

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

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.

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 alwayes 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, then 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-*

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 words of the Lord Jesus, how he said, it is a more blessed thing to give than to receive.* It is not onely more blessed, but much more honourable. It is the greatest honour that Christ hath in all the world, that he is a Mediatour for sinners: and a Saviour of sinners; That he gave himselfe 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 al-sufficiencie, kindnesse, goodnesse 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 findes 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 additionals:* 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, saith 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.*

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

5.
He glories in his bounty to them.

6.
He likes you the better when he finds you poor.

7.
His additionals

8.
It is an infinite mercy to be poor and to have a Christ to help us

I.
It is mercy to be spiritually poor.

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.

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 ship-wrack 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 I 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 meane, that you repair not to Christ, in whom only is your help and in whom is all your help, certainly you had spied, had you come. He calls you, and he is troubled that you stay so long, he hath made all things ready.

3.
use all the
means by which
you may be spi-
ritually poor.

3. The third thing, which I would speak unto, is the means how a sinner may become poor, how he may be made rightly sensible of his soul-wants, of his emptinesse and nothingnesse. And for help in this, I would humbly present these counsels.

1.
Live under a
powerful Mi-
nistry.

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 deceitful 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 sight 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 Mountaines 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 your selves.* A right self-knowledge comes from a right self-examination. This you shall finde, the lesse a man examines himself, the more proud and self-willed he is of himself; 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 sight of his sinfulness; and there is nothing which will better bring us to that sight 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 flatters 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 sinners to see how sinful and miserable they are, Rom. 7 9. I was alive without the Law once, but when the commandment came, sinne revived, and I dyed; as if he had said, when I was in my Pharisaicall estate, I had as good an opinion of my self as any man, I made no doubt but all was well, that I needed nothing; but when the commandment came (i) when the Spirit of God by the Law came, and thoroughly convinced me of my self, then the case was quite altered, I saw so much sin in my self, that unlesse Grace did help, I was a dead and hopelesse sinner.

4. *Make a right comparison of thy self, even with those who 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, saith Job; enter not into judgment with thy servant, said David; All our righteousnesses 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 my self, that I have such high thoughts of my self.

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

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 confesse, that you are nothing, and can do nothing at all.

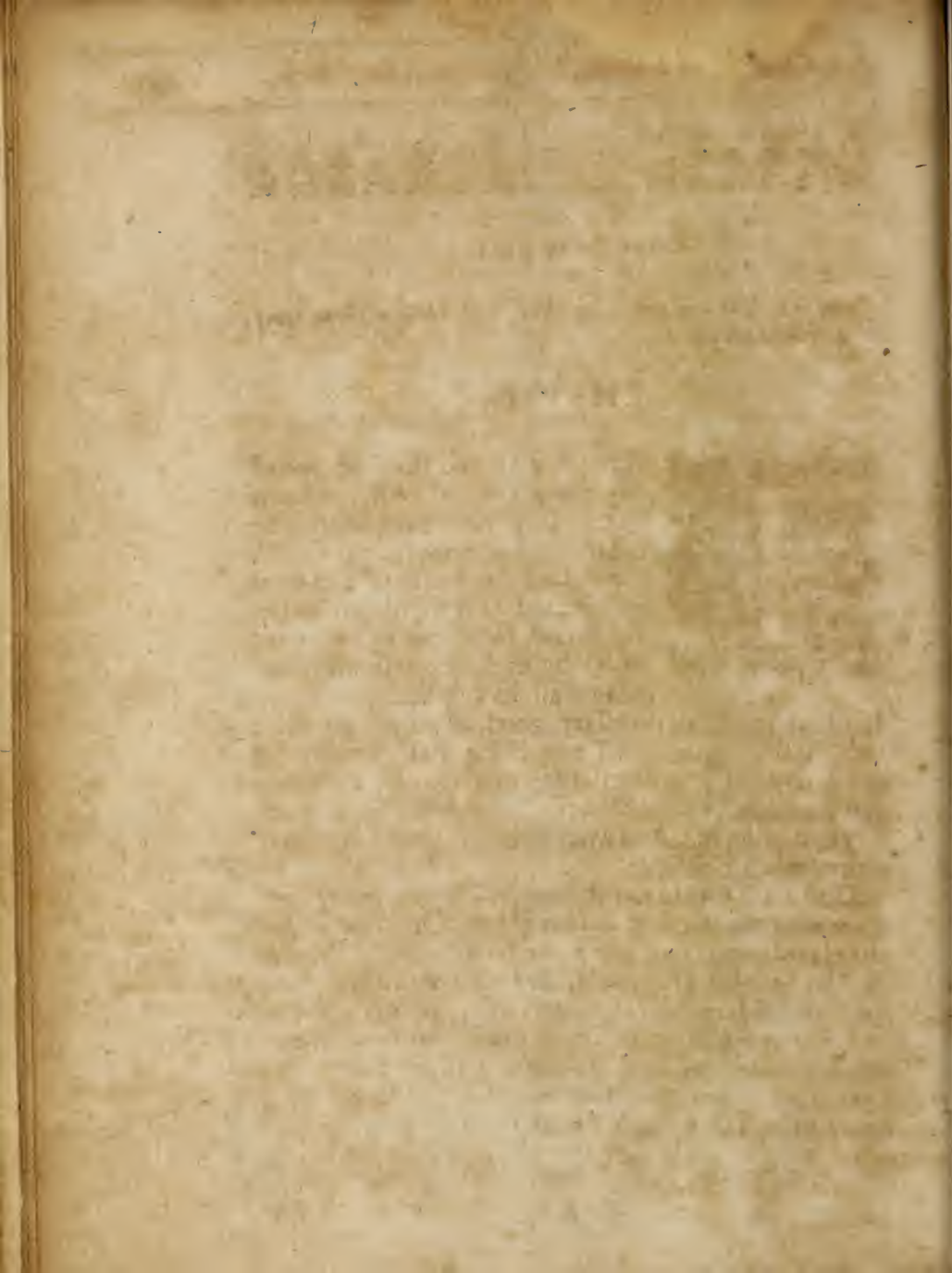
Your Graces.

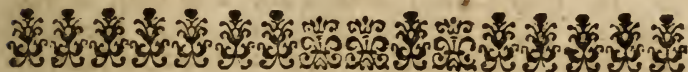
2. *And so for Graces*; You think you are full of them, Oh but search the Scriptures, and observe what Characters they do set upon graces, real graces, for the *nature of them*, for the *operations of them*, by which they are distinguished from counterfeit graces, and then you will finde how short you 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 actings. Try what sence 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.

Your estate.

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 erre 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 *flitting and transient motions for grace*, and therefore are they full and see no want, they think themselves rich, when as upon a right judgment they would finde that they have no mony.

Sedgwick's Fountain opened





ISAIAH 55. 1.

*Come ye, 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

The poorest
Sinner
shall fare ex-
ceeding well if
hee come to
Christ and buy
of him.
Proved.

come, hee may eat and drink of all; You read of the Prodigal Son (the Emblem of a poor Sinner) hee came to wards 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 Father, 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, Laodicea 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 miserable, 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 *raiment* to cloath that also, 1 Cor. 1. 30. *Of him are you in Christ Jesus, who of God is made unto us, wisdom, righteousness, 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 fetters? Christ is *redemption* to you.

For illustration of this point, I shall shew you

Illustrated.

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 comming to Christ, and buying of him.

3 That upon their comming to Christ, all that good

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 hee 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 Cor. 3. 18. A conformity unto him in the *likeness of his death, and of his resurrection*, Rom. 6. 5. If any man bee 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 forgivenesse of them, as that *there is no condemnation unto you*, Rom. 8. 1. A perfect *righteousnesse*, with which you are clothed, *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 joyned unto Christ, as the Wife is to the Husband, Hof. 2. 19. or as branches

I
In Christ there is good fare to be had for poor Sinners.

All that is necessary to the spiritual being of our souls.

to the *Rost*, *John. 15. 1.* and so partake of the nature and life of Christ. These are our *vitalia*, they are the things that do concern our *novum esse*, our *esse spirituale*. The poor Sinner doth as much need them in order to his spiritual being, as the poor man doth need bread to his natural being.

All that is necessary to the comfortable being of our souls.

2 You may have in and from Christ, *all that is necessary to the benefit, to the comfortable being of a poor Sinner. Assurance of Gods 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 be 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. 2. 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 Job. 5. 14. This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us, Col. 1. 27. Christ in you the hope of glory.*

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

3 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, saith Col. 2. 19. That from him all the body by joints and bands having nourishment*

ment ministred 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 eternum 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 mee 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 beleeueth 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?

All that is necessary to make up a being of eternal happiness.

SECT. II.

I 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, hee must then come to Christ and buy them of Christ, *(come ye, buy, and eat, yea, come buy wine and milk, &c.)*

2
The enjoyment of spiritual good is limited to buying of Christ.

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.

Can the poor buy that hath no money.

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,*

ney, and without price. But let us see the import of the word it self.

There is a
twofold buy-
ing.
By way of me-
rit.

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*, saith the Apostle, 1 Pet. 1. 19.

By way of ob-
taining and
possessing.

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,

There is a
buying,

*Juxta pretium
naturale,*

1 *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 sence, 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
pactionale,*

2 *Juxta pretium pactionale*; When so much is laid down, upon which any one is contented that the thing which you need shall fall into your possession, 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 saith 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 pactional 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 bargain, upon such good terms. And in this sence, 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 comming up unto the way of Christs 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 pactional 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 He must *earnestly pray, seek, and ask all that good*, and *wait untill it bee (for Christs sake) bestowed on him*. And as there cannot bee any religiously Rational expectation of any saving good, or supply from Christ for any man, unlesse 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 Christs 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 comming unto Christ and buying at his hands.

The terms upon which Christ sells.
By Faith own Christ.

Depend and trust on him,

Pray and seek and wait for all good from him

S E C T. III.

3 **I** Here is yet one particular more to bee insisted on, That if the poor sinner doth come and buy, hee shall enjoy and possesse. 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, hee that commeth unto mee shall never hunger, and hee that beleeveth on mee shall never thirst.* Then surely he that comes to Christ, doth finde all good in Christ, and from Christ, which can satisfie 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 hee with mee.* What is Christs supping, with a poor beleaving 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 Christs,* *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 comming, as to a living stone,* *vers. 4. see also as lively stones are build 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 be, 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,* *vers. 18. Therefore as by the offence of one, Judgement came upon all men to condemnation, even so by* the

Christ is as effectual to the reparation of a sinner, as Adam to the undoing.

the Righteousnesse, 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, inferres 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.

Union with Christ inferre communion with him.

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.

Christ is just to answer his own invitation.

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.

Else a poor sinner hath not encouragement to come to Christ.

SECT. IV.

Use 1 **I**S 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.

Information.

1 *How rich is Christ: Hee was rich,* saith the Apostle, 2 Cor. 8. 9. *The unfearchable 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.

How rich is Christ.

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

Demonstrated by

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

His Costs.

His Purchases.

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

His Possessions.

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 sinners 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.

How good is Christ.

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 biade up all his sores, 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 goodnesse. The sinner doth not *first call on Christ*, but *Christ first calls on the sinner*; and is not this goodnesse 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 goodnesse, *to invite us to the fountain of good*? When Christ calls us to himself, it is *to communicate unto us of his goodnesse*, to impart unto us that good, which is good for us; yea, all that good which is necessary for our souls; and what goodnesse 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, hee is *earnest*, hee is *importunate* with us, *Come, come, come and buy, come and buy*, saith Christ; hee must needs be *very good*, who is *importunate to fasten good, and all good upon us*. Oh sirs! none so poor, as the poor sin-

ner, and none so good, as the good Christ. Hee is good to the soul that findes him, and hee 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. Tee will not come to mee, that yee 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, hee 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 termes 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 freighted 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 sustain 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 madnesse 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

How foolish is
the sinner.

offer; surely every one of us doth rightly judge it to be: 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 our selves to be very rich, although wee be 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.

How hopeful
is the poor
mans condition.

Object. 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 preserves life; here is *Wine*, and that comforts life, here is *Milk*, and that nourisheth life.

Object. I but who speaks this! And what is hee who doth undertake it?

Sol. It is Jesus Christ who publisheth 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 saith come, come and buy. Buy Bread, and Wine, and Milk.

Obj. I but hee saith, 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. *I but hee means not mee; Indeed Christ can supply all the wants of sinners, but I am not that sinner, whom hee calls, whom hee invites, whom hee 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 comming 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; Christs price for any soul-saving good is never too dear, too high, for the poorest sinner to reach.

Incouragement
to come and
buy of Christ.

There are many admirable encouragements in those very words, *come and buy*. Buying and selling are relatives; if one buyes, 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 buyes of Christ. And because it is so, therefore every poor sinner hath very strong incouragement to come and buy of Christ, Bread, and Wine, and Milk, *i.e.* all the good that his

soul doth need. So then consider,

That it is Je-
sus Ch rist who
sells all encou-
ments 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

Christs selling
is nothing else
but giving.

1 *Christs 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 Thes. 4. 8. *who hath also given unto us his holy spirit,* 2 Thes. 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 Christs selling unto you, bee but Christs giving unto you, then you who are poor Sinners have sufficient encouragement to come and buy of Christ.

Christs price is
our taking and
receiving.

2 *Christs price, is your taking or receiving,* wilt thou bee 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

3 Christ sells upon trust; hee who trusts Christ, buys of Christ; Hee sells not for ready money, or for any thing which one can bring, but altogether upon trust, *Crede saith Austin, et manducaſti*; Belceve and thou hast eaten; so say I, belceve and thou hast bought; Doeſt thou count mee able and faithful saith 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 beleeve, *all things are poſſible. Belceve and thou ſhalt bee ſaved, Act. 16. 31. whatſoever things you deſire when you pray, beleeve that you receive them, and you ſhall have them, Mat. 11. 24.*

Christ ſells upon Trust.

4 Christ ſells for asking and begging, *Ask and it ſhall be given unto you, Mat. 7. 7. Ask and you ſhall receive; that your joy may bee full, John 16. 24. If thou kneweſt the gift of God, and who it is that ſaith unto thee, give me to drink, thou wouldeſt 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 Christs door and beg, Christ will open the door, and give unto him.*

Christ ſells for asking.

5 Christ ſells for nothing, When a poor Sinner comes to Christ and ſaith, 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, ſaith 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. 22. 17.*

Christ ſells for nothing.

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.

It is the poor Sinner that buys encouragements from thence.

I The

The poor may
buy upon
Christs score.

1 The *Poor Sinner*, when hee is to buy, hee may and should *buy upon Christs score*, you may come in Christs Name, and buy in Christs 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 me my sinnes*; and for his Name sake give me 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 Christs Name*, *Whatsoever yee shall ask the Father in my Name, he will give it you*, Joh. 16. 23.

The poor may
buy with
Christs purse.

2 The *Poor Sinner* when hee is to buy any thing of Christ, *He must and should make use of Christs purse*: what the Lord speaks in Is. 27. 5. *Let him take hold 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.

The poor may
buy upon
Christs promises.

3 The *poor Sinners may buy* and strike the Bargain with Christ, *upon Christs 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 beleeve.

4 The *poor Sinner may lay down, as much as Christ stands for*

for and expects, and that is onely,

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 onely 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.

The poor may lay down as much as Christ stands upon.

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.*

Use 3.
Reproof of those who come not to Christ to buy of him.

It is a very truth that *Christ onely 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 sinful lusts; 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,*

Most Sinners will not buy of Christ. They stand idle all the day long.

as if they needed not to buy any thing.

Gospel seasons are Christs 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 sits still! I beseech 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?

They offer
nothing.

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 beech this, or content to do that, so that I may enjoy thy self, 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 self in my soul*, That thou shouldest *slay and destroy my sinful lusts*, that thou shouldest *write thy law in my heart*.

They refuse
Christs offers.

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 mee*, they in *Luke 14. 18. made their excuse*: they in *Mat. 22. 3. would not come to the wed-*

wedding : How often hath Christ come with all his gracious offers to our souls, and begged of us to buy of him? you are *dead*, and here is *life* for you, you are *guilty*, and here is *mercy* for you; you are *polluted*, and here is *holiness* for you; But men will not close with Christ, they will not accept of his gracious offers, Christ cannot fasten kindness on us.

4 *They break off with discontentment, because Christ will not come to their price* : Hee in the Gospel came running to Christ, and kneeled to him, and asked him, good Master what shall I do that I may have eternal life, Mark. 10.17. Christ tells him what was to be done. verse 21. Hee bids him go and sell all and give to the poor and to come and take up his Cross and follow him, and he should have treasures in heaven : Here Christ set him the price of all heavenly treasures, but now the man is discontented, he was sad at that saying, and went away grieved; for hee had great possessions.

They break off with discontent, because Christ will not come to their terms.

Beloved, Christ sets us a price for to enjoy him, and all good by him : And carnal men set a price of their own for Christ, why? saith Christ you must not give your hearts to the world, and you must not give your hearts to your base lusts, you must be mine onely. Now Carnal hearts break off with Christ, they are discontented at this price of Christ, if they might set Christ a price, they would buy, if they might live as they list, and love as they list; and walk as they list.

2 *The causes why most of Sinners do not come and buy of Christ*, are these

Why most Sinners do not buy of Christ. They do not see themselves to be poor.

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.

They do not apprehend the worth of spiritual things.

2 They do not *rightly apprehend the true value of spiritual 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 usefulness 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 sordid 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 favour, nor of pardoning mercy, nor of the joyes of the Holy Ghost.

They are held off with the love of their lusts.

3 They are *held off with the love of their prewailing 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 *Worldliness*; and whilesan 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 alwaies renders the grace of Christ distasteful, and contemptible unto them.

They think to have all without buying.

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

would you have more? More, yes, more than this, If ever you would bee saved; you must repent, if ever you would finde that God merciful to you; and you must believe, 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.

5 They are perswaded that *they are already come to Christ, and have already bought of him*; Why! this is it which undoes thousands of souls, 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 waies of Christ. If a meer professing 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.

never yet had hearts broken and prepared for Christ, never yet thirsted after Christ; never yet have attained unto any one saving work of Christ in their souls.

They are engaged in other buyings.

6 They are so *universally ingaged in other buyings and bargains*, and this keeps them off from comming to buy of Christ. My meaning is, that they are so set upon the world, and the things thereof, that they minde 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 Christs market.

They think it would be a loss unto them to buy of Christ.

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 Moabiteffe, Ruth 4. 5. said hee, *I cannot redeem it for my self, lest I marre mine own inheritance*, vers. 6. So many will not come and buy saying Grace of Christ, lest they should marre their own inheritance? marre their reputations with lew'd and ungodly men; marre their ease and sensual delights; marre their proud waies, marre their corrupt affections.

They think Christ is a hard Master.

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.

The great sin of not buying of Christ.

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

It is a peculiar sinning against God, in his design of a sinners salvation,

1 *It is a peculiar sinning against God in his compleat design of a sinners salvation*, against *all his wisdom*, 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 Wisdom, and

and Love, and Mercy, and Goodnesse.

2 *It is a peculiar sinning against the Gospel, in all the glad tidings 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 termes of it, in all the promises and assurances of it; yea, in all the releefs 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.*

It is a peculiar sinning against the Gospel.

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 happinesse 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.*

It is a peculiar sinning against Jesus Christ.

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.*

It is a peculiar sinning against your own souls.

SECT. VII.

Use 4 **H**Ath 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 Christs 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?

Try your selves whether you have bought of Christ or no.

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.

How wee may
knew that wee
are willing to
buy.

Q. 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.

Hee that is wil-
ling to buy, will
go to the
market, and
use the means.

1. *Hee that is willing to buy, will go to the market,* or to the place where the things (which hee needs) are to be sold, 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 see 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.

Three proper-
ties in our use
of the means.

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

Earliness.

1. *Earliness*, 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 mee early, shall finde mee, Prov. 8. 17*

Earnestness.

2. *Earnestness*. This will be 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. 8. If thou incline thine care unto wisdom, and apply thine heart to understanding; if thou cryest after knowledge; and liftest up thy voice for understanding; if thou seekest 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.*

Stedfastness.

3. *Stedfastness*. I will not let thee go, except thou blesse mee, *Gen. 32. 26. Our eyes wait upon the Lord our God, until that hee have mercy upon us, Psal. 123. 3. 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 *hearing*, and *praying*, and *searching*, and *seeking*, and you will use those means in another manner, than heretofore you used them, with another kinde of *Spirit*, *Prov. 8. 34. Blessed is the man that heareth mee, 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 *Christs door*, and every week at *Christs market*; In Gospel Ordinances, and Gospel duties, and in the use of them, his very soul cries out, *Lord, give mee Christ, for Christs 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 saith 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 seems 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

Hee likes the
Wares.

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 holiness, for the renewing and reformatory works of the spirit of Christ.

He will come
up to the price,

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 saith the seller, and that I will give saith 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 Christ spiritual grace, and spiritual comforts, hee is contented to come up to Christs price, *I would have Mercy Lord!* Then saith Christ, *you must repent; who so confesseth and forsaketh his sinnes shall have mercy,* Prov. 28. 13. O Lord saith a poor Sinner, *Turn thou mee, 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 your selves, and take up his crosse*: *I would have my sins subdued,* my lusts mortified, then saith Christ you must depend on me for strength and avoid sinful occasions. O saith a poor Sinner (who comes to buy of Christ) I desire to trust on thee, O Christ on thy power, and on thy promise.

He will watch
and take the
time of buying.

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; saith Solomon, *Ecc. 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 hee seeks us, when he knocks at our doors, when hee cries out unto us come and buy, that is our time to buy; *O if thou hadst 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 saith a vain empty self-conceited Sinner, it is time enough hereafter 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 thus hee 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 hee bought it: Hee takes the present offers of Christ and grace; O saith hee, It is infinite mercy that Christ makes such offers unto mee? 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 hee 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 Cattel for bread, and then they parted with all for Bread (buy up and our land for bread, and give 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*

He is willing to sell that hee may buy.

+

wants, hee is willing to sell all that he hath, that hee may buy all from Christ, which hee wants, Mat. 13. 44. *The Kingdome of heaven is like unto a treasure hid in a field, the which when a man hath found hee hideth, and for joy thereof goeth and selleth all that hee hath, and buyeth that field.*

Three alls
not fit to be sold.

There are three alls which a poor Sinner is willing to sell (to put off, to part with) so that hee may have Christ and all spiritual graces and comforts and enjoyments by Christ.

All sinful lusts.

1. *All his sinful lusts*, and all his former sinful waies and sinful courses of life: *what have I to do any more with idols*: as willingly as any sick diseased man would part with distempers for health; or as any imbondaged man, would part with slavery for liberty.

All worldly
advantages.

2. *All his worldly estimations and advantages*: as *Moses refused to be called the Sonne of Pharaohs daughter, shunning rather to suffer affliction with the people of God, than to enjoy the pleasures of sinne for a season, esteeming the reproaches of Christ greater riches than the treasures in Egypt*, Heb 11. 24, 25, 26.

All self.

3. *All his self*; His self-wisdom, and his self-will, and his self-righteousnesse, and his self-sufficiencies, and his self-confidences; and his self-seekings, and his self-advantages, *I have suffered the losse of all things; and do count them but dung, that I may win Christ*, Phil. 3. 8. 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 bee dispossessed, as to bee possessed? to want much of what you have, as to enjoy much of what you want? said one, *Abjice testam et accipe calum*: I would only say; *abjice infernum et accipe calum, abjice crustum, 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.

2. 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. How we may know that we have bought.

1 Sol. You may know this, by the things themselves of which you now stand possessed; The things which a poor Sinner have bought of Christ are such, By the things themselves of which you are possessed.

1 As none can sell but Christ.

2 As are to be found in Christs 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.

1 If those good things (which you imagine your selves seized of) *bee such as meeer 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. Such as none can sell but Christ.

Secondly, If you have indeed bought of Christ, then the qualities (whither of grace or comfort) which are in your souls, may bee marched with the things that are to bee found in the promises of Christ, that holiness now in you, is Such as are to be found in Christs promises as well as in our hearts.

of the same stamp for the nature and efficacy of it, with the *Halinsse* 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 wee 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 if 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 hee promiseth to give unto a poor Sinner.

Such as are
answerable to
our spiritual
wants.

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 balms to the wounded, and healing to the sick, you have the very *Wisdome*, which the foolish and simple Sinner doth need, and you have the *righteousnesse* which the ungodly Sinner doth need, and you have the *sanctity*, which a polluted Sinner doth need, and you have the *redemption* which an enthralled Sinner doth need, and you have the *Peace* which a troubled Sinner doth need.

Wee may
know this by
something in
our selves.

2 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 custome as long as you live.

4 You

4 You will not sell what you have bought.

1 *Not hearts will bee much endeared to Christ, for what you have bought of Christ:* As your graces and comforts will exceedingly delight and please you, so they will exceedingly indear Christ unto you, you will prize him, and love him, and blesse 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 soules, you will ingrave 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 kinde, so rich to mee, a poor and unworthy sinner.

Our hearts will be much endeared to Christ.

Secondly, *You will spend all upon Christ, if you have bought of Christ.* None of us liveth to himself, whether wee live, wee live unto the Lord, Rom. 14: 7, 8. Christ is the efficient, and the end of all, All Christs 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 Christs 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 wee buy of men, the more is our own; but the more wee buy of Christ, the lesse are wee our own, and the more are 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 cast down at his feet for the service of his glory.*

We shall spend all upon Christ.

Thirdly, If you have indeed bought of Christ, *Christ shall have your custome all your daies; you finde such good*

Christ shall have our custome.

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 wee goe, said Peter, Thou hast the words of eternal life,* Joh. 6. 66. Your addressees will still bee to Christ, and your dependances will still bee on Christ to perfect what is in you.

We will never
sell what wee
have bought

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

SECT. 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 perswaded to drive a trade with Christ, to come to him and buy of him.

Bee perswaded
to come and
buy of Christ.

7 Arguments.

There are seven Arguments to perswade 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 easynesse of the Price.
- 5 The Opportunity of the Market.
- 6 The Benefit of the Bargain.
- 7 Their Loss by Neglect.

The Excellency
of the
Wares.

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 pleasantnesse, and all her paths are peace, verse 18. Shee is a tree of Life, to them that lay hold upon her, and happy is every one that reteineth 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 happinels (which are the things of every mans 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; Christs riches are true, (buy Gold of mee that thou mayest bee rich, Rev. 3. 18.) and unsearchable; (The unsearchable riches of Christ, Ephes. 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 Holinesse, Psal. 110. 3. They are pretious 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 Joyes are unspeakable, 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 no where else is to bee found, Joh. 16. 33. The life and blessednesse in and by Christ exceeds all life and blessedness; it is no lesse 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 Priviledges, the Comforter, the Mercies, the Love, the Peace, the Hopes; all in and from him are excellent, and precious.

The Necessity
of the Purchase.

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, hee 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 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 soules can never get possession of them, Joh. 8. 24. *If yee beleeve not that I am hee, ye shall die in your sins*, Joh. 3. *Hee that beleeveth not the Son shall not see life; but the wrath of God abideth on him*. Beloved, It is impossible for a sinner to bee helped out of Christ, for as much as hee 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 goodnesse 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.

The goodnesse
of the seller.

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

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

2 *He is earnest to help them*, comes, seeks, calls, cries, knocks, promiseth, striveth.

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

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

5 *Hee teacheth you the way and the art how to buy of him*, ask and you shall receive, beleeve and you shall bee 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 bestow, if you will but receive.

8 *Calls and sends, and runnes after them, when they turn their backs*; How long ye 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 Skulamite: forsake not your own mercies,

yet consider, yet come back and buy and eat, that your souls may live.

9 *Rejoycesth 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 bee put off, though you do not ask of him, yet he asks of you; though you cheapen not, yet hee offers; though you dispute, yet hee calls; though you refuse, yet hee 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 bee perswaded, hee 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 easinesse of the price, there is none who sells a better penny-worth than Christ; nor upon better terms than Christ; all sell dear but Christ; when man sells to man, hee sells to the full value and worth of his Land and House; when Satan sells to the Sinner, hee 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 yee eat thereof yee 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, hee sells and buyes at a dear rate, he buys profits and pleasure from sinne at the rate and cost of the losse 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 beleeve on Christ? This is his price for all, and the price is easie. Did hee set his price upon a condition of*

The easinesse
of the price

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 impower your hearts by his almighty spirit to beleeve, is not this an easy price?

5 The *fairnesse 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 *treate 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 enjoy) 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 attached and laid hold on, and condemned 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

The fairnesse of the opportunity.
No season like the season of grace.

Wee have this season or opportunity.

carelessly mis-spēd that day? would wee 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 onely 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, *doubtless Prophets live for ever*? said the Prophet, *Zach. 1. 5.* so 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? *whilest it is called to day hearken unto his voice*, Heb. 3. 7. for the Lord hath said, *That his spirit shall not alwaies strive with man*, Gen. 6. 3.

The benefit of
the bargain.

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 bee 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 esteeme of them*) how gainful and how enriching are the *unsearchable riches of Christ*? Paul counted all his priviledges and advantages but *dung that hee might gain Christ*, Phil. 3. 8. (*ut lucrificiam 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.

By buying of
Christ we gain
losses.

1 *By buying of Christ you do gain losses*, do not wonder, nor bee 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 loose the dominion of Sin, to loose the love of and delight

light in sinne; to loose slavish 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. yee are made free from sinne, ver. 18. The end of those things is death, ver. 21. delivered from the power of darknesse, Col. 1.13.*

2 By buying of Christ, *you do gain your selves*, we never come to enjoy ourselves; untill wee 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 wee are our selves; no wicked unbeleeving, unconverted man is himself. (*His servants wee are whom wee 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, hee is sold, and hath sold 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.

Wee gain our selves.

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 beleeve, they shall not bee condemned, *they shall not perish but have everlasting life, John 3.16, 18.* O what a gain

We gain our souls.

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.

We gain all.

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 revealings of the ordinances of Christ, and all the immunities and priviledges 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?

The losse by the neglect.

7 *The losse by the neglect*: 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, looseth all gain, who for a little pleasure, looseth all pleasure; who for vanity, looseth 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 kingdome of God, and you your selves thrust out.*

O Sirs ! What shall I say unto you ? Christ yet is willing to sell unto you, yet hee calls and crys, yet hee intreates and beseeches, yet he stretches forth his hands, yet hee knockes at your doors, yet his brest 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 kindnesse 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 happinesse 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* *V se 6.*
Direction to
get faith.

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.

1 *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 unlesse 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 perswades 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 will never
trade with
Christ without
faith.

2 *You can never come and trade with Christ unlesse you* You cannot
trade with
Christ
without it.

have faith. Faith is the onely grace which a poor Sinner hath to buy with all. As hee spake to Christ, *The well is deep, and thou hast nothing to draw with;* Job. 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 onely 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 Christs free bounty and grace.* Can a Sinner do any of these without faith? Can hee set up Christ, as the onely fountain of all his mercies and helps without faith? Can hee trust and depend on Christ without faith? Can any man see without an eye? Can hee appropriate any promise of good, and improve that promise without faith? can hee pretend unto an estate before hee hath a title? can hee receive any spiritual help from Christ who hath not faith, which is the Sinners onely 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

3 *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 wee do need all our daies; 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 beleeve 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 hee 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, beleeve 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 (said the Father of the child to Christ) have compassion on us, and help us. Jesus said unto him, if thou canst beleeve, all things are possible to him that beleeveeth. In verse 24. Hee did beleeve, 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 beleeve 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, beleeve and receive.*

If you had faith, you might take up what you please.

SECT. X.

Comfort to
those who have
bought of
Christ.

Use 7 **T**He 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 termes 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 it self falls into the bargain.

You are the
wisest Mer-
chants.

1 *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 bee 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 *Pearle 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 neces-
sary.

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.

The best things.

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.

Things that will secure in a time of need.

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 be taken from her, Luk. 10. 42. They are the meat which doth not perish,*

You are the surest Possessors.

but endureth to everlasting 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 bee 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 Joh. 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 Righteousnesse, Dan. 9. 24. Your hearts shall rejoyce, 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 conveniency; But it is not so in Christs Market; his price alters not, *whatsoever hee sells*; hee sells (the greater, and the lesser) 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 whensoever 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 beleeving, you may buy more Grace, yea all Grace upon beleeving; you bought joyes and comforts upon beleeving, 1 Pet. 1. 8. *In whom beleeving yee rejoyce*, and you may still buy more of them upon the same price. *The God of Hope fill you with all joy in beleeving*, Rom. 15. 13.

When you find out more wants and needs in yourselves, 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 Gods love unto your souls: and you do also finde that you are of your selves insufficient for your selves, you cannot adde to your own stock; O but Christ can, you cannot enlarge and help your selves, O but Christ can, and Christ will help you upon the same termes, and upon the same price still: Aske of him, and beleeve 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 beleeving; 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 beleeveing.

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, everlasting 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 everlasting 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 any one thing is bought of Christ;* As Christ is pleased to sell, so wee must bee 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 hee sells righteousness, then hee sells you also holiness to sanctifie you, and if you buy the one, you also buy the other: Hee sells all together, *Righteousness, san-*
ctification

The least good
you buy is sa-
ving.

You buy all
when you buy
any thing of
Christ.

Elification, Redemption, Love, Mercy, Peace, all at once, all together; and hee who buyes of Christ, must buy all or none, and hee 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 pardoned: 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: As Christ never comes alone to bee ours, but with him all other things are ours, so one good never comes alone, but all good comes together unto a poor sinner; The *Bread*, and the *Wine*, and the *Milk* come all together; the *Gold*, and the *Raiment*, and the *eye-salve* come all together; you do not see them at once, but yet they are at once; if you bee justified, you are sanctified, and if you bee sanctified, you are pardoned, and if you bee pardoned, you are reconciled; all comes at once.

What you buy
of Christ shall
be preserved
by Christ.

6 What you have bought of Christ, shall bee 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 bee 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 in your hands, but in Christs 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. You have Christ himself with every thing you buy Hast thou bought righteousness? why? Thou now hast Christ himself, with the Righteousnesse 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 Holinesse, 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 wee 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 mee. What unspeakable Comfort and refreshing is this to any poor Sinner who hath bought of Christ! when hee 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 it self falls into the bargain and purchase.* You have Heaven into the Bargain.

Christ comes first, and the Good things of Christ comes next, and Heaven it self comes at last.

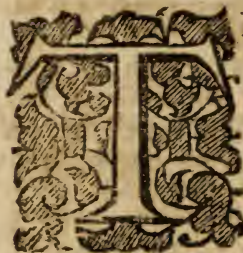
If you stand possessed of them, you shall ere long bee found possessed of that: They are the pledges and earnest of your heavenly inheritance, *Ephesians* 1. 14. They are the beginning and entrance into the everlasting kingdom of our Lord and Saviour *Jesus Christ*, 2 *Pet.* 1. 11.



ISAIAH. 55. 1.

Ye come and Buy Wine and Milk without money and without price.

CHAP. V.



Hese words are yet a further encouragement unto Poor Sinners to come to Christ, and to *buy of him*. They seem to bee 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 bee 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

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*, or the same value, or in *fructu* 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 vers.

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 prizes (Come buy wine and milk, without money, and without price)* For the Explication and Confirmation of this Gospel Assertion, I shall

All that sinners need, is to be bought of Christ upon gracious terms

1 Shew you in what sence 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.

Quest. 1 In what sence the Assertion is to bee taken, which saith, That all good which poor Sinners do need, is to bee bought upon gracious terms (without money and without price.)

In what sence this is taken.

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.*

Not in opposition to, or exclusion of any thing Christ requires towards the possession of him.

Not in opposition to praying.

It doth not stand in an opposition *To praying*, asking, seeking, knocking, for Christ hath said it, *ask and it shall bee given you, seek and you shall finde, knock and it shall bee opened unto you*, Mat. 7. 7. Prayer for Grace, for mercy, for reconciliation, for comfort, &c. Though it bee not a *Legal* and *meritorious price*, yet it is an *Evangelical Duty* and *means*, Ezek. 36. 25, 26. *I will yet bee sought for this*, vers. 37. And it is no more opposite to graciousness, than the poor mans begging at your doors, is opposite unto him for relief, or Almes-giving.

Nor to attendance upon the Ministry of the Word.

Again, It stands not in opposition to your *Attendance upon the Ministry of the Word*, to the hearing of the same: Christ who in this first verse saith, *Come and buy without money and without price*, saith also in the next verse (*Hearken diligently unto mee, and eat you that which is good: Incline your ear and come unto mee; Hear, and your souls shall live.* The publick hearing of the Word of Christ, is no more opposite to his gracious giving, than the coming unto the *Pool of Bethesda* was opposite to the *gracious healing of the sick and Lame*; Nor doth it stand in opposition to *beleeving*: for Christ who bids you *buy without money and without price*, doth also twice press upon you to *come and buy*: selling and buying are relatives; Christ is not a seller unto you, if you bee not buyers. And your buying of Christ is your beleeving on Christ: faith is no adversary unto Grace; Beleeving and all the gifts of grace, can well accord, although the gift by grace, and a purchase by our works can never bee reconciled; The receiving of the bounty doth not at all impeach the freeness of the gift, and beleeving is but receiving.

Nor to beleeving.

But in opposition to the price or value of our works.

2 But then secondly, The Sinner, buying all the good which wee need from Christ upon gracious terms, this assertion is to bee understood in *An opposition unto the price or value of our Works*, unto all the merit and dignity of them, unto any composition by them, unto any compensation by. and for them, you do buy all of Christ.

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.

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

This truth cleared.

1 This Assertion is evident for the truth of it by the Scriptures --- Rev. 21. 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 (*whosoever will, let him take the waters of life freely*.) Eph. 2. 5. *By grace yee are saved*, vers. 7. *That in the ages to come hee might shew the exceeding riches of his grace, In his kindness towards us, through Christ Jesus*, vers. 8. *For by grace are yee saved through Faith, and that not of your selves, it is the gift of God*, vers. 9. *Not of works least 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 Scripture.

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 hee saved us, (that is) freely upon gracious terms.*

By an induction of the most principal things a Sinner needs.

2 This truth may bee yet more cleared by instances : Let us (if you please) make an *Induction*, 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.

Christ himself.

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.*

The love of God and his reconciled favour.

2 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, vers. 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 blood, 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 sinnes, and upon what tearms 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 blood, the forgiveness of our sinnes according to the riches of his grace, Col. 2. 13. Having forgiven you (the word signifies freely, or graciously forgiven you) all trespasses.

The pardon and remission of all his sins.

4 Hee needs the righteousness of Christ to justifie 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.

The righteousness of Christ

5 Hee needs Holinesse, 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.

Holinesse.

6 Hee needs spiritual comforts, refreshings, and tastes, 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.

Spiritual comforts, refreshings, and tastes.

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 sinne 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.

Eternal life.

Death

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.

3 I Shall now endeavour (in the third place) to demonstrate the same by several arguments (*viz.*) *That all that poor Sinners do need (may bee had of Christ, be bought of Christ, upon gracious terms.*

Arguments
to demonstrate
that all may
be had of
Christ upon
gracious terms.

Six things demonstrate it.

1 The Sinners insufficiency.

2 His unworthiness.

3 The inconsistency of any other way of trading with Christ.

4 The invaluableeness of the commodities.

5 The quality of the contract.

6 The work of the seller.

From the Sin-
ners insuffi-
ency.

1 *The Sinners insufficiency*: What is a Sinner, or what hath hee 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 Creeple by the pool: if the Lord should binde him to the condition of works, he should never beset up again: Hee is utterly broken, is without all strength; Hee is a perfect object of meer 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 Christs hands, it must be upon gracious terms: Sinfulness, & insufficiency, and miserableness do necessitate, either our total ruine, or else our helps upon gracious terms

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.

From the Sinners unworthinesse.

1 In His person, he is loathsome and vile.

2 In His works, we are all as an unclean thing, and all our righteousness are as filthy rags, 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 onely 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 it 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 worketh is the reward not reckoned of grace, but of debt. If you trade with Christ upon your own works, you utterly overthrow 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.

From the inconsistency of another way of trading with Christ.

4 *The invaluableness of the Commodities*, The things which you are to buy of Christ are above price, and therefore must bee bought without price. You may say of the graces and mercies by Christ; what Job spake of Wisdom, Job 28. 15. It cannot bee gotten for gold, neither shall Silver bee weighed for the price thereof, vers. 16. It cannot bee valued with the gold of Ophir, with the precious Onix or the Saphir, vers. 17. The Gold and the Chrystal cannot equal it, and the Exchange of it shall not bee for Jewels of fine Gold; vers. 18. No mention shall bee made of Coral or of Pearls, for the price of Wisdom is above Rubies, vers. 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

From the invaluableness of the commodities.

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, wherefore his buying must needs bee upon gracious terms.

From the
quality of the
contract.

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 *beleve*; and these do plainly tell you that you may and do buy upon gracious terms, begging, and trusting, do inform you, that your injoyments are free and gracious.

From the
works of the
seller.

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 costs and charge.

3 Hee is to give all unto them. Now --- if Christ be to finde the righteousness, the holiness, 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.

Quest. 4 **W**Hy Christ doth sell, and poor Sinners do buy of Christ upon gracious terms.

Sol. The Reasons are these

This brings in
customers unto
Christ.

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

you must bring mony 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, saith hee, and my condition is hopelesse; 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 mony, and without price; though you bee 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 you 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.

Hh 2

I To

This sets up Christ alone, and pulls down the sinner.

This sets out Christ in his glory.

1 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 wee need freely; this is a loving and good Christ indeed.

This pulls
down all glory-
ing in our
selves.

2 *It pulls down all glorying in our selves, 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 wee have upon Christs score and account, wee were beholding to Christ alone for all, wee had perished, had it not been for him, had hee not salu as low as meer compassion, as meer mercy, as very giving, as very graciousnesse, wee had never been recovered.

This sets up
Faith, and
Faith sets up
free Grace.

3 Christs design is to repair poor sinners in a way of Faith; Hee sets up *Beleeving* to bee the sinners way of trading, and *Faith sets up free grace*; here is free giving, and free receiving: whatsoever Faith layes 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.

This is the
way to breed
faith, and to e-
stablish it.

4 Christs 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 Righteousnesse, 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 settled upon these termes; No, no, Faith is neither raised, nor settled, but upon free Grace: It could not settle upon Christ himself, unlesse hee were freely offered, and freely given; nor can it settle on mercy, were not mercy to bee had freely.

SECT. V.

Use 1 **D**Oth Christ sell, and may sinners buy of Christ, on gracious termes? 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.

Incourage-
ments to di-
stressed sinners.

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 kinde 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 termes as your hearts can desire: Ask poor sinners,

Why! would you not have all the good Christ hath to sell? O Lord wee would! will this prevail with you, to take from Christ as much as you need, and to make your own condicjon 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 comming and buying, *Heb. 4. 16. Let us therefore come boldly into 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

no Throne, but that of Grace with boldnesse, 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 encourage any sinner to come confidently to Christ, and to buy of him.

One is, when Christ puts no bar in comming; Another is, when Christ removes every stumbling block out of his way: both of these are done by Christ, when hee saith, *Come and buy without mony, and without price; There is nothing to obstruct the way*, for hee saith, *come and buy*, and here is *all to make the way plain and easie*, for hee saith, *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 saith Christ to a poor distressed sinner, wilt thou bee content that I give thee all, that I freely give thee all? O what a Christ is this! O what an encouragement is this for you to come and buy of Christ!

Comforts from this, that all the sales of Christ are free.

His gracious sales are your lively hopes.

Your sufficient pleas.

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 Righteousnesse 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.

Your full answers.

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 graciousnesse, it is a payment unto it self, you may take up whatsoever you need, and call for, and the graciousnesse of Christ defrayes all for you, payes for Righteousnesse, Love, Forgivenessse.

Your real Payments.

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.

Your only conveyances.

SECT. VI.

Use 2 **M**AY 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

Why then do not sinners run to Jesus 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 *inexcusable 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 be 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.

Use 3 **B**Oth Christ sell, 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.

The folly of trading with our own works

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 hee had rather bee a *Slave*: So Christ would sell freely unto Sinners, but they would rather buy of him upon sleight terms: Buy saith 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 goodnesse, 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 extream folly and vanity of this way of trading upon our own works.

1 There is a strong propension and 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

There is a strong inclination in sinners to trade upon the terms of their own works.

would not seek a *Righteousnesse by faith*, but by the works of the Law, and faith the Apostile, *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 Righteousnesse of God.* Is not this evident in *Poperie*, where works are so magnified, that for their sakes wee come to merit grace, and forgiveness, and everlasting glory.

But to let these, and all ignorant Protestants pass, let mee fix onely upon poor distressed and troubled Sinners. There shall you finde this kinde of trading very seriously kept up: They cannot easily bee taken off. ----- *Their fears, their complaints, their indeavours*, shew that they do trade upon works; O wee have been so sinful! and wee are so unworthy! O wee are not humbled enough! O but our hearts are not yet changed! O but wee do so little! O but Christ will not look upon 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 conscience, and the work of the Spirit, all of them together, to rase our self-foundations, to pull down the opinion of our own Righteousnesse, to strip our selves of our selves.

There is a doubtfulnesse in sinners that they may not buy upon gracious terms.

Of the peculiar intentions of Christ.

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 Sinners do stick (even) after they have broken through many 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-

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 threatnings 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 bee 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 loath 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 beleieve 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 my self, 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 graciousness: 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 Christs free grace, and then how long ere he will venture all upon Christs graciousnesse alone?

3 What should the *reasons of both these bee*? I will present a few unto you.

Of his gracious capitulations.

The peculiar cause of both these.

The Sinner
though Poor, is
proud.

1 The *Sinner* though he is *Poor*, yet hee 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.

And ignorant.

2 As the sinner is poor, so *hee is ignorant*. Hee is ignorant

1 *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, 2 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 Christs hands, that payments and satisfactions, and purchasings upon price, are proper to Christ the Saviour of sinners, *Rom. 10.3. They being ignorant of Gods righteousness, and going about to establish their own righteousness. &c.*

3 *Of the necessary Conditions of the Covenant of grace.*

And apt to
mistake in this
spiritual trading.

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 sayes that hee will hear, hee bids him ask, and then sayes that he will give, hee bids him mourn, and sayes that then hee shall have comfort, hee bids him confesse and forsake his sins, and sayes that then hee shall have mercy; hee bids him beleeve, and says 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 sakes: 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

4 The Sinner (naturally) is destitute of faith, and therefore if hee trades at all, hee will bee trading with his own money: Unbeleef 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.

And destitute of faith.

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:

The vanity and folly of all this.

It is 1. impossible.

2 Contrary.

3 Fruitless and ridiculous.

4 Perplexing.

5 Pernitious.

1 *It is impossible.* -- If you would buy upon the worthinesse of your own works, then you must goe 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 blood of Christ. Is it possible for a Sinner to lay down such a price as Christ himselfe did?

It is impossible

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 hee hath done his best, hee hath done no more then hee should do, hee hath done but his duty (and duty hath no desert in it) may hee hath Anot done so much as hee should do, because our best is short and imperfect, and when hee 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*.

It is contrary.

To the purpose of God.

To the love of God.

To the satisfaction of Christ.

To the Gospel of Christ.

To the nature of all spiritual mercies.

To all the glory of God and Christ.

To the liberty wherewith Christ hath made you free. It is fruitlesse and ridiculous.

2 It is a quite contrary way, 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 worthiness, 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.

3 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, *Act. 8. 20.* Christ keeps no market for workers, but for beleevers: 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 challenge; hee comes to beg, 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.

It is perplexing.

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 worthiness, you do in effect out-brave Christ, and tell him that you do not count him a Saviour onely, and that you will not be 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: Surely hee that will not be saved onely by Christ, that man shall never be saved, but shall certainly perish.

It is pernicious

SECT. VIII.

Use 4 **I**S all the good (which poor Sinners do need) to be had from Christ upon free, and gracious terms? then let us be instructed unto several Duties.

Instruction to 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 blesse 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:

Admire the exceeding riches of the grace of God through Christ.

O ! This was exceeding kindnesse : tis great kindnesse to lay up any good for unkinde sinners : tis exceeding kindnesse to *lay up all good in Christ*, for sinners, and so to make our 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 Gods 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 kinde and exceeding kinde 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 kindnesse? Will good satisfie you? will saving good satisfie you? will all saving good satisfie you? will the enjoyment of all saving good upon reasonable terms satisfie you? will the enjoyment of all upon giving terms, upon free and gracious terms, satisfie 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.

Let not any distressed sinner despair.

Grounds of hope.

2 *Let not any distressed, burdened, Thirsty, poor sinner 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 *Graciousnesse 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 graciousnesse is the key, Therefore as no worthinesse of ours can open the door of mercy, so no unworthinesse of ours can shut it: graciousnesse excludes no Sinner, but the proud and full sinner,

Graciousnesse keeps the key of all the treasury.

2 *Graciousnesse 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, hee will forgive you for his own sake, he will love you for his own sake.

Graciousnesse looks for no price at the Sinners hands.

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.

The throne of Grace is purposely set up for you.

4 *Graciousnesse 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 self upon free terms: This you think you may have freely, and that you think will be 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 be had freely.

Graciousnesse is the one and onely price for all good.

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.*

All this is a certain truth.

And hee directs this
Truth to you.

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 me; O no, his terms are only gracious (*Ye 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.

Strive to submit to way of
Trading.

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 saith 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 souls in this day unto the Lord! O that our souls by all this graciousness 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 accesses unto God; you could rest your hopes of enjoyment on these gracious terms of Christ! *Domine! Merita mea, Misericordia tua;* O Lord! my merits, are thy mercies, my worthiness, is only thy graciousness; 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 Righteousness, Holiness, 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 termes.* 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 monie, or monies worth; but hee 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

Love Jesus
Christ, who
sells all freely.

not hee fully satisfied justice, had not hee laid down a ranfome 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 sell 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 injoy 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.

Remember
that you are
indebted to
Christ for all
the good you
have
Free Receipts
binde us.

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 before a free gift, yet a great debt ensues 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,

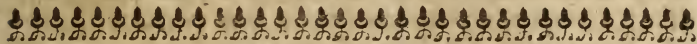
To exceeding
Humbleness.

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.

To exceeding
Thankfulness.

2 To exceeding thankfulness; 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 predestinated us according to the good pleasure of his will, *vers.*

5. *To the praise of the glory of his grace, vers. 6. In whom wee have redemption through his blood, the forgiveness of our sins, according to the riches of his grace, vers. 7.*



ISAIAH 55. 2.

Wherefore do you spend money for that which is not bread? and your labour for that which satisfieth not: Hearken diligently unto mee, and eat yee that which is good, and let your soul delight it self in fulnesse.

CHAP. 6.



Hese words contain in them two parts.

1 *A correction of sinful men (wherefore do yee spend money for that which is not Bread.)*

2 *A direction unto sinful men (Hearken diligently unto mee, and eat yee that which is good.)*

In the correction there are two sins which are reprehended in them.

1 One is *their extreame ingratitude*, that although God did offer unto them all saving good, in and by Christ, upon most gracious termes, yet they did refuse, and sleight this his exceeding goodnesse and kindnesse (*They did spend their money and their labour for other things.*)

2 Another is *their extreame foolishnesse*, 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 money 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 any thing out of Christ: The conscience can never bee quieted by them, your souls can never bee 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 termes upon which Christ doth offer, are sometimes sleighted and refused by some sinful men.

2 That to sleight the glorious offer of Christ, and to busie our selves any other way for salvation, than by Christ, is a fruitlesse vanity, it is a foolishnesse and madnesse.

3 That nothing is Bread for a poor Sinner, but Christ.

All the good that Christ offers with his gracious termes, sleighted by sinful men.

Proved.

1 *That all the good which Christ doth offer, and all the gracious termes upon which Christ doth offer, are yet sometimes sleighted 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 termes, (*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, *Matth. 22.*

2. *A certain King made a marriage for his Son*, vers. 3: *And sent forth his servants to call them that were bid to the wedding*, and they would not come, vers. 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*, vers. 5. *And they made light of it, and went their wayes, one to his Farme, another to his Merchandize:*

Here

Here is no less than a marriage feast (where usually is choiceness, and fulnesse 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 carelesse spirit, makes them to sleight all,* *Joh. 5. 40. You will not come unto mee, 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 Joh. 5. 12.) and Sinners might save their lives (the life of their souls) by comming unto Christ, and yet saith Christ, *ye will not come unto mee, 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, &c. Matth. 23. 37. O Hierusalem, Hierusalem! 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 ber 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.

SECT. I.

Demonstrated. **T**hat it is so,

That many sinners do neglect and refuse Christ, and all saving good by him (though offered upon most gracious termes) may appear, by some things in respect of sinners, and by something in respect of Christ.

From something in respect of sinners.

1 *In respect of sinners.* Seven things declare it.

Their course of Life.

1 *Their course of life:* After all the manifestations of Christs goodness, and graciousnesse (in offers, invitations, and promises) yet sinners (generally) keep on in their former wayes and practises, and busy themselves about other things, *Matth. 23. 15. But they made light of it, and went their wayes, one to his Farm, another to his Merchandize; every one turned to his course, Jer. 8. 6.* Like them who came out to hear an excellent Musitian, but when the Market-bell rang, then did every one of them leave him, and followed their old trade.

Their obduration of heart.

2 *Their obduration of heart.* There is not the least impression made in their hearts, not any favour of Christ to bee found in them. Notwithstanding all the mercies, and love, and blessednesse, 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 injoy 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 bee found in Heathens, who never heard of Christ.

Their sordid choice.

3 *Their sordid 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 sleight 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 preferre the dirtiest Slut before the most comliest Prin-
cessesse.

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 least 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.

Their worthless thoughts.

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 lusts. Vile conditions are ever reputed plain refusals, and sleightings in all treaties. Sinners (generally) will treat with Christ upon no other terms, unlesse 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.

Their insolent capitulation with Christ.

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 acceptation, and of all acceptation, but shuffe them off untill wee have spent our days in vanity, and our strength in the services of sin and Satan, and the world.

Their trifling delays.

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

Their utmost resistances.

extreamest necessities of a tormenting conscience, or of a speedy dying; and in these extremities they yeild 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.

Their plain denial.

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.

In respect of Christ.

2 *In respect of Christ,* there are seven things which do demonstrate that sinners do sleight and refuse him in all his goodnesse and graciousnesse.

His complaints

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 scorers 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 gainsaying People, Rom. 10. 21.*

His astonishment at sinners

2 *His astonishments at Sinners. Hee marvelled because of their unbelief. Mark. 6. 6. That so many precious offers were made, and not accepted, that so many mighty works were done, and yet himself sleighted, Christ wonders at this: Hee is amazed and marveiles at such unbelief, although hee had done so many miracles before them, yet they believed not on him, John 12 37.*

His grief.

3 *His grief: Forty years long was I grieved with this Generation, Heb. 3. 10. 17. Hee was grieved for the hardness of their hearts, Mar. 3. 5. It grieves Christ to see the obstinacy, the folly, the unkindnesse, the unthankfulness of sinners after all his dealings with them.*

His Tears.

4 *His Tears: hee weeps over sinners for their sleighting of him, and the good which hee offers to them. When hee came neer to Hierusalem, hee looked upon it, and wept, saying, O if thou hadst known, &c. The things which concern thy peace, Luk. 19. 41, 42.*

His threatnings

5 *His threatnings: If you beleeve 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 beganne to bee*

bee spoken by the Lord, Heb. 2. 3. See that yee refuse not him that speaketh, for if they escaped not who refused him that spake on earth, much more shall not wee escape, if we turn away from him that speaketh from heaven, Heb. 12. 25.

6 His withdrawments from sinners, because of their sleightings and refusals: But now they are hid from thine eyes, Luk. 19. 42. When the Jews contradicted and blasphemed the Word of Christ; Nay, saith Paul, seeing you put it from you, and judge your selves unworthy of everlasting life, loe we turn to the Gentiles, Act. 13. 45, 46.

His with-
drawings.

7 His punishments on Sinners for refusing and sleighting Temporall punishments: They shall lay them even with the ground, and because thou knewest not the day of thy visitation, Luke 19. 44. yea, eternal desolation, 1 Thes. 1. 9.

His punish-
ments.

SECT. II.

2 **W**Hy it is so. Why do sinners refuse and sleight the good things, and the gracious offers of Christ?

The reasons of
it.

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.

Sinful men are
ignorant men.

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 foolishnesse 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 appeares 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 onely blessedness, but they do not know it to

bee so; Free mercy is all their hope and confidence, but they do not know it to bee so; Grace, and Glory, and Holynesse, is the way to happinesse, 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 be so; sinful men do not know Christ, nor themselves, nor their sins, nor their miseries, nor their happinesse, nor the worth of Christs offer, nor the worth of any good which Christ doth offer: hence it is that they refuse his offers, and sleight the good things which he doth offer, and the gracious terms in his offers.

Sinful men are foolish men.

2 *Sinful men are foolish men*: The Scriptures frequently make sinners, and fools reciprocal terms, *wherefore* (said Solomon) *is there a price in the hand of a Fool, seeing hee 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 peece 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 Hee *prefers vain things*, before solid and supernatual things.

4 Hee *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 sleight 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.

Sinful men are engaged men.

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 *Sinfull men are desperate men:* They care not what becomes of their souls, Their souls should be the object of their choicest care, they should minde 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.

Sinful men are desperate men.

5 *Sinful men, are deluded men:* They kindle sparks of their own, and think to warm themselves by them, Isa. 50. 11. They do beleieve that they can make a shift to be 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.

Sinful men are deluded men.

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 unthankful men.

sinners, and to offer himself and all saving good unto them upon most free & gracious terms; but sinners sleight and refuse all this, because they are unthankful. Unthankfulness is a swinish sin; that tramples even pearls under feet.

Sinful men are
prejudiced men

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.

Sinful men are
unbelieving
men.

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 sighs 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 wee 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 absurdnesse of unbelieving is the great cause why Sinners sleight and refuse Christ.

SECT. III.

Let us examine
our selves whe-
ther we be in
the number of
such as sleight
the offers of
Christ.

Vse 1 **D**O sinners many times sleight 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

Before I present unto you, The lively Characters by which wee know whether wee do sleight and refuse the good and gracious offers of Christ, yea or no, let me premise a few particulars.

Divers things
Premiled.

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 mony, 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 uncleannesse 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 acceptation) and all mercy, and all grace, and all comforts, and all happineffe (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 mony and without price*; so that nothing can bee excepted against on Christs 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 sleighted and refused.

Jesus Christ
hath been tra-
ding with us.

2 *When Christ hath been offering him'self, and all saving good, and freely*, yet then (many times) hath hee and all the good by him offered unto sinners, *been sleighted and refused by sinners*.

When Christ
hath been offer-
ring freely
yet he is refused.

As this sin of sleighting and refusing, is proper to them who

who have the Gospel, so it is very common: *Who hath beleevved 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 foolishnesse, 1 Cor. 1. 23.* for one who is perswaded to come in and buy of Christ, &c. Perhaps an hundred, perhaps thousands stand off, and slight and refuse all: Therefore wee have reason to search and examine our selves.

Ordinary hearers of Christ yet may slight and refuse his offers.

3 *Though Persons may bee ordinary hearers of Christ, yet for all that, They may slight 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 thy 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 tydings of good things, ver. 16. But they have not all obeyed the Gospel, for Isaiah saith, Lord who hath beleevved our report? Those in the sixth of John, Took a great deal of pains to hear Christ, but for all that they sleighted 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 slight and refuse all the saving good by Christ, and all the gracious offers of Jesus Christ: *Ye were willing for a season to rejoyce in his light, Joh. 5. 35.*

There are many degrees of sleighting

4 *There are many degrees of sleighting 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 sleighter and a refuser of Christ in his good and gracious offers: There is a sleighting and refusing by way of open resistance, and by way of scornful derision, and by way of*

of malicious opposition, and by way of presumptions persecution: Perhaps some of us, bee not guilty of such sleightings, and of such refusings: But then there is a sleighting and refusing, by way of *unperswasian*, and by way of *dissent*. That man who will not bee perswaded 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 Christs gracious terms) this man sleights: and this man refuseth. Beloved, There is no medium twixt faith and infidelity, twixt receiving of Christ, and refusing of Christ, either you are beleivers and so are receivers of Christ, or you are unbeleivers 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 sleight 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 truely consist in this dissent of the will, in the negative voice (as a womans 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 wee are of those who refuse and sleight 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 sleighted 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 ano-

Most men under the Gospel are guilty of this sin, and yet few do think themselves so to be

ther, that hee cannot pray as hee would, nor hath walked as hee should; but for sleighting, or neglecting, or refusing of the offers of Christ, twenty or forty years, People take little notice of it; nay, They will not bee beaten out of it, but they alwayes 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 beleved on him ever since they were born: although Christ saith, *hee that heareth you heareth mee, and hee that despiseth you despiseth mee.* Luk. 10. 16.

Men look on
this as no great
sin.

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 kindnesse, 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 passe 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.

This sin is most
hainous and
dangerous.

Proved by se-
ven arguments.

7. *Lastly, There is hardly any one sinne 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 dreadfulest fears and distractions in the conscience when once awaked.

7 If sinners persevere in it, they cannot escape the wrath which is to come.

1 *The sleighting and refusing of all that Christ offers upon gracious terms, it is a sinne 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.*

It is a sin universally contrary to the mercy seat and Throne of Grace.

Now when Sinners sleight and refuse all the goodnesse of God in Christ, and all the graciousness 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 blood 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 kindnesse 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 blood that I have shed? and *Mercy may say*, Is forgiveness 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 perversnesse.

It is a surpassing provocation.

2 *It is a surpassing 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 *swore 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.

It is a just forfeiture.

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 saith 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

not so much as taste, and verily they shall not : As true as I am Christ, they shall have no benefit by me, saith 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 sleighted 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 miserys*: Your Sinful condition will bee for ever a Sinful 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.

It is the bond
of all our guilt
and miseries.

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

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 lye 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 thy self? How canst thou fly from thy self, 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.

It renders salvation impossible.

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, Act. 4. 12.*

Why? As *Bellarmino* 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, hee 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 beleeves shall bee saved; and hee that beleeveeth not shall bee 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.

It breeds the dreadfulest fears in the conscience when awakned

6 Let mee adde but 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 bee *the dreadful fears and distractions in the conscience of sinners, when once awakened and troubled*: Of all the sinings which a man hath committed, this sin of sleighting and refusing Christ, sticks most upon his heart; and makes it most trembling and despairing: They are not all his other Sins (though very foul and very many) which make him so apt to fears, and to despair: O but I have refused Christ! O but I have sleighted 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, I, 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 sleighted and refused gracious terms: But can hee have mercy, who hath sleighted 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 wee escape if wee neglect so great salvation*: O my season is lost! my soul is lost! my hopes are lost: Although there are releefs to bee found for Sinners conscientiously, troubled for their former neglectings and refusalls of Christ, yet you see into what sad perplexities and fears, and distractions, and despairs, 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.*

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The unavoidable escaping of wrath.

7 The last demonstration of it from *the unavoidable escaping of wrath and curses*, is implied in some of the former particulars, and therefore I spare to enlarge it.

SECT. IV.

How may a man know whether hee bee guilty of this sin.

Quest. **B**Ut will some say, if the case of sleighting and refusing of Christ in his saying and gracious offers bee thus hainous and dangerous, *How may a poor sinner know whether hee still stands guilty of it or no?*

Some distinctions premised.

Sol. Before I speak to this, let me drop a few words, least 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.*

There is a difference twixt refusing Christ and an invidience of receiving of him in his offers.

1 There is a difference twixt *refusing of Christ*, and a *present invidience 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.

A difference betwixt refusing Christ, and a conflicting with our unbelieving hearts.

2 There is a difference twixt *refusing of Christ*, and a *conflicting 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.

A difference betwixt a refusal maintained and bewailed.

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 onely 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 bee the persons who refuse Christ in his saving and gracious offers yea 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 wee do not refuse nor sleight.

Characters of our refusal of Christ in his offers.

1 The Positive Characters of such as do stand guilty of this great sin.

Positive Characters.

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 restings : 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 sleight the Gospel of Christ, they do contemn and sleight 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,

Contempt of the Gospel.

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 sleight and refuse the Gospel, you do then sleight and refuse Christ: if you do contemn the message, you do contemn him who sends the message.

Many do so.

Object. But you will say, Surely there is no man (who professeth Christianity) that contemneth the Gospel.

Proved by

Sol. I with there were not. Nevertheless five things may convince us; that many men do contemn the Gospel.

The contempt
of the Mini-
sters of 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 sleightings, 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.*

The contempt
of the Mini-
strations of the
Gospel.

2 The second is, *The contempt of the Ministrations 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.

A weariness
of the Gospel.

3 A third is, *A weariness 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.

A lowliness of
opinion as to
the very Gos-
pel.

4 A fourth is, *A meanness and lowliness of opinion as to the very Gospel*: The parts of a Gospel Minister, his Learning, his Eloquence, his handsome expressions, his re-
fined

finde 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 fifth 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.

Dis-obedience
to the Gospel.

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 perswaded 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 unclothed of a refusing and sleighting 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, until Christ had called him thence by his omnipotent voice.

In effectual
vocation.

But now many persons are not effectually called eternally, 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.

Two things
in effectual
vocation.

1 The *Powerful voice of Christ* unto the heart.

2 The *Obediential answer of the heart* unto that voice of Christ.

1 The *Voice of Christ in effectual vocation is alwaies powerful*, and admirably operative, it cannot but bee

The powerful
voice of Christ
to the heart.

heard, and it cannot bee withstood, it is a message to the very heart, it is a kinde 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 goodnesse, as draws the heart unto it. The spirit of Christ comes with the Gospel, and the Gospel comes with power.

The obedient
ial answer of
the soul.

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 into 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 perswades, yet his heart is above them all, it is not shaken, it is not perswaded, the will retains its pride, stubbornnesse, unsubjecti^on, 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 sleighted, and refused Christ. If all this while your sins are dearer to you than Christ, you are the persons who sleight and refuse him, that man sleights 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 sleighting of Christ, the match is dis-liked, and utterly dis-allowed:

Beloved, *Competition of objects plainly shews how our hearts stand affected or dis-affected.* When you propound to the heart Christ, or Sin, Christ, or the world [Dis-junctively they must bee 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 sleighting of Christ? a preferring of baubles before him; Nay, of Hell before him: Christ is sleighted 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 Christs offers, the best bargains, &c. That which a man counts to bee his best bargain, he wil.

- 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 Hee 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, and contentment: Do your souls find it thus about Christ or not? O the closing 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 tears lest you misse Christ: and where are your full desires, and where are your peremptory, and stedfast resolutions: and what one thing will you part with for Christ, and what do you to injoy Christ, more than a piece of earth: and are you not very well satisfied, and contented, although yet you have not Christ? &c.

The one exception.

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 sleighters, &c. Christ can prevail with you for all, but for one thing, in that hee must yeild unto you; And you like Christ in all, but there is one thing that you cannot yeild 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 happinesse, and you like his graciousnesse: 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 yeild up all to Christ, I will not part with

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*, *Self enough*, and the *Pharisees who trusted in their own righteousness*, *despised Christ*. Beloved, if you can bee 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-righteousnesse, &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 an 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 feares of death are upon mee, then how shall I get Christ, and when the feares of death are over, O then *who will shew 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

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 pretious, and mercy is pretious, and the righteousness of Christ is pretious, 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 judgement seat approach: but take men out of these exigences, 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 crys 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 distresse, 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.

7 *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 vertues 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, hee comes in, and sups with you, &c.

And therefore talk what you list, if nothing of Christ can yet be 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 kindnesses, 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 sleight and refuse Christ in his saving and gracious offers.

Negative characters.

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 best Delight.
- 11 The joyful Newes.
- 12 The Resting and quiet Center.

The weeping
eye.

1 *The weeping Eye*, hee doth not sleight Christ, nor the offers of Christ, *Zach. 12. 10. they shall look on him whom they have pierced, and shall mourn;* whose soul is now grieved, and humbled, for his sleighting 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 kindnesse of Christ doth break us;* there is never grief where there is no love. 2 *Our unkindnesse 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 unkinde to him; Ah! my Ignorance, Ah! my Pride, Ah! my Folly, Ah! my Madnesse, Ah! my Unthankfulnesse; 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 justifie mee, himself to save mee, and yet I sleighted him; hee offered life to a condemned man, peace to an enemy, subsistence to a Beggar: All saving good to mee a Sinner, and yet I refused him, and all his offers. O with what freenesse with what tendernesse; O! with what earnestnesse did hee call, and cry unto 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 wet, with the drops of the night;* And I remember how carelesly I put him off, I remember 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 sleighted 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 sleightings are our grief, and present unbelief is our burden; I would close 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.

The sad complaint.

3 *The precious Thought;* Finde but this, and you may be 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 foolishnesse, but unto them which are called, vers. 24. Christ the power of God, and the wisdom of God.* O sirs! when the Lord is indeed forming of the heart for Christ, when hee is tumbling down the mountains, when hee is rasing 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 blessednesse. Had I but Christ, I had enough, I enjoy nothing, till I enjoy him; I would enjoy nothing, so that I might enjoy him, I enjoy all, if I enjoy him. This is farre from sleighting and refusing Christ. If Christ be precious, if the seas of Christ be precious, if the offer of Christ be precious, if the termes of Christ be precious, if the good things of Christ be precious, O no love like the love which Christ doth offer! and no mercy, no peace, no joy, no comfort, and

The precious Thought.

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 sleighters and refusers. your condition is open and clear. It is impossible for any real refuser of Christ, to attain unto precious thoughts, or superlative estimations of Christ before and above all.

The ready
conquered will;

4 *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 dissents, the Sinner is a refuser; 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 refuser 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 termes: 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 perswaded? I am willing to sell, saith 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

ling

ling 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 willing to part with your sinful lusts, that you may possess 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 cannot 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 ready, I am willing, I am joyful, I am happy in thee, I love thee, I take all, I yeeld to all, I blefs for all; rest confident that God hath clearly delivered thee from a sleighting 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.

The panting heart.

What I beseech you is it, after which your hearts do so breath, so earnestly bear, 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 mouthes 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, speak 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 must

The importunate 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 possessed! 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 sleighting 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.*

The attentive ear.

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 mee, take of the water of life freely.*

The diligent search.

8 *The diligent Search*. A careful Christian is no sleighting 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 yee 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

A man, who sleights 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 Christs 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 unbeleef! 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 mans eyes? is hee one who sleights a Christ?

The only dissatisfaction.

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 Christs righteousnesse, and that is not Gods reconciled favour. I cannot bee satisfied with that which satisfies not, *Give mee children (said Rachel) or else I die.* O Lord, this thou hast given mee, and that outward blessing thou hast 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.

Christ, and the saving things which Christ doth offer, is so far from sleighting and refusing, that hee is superlatively valuing of Christ.

The best delight.

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 hee 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 daies, and best markets, and best employments, and best entertainments. *David had rather bee a doore-keeper in the house of God, than to dwell in the tents of wickednesse, Psal. 84.*

The joyfull newes.

11 *The joyfull Newes;* 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 saith 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 sleighted Christ, and love, and mercy.

The perfectly resting and quiet center.

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 alive, 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 Christians, (who have it much in dispute, whether they do not still refuse Christ, and sleight his offers, and stand out against

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 Beleevers*, 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 Bee perswaded to sleight 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 perswade you! O that God himself would perswade you! let mee present a few Arguments.

Bee perswaded
to refuse Christ
no longer.

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 sleight and refuse them.

Oh! consider well of these arguments, and sleight, and neglect Christ no more, though you sleight us, yet do not sleight 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.

Refusals under
light are of the
deepest guilt.

1 *Refusals under light have a deeper guilt in them, and a stronger hazard, than refusals 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 wilfulnesse and perversnesse of heart.*

3 *More boldnesse and presumption.*

4 *No Apology or excusablenesse, John 9.41. Iesus said unto them, if you were blind, you should have no sin: but now yee say, wee 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 sleighted Christ through blindnesse, or ignorance, and the Pharisees opposed him against knowledge, they did know him, and yet did despise and reject him, and Christ saith 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 heinous, but you do see, you do know mee, and that life is to bee had by mee, and yet yee sleight and oppose me, 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 judgement, and fiery indignation, which shall devour the adversaries: hee speaks in this place of a refusing, sleighting, and despising of Christ (as is evident in vers. 29.) as that against knowledge, and hee opens the dreadfulness 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*

hee shall certainly bee judged) and that in a dreadfull way, (which hee calls a *fiery indignation*) and a *devouring fire*, which shall devour the adversaries. Therefore take heed what you do, ye that live under the light and knowledge of the Gospel of Christ, your refusings and sleightings 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 loftly 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 sleight and refuse Christ, after a clear manifestation and conviction, after clear offers of himself, and all saving good, after the sweetest terms of graciousnesse, 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 sleight and refuse Jesus Christ in his saving and gracious offers, is this, *Jesus Christ yet, yet offers all to you, though you have unkindly sleighted 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 sleight thee, who hast sleighted 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.

Jesus Christ
yet offers all
unto you;
though you
have refused
him.

Christ's offers unto a poor Sinner are very valuable, but Christ's offers unto an *unkind Sinner*, are very wonderful: Mercy, after the sleightings of mercy, is very merciful, *Jer. 3. 1. Thou hast plaid 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 sleightings of him, overpasses all our ignorance, and stubbornesse, and resistance, and cryes 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 yee yet seriously considered your conditions, and have yee 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 (*hee that hath the Sonne, hath life*, would you dye in your sins?) O! it was salvation which I offered unto you, (*hee that beleeves, shall bee 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 hee said to David? thou art more righteous than I, for thou hast rewarded mee 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 wee could yet say with the Church (*Cant. 5. 2.*) *it is the voice of my beloved, that knocketh, saying, open unto mee, &c.* and that in the Apprehension of his overcoming kindness, wee could lift up our voice, and weep! weep for our sleightings 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 sleight 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 sleighted 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 wee bee pardoned, but if yet wee give over, and come in, and accept of him, wee shall bee pardoned? Why? here is the Christ, and this is the Christ whom wee sleight, though we sleight him, yet he seeks and follows us: and though we have sleighted him, yet if we return, he will pardon and accept of us.

All your former sleightings shall be pardoned, if you will accept of his offer.

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 hardened our hearts; when 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 be granted unto you, *vers. 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) *vers. 17.* and now brethren, I wot, that through ignorance you did it, as did also your rulers; *vers. 19.* Repent ye 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 bee 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 slighting 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 beleeve on him to life everlasting. By this instance you see that this sin hath been pardoned, and a notorious sinner received into favour, and this for a pattern to them that should beleeve.

You cannot
possibly be bet-
ter offered.
It is the best
offer,

4 *You cannot possibly be 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.

For kinde.

1 *For the kinde of what is offered:* It is a good, and your souls good (*Hearken to me, and your souls shall live;*) spiritual good is the best good, soul-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.

For extent.

2 *For the extent of it:* Hee offers all saving good to your souls, for your souls: there is not one soul-saving mercy, there is not one soul-saving grace, there is not one soul-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 be justified and saved, if you will accept of Christ. And is there a better offer, than all this; is this offer to be slighted?

For certainty.

3 *For the certainty of it:* If you will hearken to this offer, you shall not fail to enjoy 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 at-
tributes,

tributes, in his honour, in his word, in his covenant, and from Christ, who himself is stiled 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 bee performed unto you; if you will yeeld, 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 lulls, but 1 They are not good for the soul. 2 They are not sure to bee had and enjoyed.

For permanency and duration,

3 They stay not long, they quickly die and vanish; but while 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! 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.

For the condition of it, it is gracious.

5 *You cannot loose any thing by the accepting of Christ in his saving and gracious offers,* nothing at all, you cannot lose,

You cannot lose any thing by accepting Christ. Not Your reputation.

1 *Your reputation by it, for to as many as received him,* hee 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 yee free, yee 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 (Lucrifaciam, make a better bargain) saith 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 yee rejoyced with joy unspeakable, and full of glory, 1 Pet. 1. 8. At his right hand there are pleasures for evermore, Psal. 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 pursued for them by pyrates, the losse 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, lest 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 ease, 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 wee 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 bee alwaies, nor can they be long:* Our life is but a short span, our daies are soon at an end, our hours will quickly bee 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 alwayes strive with man,* Gen. 6. 3. Whiles wee 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.

The offers which Christ makes cannot be long will not be alwayes.

There are many great uncertainties: the length of mans life, the length of the Gospel, the length of Christs dealing with the souls of Sinners: And there are several parts of great wisdom,

- 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.

Eightly, *It had been much better for us that wee had never heard of these gracious offers of Christ, if wee will continue to sleight 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 sleighters of Jesus Christ in his loving and gracious offers, it had been better for you never to have heard them,

It had been better never to have heard these offers, than to sleight them.

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 wee escape, if we turn away from him, that speaketh from heaven, Mat. 11. 21. Woe unto thee Chorazin, Woe un- o hee Bethsaida, for if the mighty works, &c. 23. v. It shall bee more tollerable, for Tyre and Sidon at the day of judgement then for you; not that the gracious offers of Christ are in themselves sinful and damning, but the refusing of these offers (which are so gracious) doth therefore extreemly heighten our guilt, and our most just condemnation. There is more that will come in 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 threat, so promise, and yet you would not hearken, yet you shut your hearts against him.*

SECT. V.

Use 3 **D**O many Sinners sleight and refuse Jesus Christ, in his saving and gracious offers? Then let such of us, as have been guilty of this great sin, *Bee perswaded to receive a word of direction this day, what course to take, that wee may bee freed of this neglecting, sleighting, refusing heart.*

There are two sorts of sleighters 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.

Direction.
what course to
take to be freed
from a sleigh-
ing and refus-
ing heart.

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 minde*, 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 bee converted and healed*, as the Apostle speaks, Act. 28. 27. for this sort of men, who will not bee perswaded, though enough bee spoken to perswade 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, unlesse it be to moun and weep over them, as Christ did over *Jerusalem* for her obstinacy and perversnesse.

Secondly, *Some are at least in some degree sensible of their sin of refusing, and sleighting of Christ, and are in some measure willing and desirous to know, how they may bee 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 taught? they would not any longer bee unkinde to Christ, nor stand out against him; you would indeed know the way, &c. then hearken to mee.

There are six things, which if any Sinner could get, assuredly hee would Sleight and Refuse Christ in his saving, and gracious offers no more

Six things
which if any
could get, they
would sleight
Christ no more

- 1 The sad sight.
- 2 The wounded spirit.
- 3 The right survey.
- 4 The goodly glasse.
- 5 The renewed heart.
- 6 The bowing knee.

The sad sight.

1 *The sad sight*, my meaning is, if the Sinner did know what it is to bee a Christlesse sinner, hee would not Sleight nor refuse Christ in his offers. There are three pittifull 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,

mercies. If a diseased man were in the Physitians 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 sadnesse, 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 Physitian to heal and cure him, but to behold a weak new-born infant, and no Father, nor Mother, nor friend to pittie 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 Christlesse Sinner: (Is there any soul-Physician 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 Physitian, 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 extreemly 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 Christlesse Sinner: hee is 1. Life-lesse. 2. Easelesse. 3. Friendlesse. 4. Worthlesse. 5. Helplesse. 6. Hopelesse. There is the Law of God, and he lies

lies under the curse of it; there is the guilt of sin, and hee lies under the condemnation of it; there is the terrour 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 judgement-seat, and hee shall stand before it; there is a righteous sentence 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 sleight and refuse Christ had their eyes opened, so as clearly to behold the great, and certain, and unspeakable misery of a Christlesse sinner, could they, would they then sleight 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 sleight, and refuse, and stand out against Christ, they in *Acts 2. 37.* were wounded in their hearts, and cry out, *what shall wee do?* Saul was wounded in his spirit, and hee cries out, *Lord, what wilt thou have mee to do?* *Act. 9. 6.* The *Taylor* was wounded in his spirit, and hee came in trembling, and cried out, *Sirs, what shall I do to bee saved?* *Act. 16. 30.* Before their hearts were wounded, they did all oppose and sleight Christ, they in *Act. 2. denied and murdered him*: Saul contemned and persecuted him; the *Taylor* evilly used and disdained him: but as soon as their hearts were wounded, they lay down their armes, they resist and sleight no longer, they inquire for Christ, and submit unto him.

The wounded
Sinner.

There are eight things in a sinner, when his spirit is wounded: 1. An exquisite sense of sin. 2. An unsupportable burden of guilt. 3. A dreadful feeling of wrath. 4. An every daies fear of judgement. 5. An unavoidable

subjection to the inditements and condemnations of conscience. 6 All self-confidences are broken down. 7 A perpetual restlessness 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 desireable, 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 sleighted; 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 pittie 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
termes?

termes? O! my soul values him above all, and thirsts for him before all: I will refuse him no more; I am contented to come in: O that my poor soul might enjoy this gracious and saving Christ, upon his gracious and saving termes!

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 *respicere*, to look back, and finde out what they have done; a second is *inspicere*, to look into them: and observe in what condition they are; the third is *prospicere*, 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 sleight Jesus Christ in his saving offers.

1 *Respicite, 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 (nay, 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 oathes, and cursings, and swearings, and lyings, and thefts, and whoredomes, and Sabbath-prophanations, and scornes of holinesse, and contempt of the Gospel, and drunkennesse, and worldlinesse, 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 mornning 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

The right survey of our souls, and what will become of them.

3 Excellent works in the right survey of our souls.

To look back, and finde what our souls have done.

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 sleight the Saviour of Sinners?

To look into,
and observe
thy present
condition.

2 *Inspicite, 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 sleighting and refusing of Christ?

To look for-
ward to the
state unto
which our
souls must go.

3 *Prospicite, 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 blessednesse, or of wrath:* O my soul! wee are upon the brink of this eternity: *Hee that beleeves, shall have everlasting life; and hee that beleeves not, shall not see life, but the wrath of God abide 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 pittie your souls! be 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 sleight and refuse him. When *Moses* got upon *Mount Pisgah*, and saw the Land of promise, O Lord, said hee, *I pray thee let mee go over and see the good Land that is beyond Jordan, the goodly Mountain, and Lebanon*. If wee 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 bee 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 pitty. 2 The lowest condescension. 3 The freest love. 4 the sweetest mercy. 5 The fullest goodness. 6 The only happinesse.

The goodly
Glass.

Six excellent
things in
Christs preci-
ous offer.

1 *The deepest pitty*: Why doth Christ look after you, send to you, call upon you, offer unto you? It is meer pitty 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 bee at rest to see them in such a wretched and lost condition!

The deepest
pitty.

2 *The lowest condescension*: When Christ makes his offers to you, hee humbles himself so far as to bee your servant, that hee 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!

The lowest
condescension.

3 *The freest offers*: Christs gracious offers are but so many tokens of love, treaties of love, the impartings of his

The freest of-
fers.

heart unto you, breaking open of his minde unto you: I would marry you to my self, I would be yours; I would have you to bee mine, I would bestow my self 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.

The sweetest
mercy.

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 Christs offers have this mercy in them: All your iniquities shall bee laid on mee, I will bear them, I will wash them away in my blood, I will bee your atonement and peace.

The fullest
goodness.

5 *The fullest goodnesse*: Christs 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.

The only hap-
piness.

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 yee sleight them, would yee refuse them any more? When you hear what Christ offers, when you hear him calling on 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 sleight him?

5 *The renewed heart*: get but this, and the work is done: You may, I confesse, break down the ignorance of unbeleef, and yet the sinner may stand off from Christ: you may break down the stupidity of unbeleef, and yet the sinner may stand off from Christ; you may break down the arguments and cavils of unbeleef, 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 sinner may stand off from Christ. But could you get this one thing, a renewed converted heart, you would not, nay, 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.*

Get the renewed heart.

There are three things in renewing or converting grace.

Three things in renewing 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.

It is predominant.

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 resisting heart) into an *heart of flesh*, this is the yeelding and submitting heart.

It is effectual.

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 judgement*, 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.

It is totally prevailing.

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-

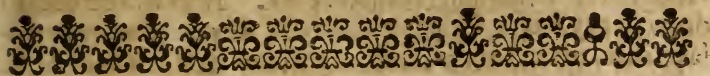
The bended knee.

sent power of your unbeleef. 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. poure 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! pittie 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 unbeleevng 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 sleighting and refusing of Christ in his saving and gracious offers.

- 1 The chain of Darknesse.
- 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.

- 10 The chain of Despair.
- 11 The chain of Wiffulness.
- 12 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.



You have heard of the sinners ingratitude, in the sleighting and refusing of Christ, in his saving and gracious offers: I am now to speak of the Sinners foolishness; who might easily injoy 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 yee spend money, for that which is not bread? &c.*) whence observe,

2 Doct. 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

Sinners are earnestly trading for vain things, when the great things of Christ are offered to them.

and milk without money, and without price, they neglect 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? saith Christ (*wherefore do you spend your money for that which is not bread?*) why are yee so simple and foolish? to prefer the melle 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 peeces of Silver before Christ, this was more then foolishnesse in *Judas*: 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 profit them, O! what foolishnesse is this, even *For lying vanities to forsake their own mercies*.

There are four things for the opening of this assertion.

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 wayes 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,

1
All things besides Christ and his offers are vain and unprofitable.

Sinful objects are vain

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 these 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 bee 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 these 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 bee 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;

Worldly objects are vain.

you

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?

Other wayes
of salvation
then such as
Christ pro-
pounds, are
vain.

Thirdly, *That other wayes of salvation* (and indeavours 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. i. 9. *If any man preach any other Gospel to you, then that you have received, let him bee accursed*, 1 Cor. 3. 11. *Other foundation can no man lay, than that is laid, which is Jesus Christ*, Act. 4. 12. *there is no other name under heaven given amongst men, whereby wee must be saved, neither is there salvation by any other.*

Now let mee graspe up these particulars again, that you may take mee 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 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.

2 **A**Nd 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*, vers. 5. *but they made light of it, and went their wayes, one to his farm, another to his merchandise, &c.* Here you see the offers of Christ, and here you see Christ neglected, & the farm preferred, the marriage feast sleighted, and the merchandise followed: The like you may read in *Luke 14. 17. Come, for all things are ready*, vers. 18. *And they all with one consent began to make excuse, the first said; I have bought a peece of ground, and I must needs go and see it, I pray thee have mee excused*: vers. 19. *And another said, I have bought five yoke of Oxen, and I go to prove them, I pray thee have mee excused*: vers. 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 imployed, 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 peece 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 bowed*

Sinners do
pursue vain
things when
Christ is offer-
ed to them.

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 grieved, for he had great possessions.

SECT. III.

3 **V***Hy is it thus? whence comes it, that when* Christ makes such glorious offers to Sinners, they flight 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.

Why sinners do pursue vain things though Christ be offered

Sinful men are more sensible of outward than spiritual wants.

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 wee bee 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, forgiveness, peace with God, deliverance from sin and wrath; How will a poor distressed sinner think of these, and pray for these, and labour and strive for these? And if wee bee 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 wee look upon as helps and supplies 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 mer-

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 befall them for their sins; and therefore though Christ offers to them all necessary and saving good, they refuse him, and sleight 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 wee shall furnish 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 blessednesse: 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 Fleesh-pots of Egypt*, but they know not the *hony*, 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 have a deeper insight into outward, than into spiritual things.

Sinful men
look more at
the present,
than at an eter-
nal 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 minde, 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.

Sinful men
have not solid
and heavenly
principles.

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 wisdom, and worldly affections, and vain mindes, and therefore 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 principles, therefore hee sleights it; but there is in the other a similitude, something that is suitable to his nature, therefore 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.

SECT. IV.

4 **I** Shall now in the last place shew unto you, the *extreame foolishness of sinners in this practice of theirs*, which is intimated in that word *wherefore* (*wherefore do you spend money 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:

The foolishness of sinners in this practice.

As appears

That this practise of Sinners is an extreame foolishness, may appear plainly, if 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 soul.
- 5 The gains and the losses.
- 6 The present incomes by the one, and by the other.
- 7 The last results and accompts.
- 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 after which the Sinner doth so earnestly labour: put them

By the difference of the objects.

in the ballance; these will bee found too light. They are not to bee compared for excellencie; or for necessitie, 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 it self, 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 if one should contemn a Crown, to wear a feather, or a Kingdome to get a cottage in the wilderness, or a house full of pearles for a Cart full of sticks and straws.

By the simplicity of the election.

2 *The simplicity of the Election*: There is nothing which doth more discover the wisdom 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 *last* 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 solidity. To make choice of a *fleeting, reeling, inconstant good*: when a man may have a *real, full, stable, and unchangeable good*, this is extreame 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, irrelative, improper, unuseful, uncertain good, the shadow before the substance, what is vain, nay, vanity, nay, vanity of vanities, nay, lesse than vanity, nay, nothing, nay, lesse than nothing, before the most blessed Christ, before the most blessed

bleſſed favour of God, before the moſt bleſſed mercy, before the moſt bleſſed bleſſedneſſe? 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 hucks which the Swine did leave.

3 *The waies and termes of enjoyment.* If a man might have a better eſtate ſetled upon him, more commodious, more delightſome, more firm, and for nothing, without any charge and coſt unto him, and yet hee would ſleight this, and will needs lay out all that hee hath for a barren poſſeſſion, in an unhealthy place, altogether encombred with doubtfulneſſe 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 righteousneſſe, 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 ſleights all this, and ſpends his cares, and deſires, and labours, and daies, 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.

By the waies
and termes of
enjoyment.

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 endeared part; the wants of the ſoul are the greateſt wants; the miſeries of the ſoul are the ſaddeſt 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 bee ill, and all is ill, 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 men, 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

By the condition
of the
ſoul.

sinners are fools, who neglect and slight the offers of Christ; and instead of them, do so 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 miserable 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 mee; and on divine grace and say, I bless thee for changing of mee; and on Christ, and say, I bless thee for redeeming of mee, for justifying of mee, and for saving of mee: 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 happiness!

By the gains
and the losses.

5 *The gains and the losses.* If you would set gains and gains together, or losses and losses together, and if you would set gains and losses together, the Sinner will appear 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.

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.

Set losses and
losses together.

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 enjoyment, and you may lose the things which are vain, and but for a time; if you hearken to Christ, you cannot lose any thing as to your internal condition, nothing that

that is solid, nothing that is pernanent, nothing that is saving: 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?

Set the gains
and the losses
together.

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 blesse 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.

By the present
incomes, by
the one and by
the other.

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 happinesse, 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 communions 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 unutterable reversions in future glory, if you did receive Christ in his offer.

But now let us see what present incomes there are to bee 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 Greifs, 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 sleight Jesus Christ so much, when the present revenews by Christ are infinitely beyond all the revenews of this present world, for the kinds of them, for the number of them, for the excellency, and use of them.

By future accounts and results.

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 bee found in Christ, or to bee 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 Oyle, they lost heaven by it, and they are more foolish who refuse Christ.

Christ (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.

Eightly, *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 Christ offers is good, is real, is lasting, is everlasting.

By contingency of possession.

SECT. V.

Use 1. **D**O Sinners prefer these vain things of the World before the great Offers of Christ: whiles Christ is offering all saving good unto them? do they sleight this, and spend their money for that which is not bread, and their labour for that which satisfies not, and is this an extream foolishnesse, yea, a very madnesse in them?

Tryal whether wee be guilty of this folly.

Beloved, you have heard much of Christ, and of the excellent offers of Christ, of his saving and gracious offers, I beseech you, what have you done? what is your course? for what is your labour? since such offers of Christ 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 money spent? where is your labour imployed? 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 Christ, of whom you have heard; is it to enjoy every one, nay, any one of the saving good things which Jesus Christ hath offered? is it to get God reconciled? to get your sins pardoned, your sinful hearts changed? your poor souls enriched and saved by Christ? 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 happinesse

by Christ, you should turn aside and thrust your sickle into another field, where no happinesse, nor saving good doth grow, or can bee reaped; that for lying vanities you should still bee forsakeing 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.

Seven Characters of this folly.

There are seven Characters, which will discover unto us whether this foolishnesse 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 delight.
- 5 The busy trade which we drive.
- 6 The greatest of our burdens which we feel.
- 7 The sufficient cordial and portion.

The mint of our cares.

First, *The Mint of our cares*: Christ propounds all heavenly treasures unto us, (*Come, and follow mee, and thou shalt 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 we drink? how shall we enjoy such worldly profits? how may we possess such worldly pleasures? how may we be rich? how may we bee great? &c. About these wee are solicitous, and appxious, 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

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 mans 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 mans 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 *Pauls desire, that I may be found in Christ*, saith Paul; O no, it is not: perhaps your great desire is, *Dauids 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 Publicans desire, God be merciful to me a sinner*, No, it is not: perhaps your desire is *the poor womans desire, if I could but touch the hem of his garment, I should be healed*: No, neither: perhaps your great desire is *the Churchs desire*, for the manifestation of the love of Christ, *let him kisse me with the kisses of his lips*, none of this. And what then is

The Current
of your desires

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 perfectest delight: but I would rather enjoy the world, Ah poor wretch! thou art the fool, who refuseth 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 bee 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.

The present
match.

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, we 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 sleighted, 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

in the creature than in Christ, enough in them to draw mee, not yet enough in Christ to perswade 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 chear 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?

The great Paradise of our delight.

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 cost, 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, onely to get in some portion of the world, in the pleasures

The busy trade which wee drive.

asures

tures 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 hee 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 so runne, I press forward, if by any means I may apprehend, as I am apprehended, if 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.

The greatest
burden

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 distresse 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 sleightings, and undervaluings of Christ, nor yet thy overvaluings and pre-estimations of the world?

The very cor-
dial and suffi-
cing portion.

7 *The very cordial, and sufficing portion*: I have enough, said *Esaue*: Soul, take thee ease, thou hast 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 offers of Christ, are precious to you; you are the men who sleight them, and are spending your money for that which is not bread, and your labour for that which satisfies not.

SECT. VI.

Use 2. **O** Sinners, when Christ is 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. 2 Strive to be more wise.

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 wee should be ashamed of it, and humbled for it.

1 It is an extreme lownesse and shallownesse of spirit in us: It shews that our judgements and hearts are very weak, and vain, that wee have no understanding at all, that wee 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 greatnesse, nor generousnesse of spirit to scrape the kennels, to digge the dung-hills, to feed on the husks, to be contented with the meales of pottage.

2 It is a sordid swinishnesse of heart, not only a lownesse, 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 present life, and not an eternal.

3 It is an ignominious reproachfulness; that man is unworthy the name of a Christian, who loves any thing

We should be humbled for this folly. For

It is an extreme lownesse of spirit in us.

It is a sordid swinishness of heart.

It is an ignominious reproachfulness.

more than Christ, or prefers 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 before 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 every vain lust before Christ, how unworthy is this of any Christian !

It is a surpassing indignity to Christ.

4 *It is a surpassing indignity unto Christ* : to set him below the footstool ! when Judas valued the *thirty peeces 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 righteousness 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 ?

Strive to bee more wise .

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 forsake your mercies.

Arguments to perswade us not for vain things to forsake our own 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 termes, if you could close with the things which Christ doth offer.

4 Christ

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.

1 *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 be 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 injoy all these, they are not comparable unto those which may be found in Christ, and injoyed from Christ.

1 *The riches by and from Christ are infinitely surpassing the riches of the world*: The Apostle saith, 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 be riches, and be 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, saith, *that even Solomon in all his glory was not arrayed like one of them*, Mat 6. 28, 29; If all the glorious raiment of Solomon fell short of that natural glory in a Lilly, how much more short is

The things which Christ offers, are the best things.

The riches by and from Christ, surpasses the riches 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.*

The pleasures by Christ, are better than the pleasures of the world.

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 beata vita gaudere de te & propter te domine, ipsa est, & non ultra*, said *Augustine*; This O Lord is the blessed life to rejoyce 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.

Lib. confel. ca. 21.

The honours by Christ, are better than the honours of the world.

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 beleeeve; and glorified in his Saints, 2 Thef. 1. 10. the Spirit of glory doth rest upon you, 1 Pet. 4. 14.*

The friendship got by Christ, is better than the friendship of the world.

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 courtesie of man, or the

the goodnes of God? the bounties of man, or the gifts of God? to bee visited by man, or to bee visited with the salvation of God? to enjoy the presence of man, or the gracious presence of God? for man to pittie you, or for God to bee merciful to you? for man to cleave unto you, or for God to bee 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 rejoyce 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, give I unto you:* Here is Christs peace, and here is the worlds peace, and here Christ gives peace, and here the world gives peace: but Christs peace is another kinde of peace, than the worlds peace, and Christs giving of his peace is another kinde 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.

The peace to bee had in Christ, is better than the peace of the world.

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 beleever hath, and which the world cannot give.

The power which is to be had by Christ, far exceeds all the power in the world.

1 *A power with God, As a Prince hath shew power with God, and hath 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; whosoever is born of God overcometh the world; and this is the victory, that over-*

cometh

consumeth the world, 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 wee neglect the offers of Christ, and runne from his door, and be begging of the world, when wee may speed better with Christ?

The things
which Christ
doth offer are
better for us.

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 beleve: now the good things which Christ offers unto us, they and they onely respect the good of our souls, they are the onely things,

For the life of
our souls.

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, untill 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.*

For the safety
of our souls.

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 beleeveth shall not perish*, Joh. 3. 15.

For the hope
of our souls.

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 onely in this life* (I add, or onely 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. 2. 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 caelum, & nullus ero*: so *Tolle Christum*, take away Christ, and you are for ever lost and undone there is no other name, there is no other foundation.

For the confidence of your souls.

Fifthly, *For the releif 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 onely are bread, are help, are relief, are comfort to a soul.

For the releif of your souls.

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 onely 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.

For the salvation of your souls.

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 seldome entertained without many blessings, as *Obed-Edoms house was blessed for the Arks sake*,

You might have these worldly things upon better terms.

Rom.

You may have
them.

Rom. 8. 32. *Hee that spared not his own son, but delivered 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, and you are Christs:* Mat. 6. 33. *but seek yee first the kingdom of God and his righteousness, and all these things shall bee added unto you, you may have these worldly things.*

More certainly.

First, *More certainly.* Now you have them in the promises, *I will never leave you;* Heb. 13. 5. *No good thing will hee withhold,* Psal. 84. 11. *Bread shall bee given him, his waters shall bee sure,* Esa. 33. 16.

More easily.

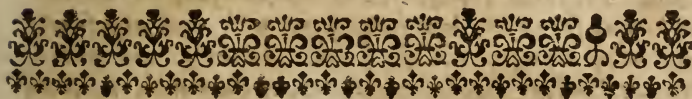
Secondly, *More easily,* without vexing and moiling, and drudging, *Ask, and you shall have,* Mat. 7. 7. *Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests bee made known to God,* Phil. 4. 6. *If yee then being evil know how to give good things to your children, how much more shall your father which is in heaven give good things to them that ask him,* Mat. 7. 11.

More comfortably.

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.*

More safely.

Fourthly, *More safely:* So that you shall not wrong your souls, 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 money, 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 Christs way, they are utterly fruitlesse, vain, and lost; they are money spent for that which is not bread, and labour imployed, 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.

All the cost which men do lay out, and all their pains for salvation, besides Christ, or in any other way is vain and fruitlesse. Two branches of the Doctrin,

SECT. I.

Nothing besides Christ, though it cost us labor can save us.

THAT nothing whatsoever beside Christ, though it cost us never so much pains, and labour, and great studies, will do us any good, will or can save us; wee shall say of them all, what Christ spake of the world, *what shall it profit a man to gain the whole world, and to loose 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 your selves 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.

Seven things besides Christ after which men do labour with respect to salvation.
Civility of conversation.

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 Christlesse, and an unbelieving man.

Equity of dealing.

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.

External profession.

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 strictnesse*: Say over ten thousand *Pater Noster's*, and as many *Ave Mary's*, fulfil all the penances, trot a thousand miles in Pilgrimage, kisse 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 commandments of men, Mat. 15. 9.*

Superstitious
strictnesse.

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.*

Supernatural
parts and en-
dowments.

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, saith, *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.*

Ceremonial
observations.

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 wee have done, but according to mercy hee 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.

Religious per-
formances.

These do not
profit without
Christ.
Proved.

By Scripture.

John 10. 9. *I am the door, by mee if any man enter, hee shall bee saved: Ostium fidei*, that is the Gospel: *Ostium cæli*, that is Christ onely, Ioh. 14. 6. *Jesus saith unto him, I am the way, the truth, and the life, no man cometh to the father but by mee, A. 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 doubtesse, and I count all things but losse, for the excellency of the knowledge of Christ Jesus my Lord: Wee rejoyce in Christ Jesus, and have no confidence in the flesh. 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 should glory in any thing; save in the Cross 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 designed to save sinners, and if Christ onely undertook that work, and if Christ onely was qualified 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 designed
to save sinners.

First, Was designed to save sinners: him hath God the father sealed, John. 6. 27. *hee laid salvation on one that was mighty: hee laid on him the iniquities of us all, Esa. 53. him hath God set forth to bee a propitiation, 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, Esay. 61. 1. with the holy Ghost, and with power, Act. 10. 38. The spirit was given unto him not by measure, Joh. 3. 34. Such an high Priest became us, who is holy, harmlesse, undefiled, separate from sinners, and made higher than the Heavens, Heb. 8. 26.

He was qualified for it.

Fourthly, *Did perform and accomplish the work*: Hee humbled himself and became obedient unto death, even the death of the crosse, Phil. 2. 8. (hee yeilded active and passive obedience, hee did tread the winepress alone, Esa. 63. 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 sins 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, Jo. 17. 4.

He did perform and accomplish this work.

Fifthly, *That performance was sufficient and effectual for salvation*: it was a ransom, 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 bee saved by his life, Rom 5. 10. Hee is able to save them to the uttermost, that come to God by him, Heb. 7. 25. in whom we have redemption Eph. 1. 9.

His performance was sufficient and effectual for salvation.

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,

From other things.

First, *Have no power to save*, they have no natural power for that work: I will not speak of worldly things, which are meer 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

They have no power.

for any one sin, or redeem any one soul: there is more in the nature of every mans sinful guilt, than there is in the nature of any mans 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 settled upon mans works, but *since the fall*, life for a sinner is to bee found only in Christ.

The relying on
any thing but
Christ doth
lose salvation.

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, whosoever of you are justified 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.

From our
selves and our
condition.
Every sinner is

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

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, hee shall live for ever*, vers. 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 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 saith the Apostle, Rom. 3. 20. by the deeds of the Law shall no flesh bee justified in his sight; no righteousness, and no redemption but that of Christs will or can serve for that, verse 21, 22, 24, 25.* In a state of Guilt.

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, haith be reconciled by the body of his flesh through death, Col. 1. 21, 22. In a state of enmity.

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 foul 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. In a state of misery and want.

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 yee can do nothing, Joh. 15. 5. what hast thou that In a state of impotency.

that thou didst 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 fruitlesse and lost labour.

SCET. II.

2 I Now proceed to clear the second branch: *That a labouring 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 beleeeve on him, and to receive all without mony, and without price. Buying of Christ upon Christs gracious termes, this is Christs way: Now to set up any other way than this, for to get any saving good for our souls, and to bee industrious in any other way, is labour lost, it will bring in nothing at all.

To labour in any other way for salvation then what Christ propounds is fruitlesse.

Arguments to demonstrate it.

There are six Arguments which to mee seem to demonstrate this truth.

1 God hath reversed all other waies 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 bee extreamely injurious to Christ.

5 This way of Christs 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.

God hath reversed all other waies.

1 *God hath reversed all other waies 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 bee justified in his sight,* Rom. 3. 20. *No*

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, A^ct. 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, A^ct. 13. 39. By him, all that beleeve are justified from all things, from which yee could not bee justified by the Law of Moles, 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.

God hath set up the way of Christ, as the only way.

3 This way of Christ, viz. By beleeving and receiving upon gracious termes, it is an everlasting, and an unchangeable 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 established, 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 condition of enjoyment, freely by Faith, beleeve and live; and so the Gospel is everlasting, for the truths 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 beleeved, 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.

This way of Christ is an unchangeable way.

4 Any other way would bee extreemely injurious to God, and to Christ: That God should in his infinite wisdom, 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 soul an offering for sin, and treat with Sinners, having full authority to give life

Any other way would bee injurious to God and to Christ.

unto them, and insist upon nothing but beleev'ing, for the free and full injoyment of himself, and all saving good by him, and if after all this, a Sinner might finde out another way of his own for the injoyment of life! this would bee such a surre 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 useles, (*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 cer-
tain, 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 beleeveeth shall not perish, but have everlasting life, Joh. 3. 15. Mark. 16. 6. Wee are of them that beleeve, to the saving of the soul; Heb. 10. 39. Hee that beleeveeth on the Son, hath life, Joh. 3. 36. receiv- ing 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 beleever, 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 justifie 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?

SECT. III.

Use. **I**S it but labour lost to set up any thing but Christ, and to set upon any other way, than beleeving, for the enjoyment of life? Hence a double caution.

1 *To Ministers*, therefore to bee 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 Kingdome*, 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 Kingdome of God*, Luk. 9. 60. in Luk. 12. 13. one came to Christ, and said unto him, *Master, speak to my brother, that hee divide the inheritance with mee*: what doth Christ answer him? see vers. 14. *Man! who made mee judge, or a divider over you? I determine*, said Paul, *not to know any thing among you, save Jesus Christ, and him crucified*, 1 Cor. 2. 2. *and wee preach not our selves, but Christ Jesus, the Lord, and our selves, your servants for Jesus sake*, 2 Cor. 4. 5. *and again, my little Children! of whom I travel in birth, till Christ bee 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*, *wee are Embassadors for Christ*, 2 Cor. 5. 20. *wee are the friends of the Bridegroom*, Joh. 3. 29. *wee are the trustees of Christ*, entrusted with the o-

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.

An excellent
work.

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 blesse, so that you shall see of the travel of your souls.

It will bee a
comfort, when
you come to
die.

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 sought, thee have I trusted; and now into thy hands do I commend my spirit.

To people.
Do not sleight
the Doctrin of
Christ.

2 *To people, do not sleight the Doctrin of Christ,* and bee not so foolishly and phantastickly 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 any thing 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 onely come and hear (you cannot bee perswaded to come and buy, to come and beleeve) 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.

Let us careful-
ly look to our
hearts, to our
labours, to our
waies.

Use 2. **A**Re 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, Christs way? his way of beleeving, 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 beleeving on Christ: now which of these do you finde your hearts fixed upon, and labouring in? you would have mercy, and you would have peace, and you would have Heaven, you would be 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 foundation for your hopes, and comforts, and injoyments to build upon? Beloved, pardon mee, if I bee very solemn and serious with you in this businesse: consider I pray you four things which I have to say.

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.

Inquire in
what way you
seek for salva-
tion. For

The salvation
of your souls is
a matter of the
greatest con-
cernment.

If you mis-lay
your salvation,
your souls are
lost.

If you place
your salvation
on any thing
but Christ, it
is mis-placed.

It is a most easy
and usual
thing with sin-
ners so to do.

4 *It is a most easy and usual thing with sinners to set up their salvation in some other thing than Christ, and in some other way, than Christs way.* As it is the hardest thing (one of them) in the world to exalt Christ, and his way, to set him up alone, to renounce all as dross and dung, to put the Crown of life only on his head, to come to him that wee may live, to beleeve on him, that wee may bee saved, to bee singularly industrious how to get union with him, to enjoy 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 mee, wee do not set up any thing besides Christ, nor do wee see any other way for salvation, but Christs 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.

Now it may be
known, that a
person doth set
up other
things besides
Christ, for sal-
vation.

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 Christs 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 Christs 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 incomppliance to the offer and way of Christs

By our eviden-
ces for salva-
tion.

1 *By his titles and evidences for mercy and salvation: The man is confident of mercy to pardon all his sins; he is con-
fident*

fidēt 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 Gods justice for your sins? are these sufficient to slay all enmity? to take off the differences twixt God and your souls, to make your peace, to get your acquittance, 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 Gods 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 Christs death, or at Christs 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 straitnesse and darknesse on his spirit, then hee hath no hopes of acceptance, audience, answer. O first! if Christ alone bee not your hope, though there bee a Christ, yet if all your hopes are raised from your own affections, and from your own performances, doth not this

By our hopes
and grounds:

this shew, there is something set up for salvation besides Christ?

By his peace
and quietness.

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 peace-maker than Christ, and another way for your ease of conscience, than believing on Christ.

By his satisfaction
and enough.

4 *By his satisfaction and enough*: When a person looks on his condition, as sufficiently good, and on himself as safely happy, or conditioned for happiness, by reason of that stock in his own hands, and his managing or employing of that stock, 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, publick performances! no omissions of the one, or of the other: O my soul! mayest thou not now take thine ease? hast 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.

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 intercession or interruption falls in here, hee 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 sets 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, joyned all along with an incomppliance and unsubmission 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 hee 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 sleighting 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, unlesse Christ who is all be 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 Traveller: so, here are pray-

By his diligence in the way of works, and his negligence in the way of faith.

By the magnifying of his performances with an unsubmission to Christ.

How it may appear we set up Christ alone.

By our fearing our selves in our Best.

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 Christs 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 me.

By encouraging
our selves
at our worst;

Secondly, *By encouraging himself at 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 fore-past 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.

ISAIAH



ISAIAH 55. 2.

Hearken diligently unto mee and eat yee that which is good, and let your soul delight it self in farnesse.

CHAP. IX.



IN the former part of the verse yee have seen,

1. *The unkindnesse of sinners* in sleighting the offers of Christ.

2. *The foolishnesse and vanity of sinners*, in labouring after help and lalvation in some other things than Christ, and in some other way than

Christs way. And in this latter part of the verse, you may see the *surpassing goodnesse of Christ*, who doth not answer fools according to their folly, nor yet deals with sinners as sinners deal with him: wee sleight Christ, but Christ doth not sleight 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 renews his offers (you experimentally finde, that your souls 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 it self in farnesse.*

In which words you have three things observable in Christs gracious offers unto sinners: they are first *repeated or renewed*; Christ doth not alwaies reject them that refuse him; as hee hath goodnesse to make an offer

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, beleve, accept of my offer.)

Thirdly, *Encouraged, singularly encouraged* with two Arguments, first, *reality of good* (and eat you that which is good) secondly, *sweetnesse of good* (and let your soul delight it self, &c.) Christ is good, and Christ is delight to the hearkning and beleiving soul: thirdly, *fullnesse of good* even to satiety (let your soul delight it self in fullnesse) which is sweet and satisfying, or sufficing. 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 **T**hat Jesus Christ is pleased sometimes to renew his gracious offers, towards them who have refused his gracious offers. Hee doth not presently give over, withdraw, forsake, 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 vers. *Incline thine ear and come unto mee*. This truth I shall endeavour to clear unto you, by scriptures, and by arguments.

Christ often
renews his
gracious offers
towards them
that have refused them.
Proved.

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 assay them again, and wrestles with them, takes hold of them again, with renewed offers, and entreaties to make them willing, and subdue them unto himself. Rev. 3. 20. *Behold I stand at the door and knock*; Christs offers are sometimes stiled 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, a many times dealing with sinners, a frequent offering, a frequent assaying 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 yee 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.

By Arguments.
It appears

2 By Arguments. It will also appear, that Jesus Christ doth renew his gracious offers, by

By the continuance of the Gospel a long time, to such as refuse it.

1 The continuance of the Gospel (sometimes) a long time unto sinners, who sleight and refuse the Gospel. A people sometimes enjoy the Gospel, twenty, or forty, or fifty years together; and the Gospel is Christs time of treating with them, his time of love, his time to wooe and allure Sinners: whensoever 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.

By the long attendance of Christ upon Sinners.

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 finde none,* Rev. 3. 20. *I stand at the door:* And how long doth hee stand at the Sinners door, before the deaf Sinner hears, before the drowsy Sinner will rise, before the proud Sinner will open the door.

By the late efficacy of the Gospel.

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 perswaded them, new offers have been effectual, when former offers have been fruitlesse.

By the fears of broken Sinners.

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

look on them, never accept of them, nor may they come to Christ, and place their hope on him, because they have sleighted 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 hee intreat and wait, and still I refused, and still I sleighted!

5 *The time of Christ's farewell to sinners:* Hee is that good Physitian, 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*, Matth. 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.

By the time of Christ's farewell to Sinners.

6 *The renewing of his commission, and authorizing of more Embassadors, after hee 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: Hee calls them, and hee sends them, and hee 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, Matth. 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 perswade them, to allure, and incourage 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?

By the renewing of his commission to more Embassadors.

SECT. II.

The reasons of it. **Quest.** *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.

The love of Christ is great to Sinners.

1 *The love of Christ (amor benevolentia) is great to sinners: To know the love of Christ which passeth knowledge, Ephes. 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 benevolentia.*

1 It breeds many thoughts and cares towards others.

2 It breeds many desires, and well-wishes.

3 It puts out many acts and indeavours 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.

Jesus Christ is very merciful.

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 pittie and compassion.

2 Exceeding readinesse to help and succour.

3 Exceeding tendernesse in dealing.

4 Exceeding willingnesse 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 saith 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 comming to him, and hee

hee 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 greatnesse of desire.

Jesus Christ is of a very patient nature.

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, nor 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 aims 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.

It is Christs office, and the end of his work to save sinners.

5 *There are several seasons for Sinners to come in to Christ:*

A a a

All

There are several seasons 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 in to 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 hee purpoeth 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 tendred 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 saith God, *Exod. 4. 8. If they will not beleieve thee, nor hearken to the voice of the first sign, they will beleieve the voice of the latter sign*: I apply it to the businesse in hand. Sinners are full of unbeleef when Christ comes amongst them, and offers himself, and full mercy, and all saving good unto them, and all this upon most gracious termes; they can hardly beleieve that Christ is real and serious 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

is

Christ doth
this, to cut off
all fears and
discourage-
ments and as-
surance of his real
intention to do
them good.

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, saying, *Joseph is yet alive, and hee is governour over all the land of Egypt, and Jacobs heart fainted, for hee beleevved them not*: but when they told him *all the words of Joseph*, and when hee *saw the Waggon* 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 goodnesse 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 beleevve mee not, that you come not unto mee for all this saying 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 *justifie 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 Evangellicall way of salvation, or in the way of Christs 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,

Christ doth this, to justifie himself against all the complaints of sinners.

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 saith, 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 termes 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 money, and without price.* If hee yet complains, O but Christ was in haste, hee 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 1 **T** 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.

Information.
That Christ is
not unwilling
to do good to
Sinners.

1. *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 kindnesse 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, ^{Christ is first} or our thoughts, his offers, or our desires? ^{in doing good.} is not hee offering before wee are asking? is not hee knocking at the door, before wee are opening of the door? is not hee finding of us, before wee are seeking of him? Surely hee is not unwilling to do us good, who prevents us in good, who is offering all good unto us, before wee are desiring of any good from him, nay, before wee 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 ^{And most active in good.} who opens his hand, or hee who shuts his hand? If Christ bee 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 addressees, 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 adoe to bring in stout, rocky, stubborn hearts, and stiffe-necked) why else should there need so many offers to be made unto them on Christs part. Multitudes of gracious offers, as they do shew a great deal of kindnesse and forwardnesse on Christs part; so likewise they do shew much unkindnesse and backwardnesse on the sinners part. It is a most evident truth, that the more that Christs 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 goodnesse of Christ, who still is good, and would do good.

2 *Of exceeding humiliation,* at the intollerable basenesse, and hardnesse, and untowardnesse of our hearts which should have stooped, and come in at the first summons of

grace, but yet have stood out and refused so many kinde offers of mercy from Christ: O what cause have wee to mourn over our proud, and stubborn, and foolish hearts!

Christ takes
not all advan-
tages against
sinners.

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 hasty 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 unkindnesse, 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 hee is not so severe against you; hee doth not presently take the forfeiture, hee pitties you more than you pity your selves, hee would not bee enriched with your spoils, hee had rather win you with many offers, than destroy you for the refusal of some.

Christ deals
better with
sinners, than
they deserve,
or than they
deal with
Christ.

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 passes 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 sleights 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 bee imagined, that Jesus Christ who is the wisdom of God, and the life of Sinners, should bee 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 bee lesse than our life or our death in them: *hee that beleeveeth on the son hath everlasting life, and hee that beleeveeth not the Son, shall not see life, but the wrath of God abideth on him,* John 3. 36. The frequency of Christs offers, and his importunity with us to accept of them, imply our blessednesse, if wee accept of them, and our eternall misery, if we do continue in the refusing of them.

The offers of Christ are of very great consequence.

SECT. IV.

Use 2 [S] 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 instructed.

They to whom Christ multiplies his gracious offers shou'd

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 lashes and accusations in their consciences for their sins. 5 When men do taste of many outward blessings.

Seriously consider and lay this to heart.

blessings and mercies. 6 When they have lived long under the Gospel, and have enjoyed many gracious offers from Jesus Christ.

Five things; especially to be considered.

The unspeakable mercy of 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 goodnesse 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 confesse 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 calls 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, kindnesse, mercy, goodnesse, and graciousnesse of Christ.

The intention and aim of Christ in his gracious offers.

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 wooes by them, it is our salvation which hee 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, Wee should consider, *the fruit and efficacy of these many gracious offers of Christ.* How they have taken and wrought with our hearts; still wee live under the Gospel, but what good have wee got by the Gospel? still wee hear of Christ, and from Christ, but when did wee hearken to this Christ? hee 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 soull! 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 pretious, 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.

The fruit and efficacy of these gracious offers.

Fourthly, Wee should consider, *what it is that hinders?* what it is that makes all these offers fruitlesse, what sinful lusts, what worldly lust, what perverseness of will: should I, will I, refuse Christ for these.

What it is that hinders.

Fifthly, Wee should consider, *The accompt 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 accomptable to Christ for it; the seasons of grace though they bee not all the accompts, yet they are the greatest accompts which Sinners must make and give: and how will you answer him? and what will you answer him?

The accompt that one day we must make for all these offers of Christ

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 we escape, if wee neglect so great salvation; which at the first*

They should take heed what they do.

began to bee spoken by the Lord, and was confirmed unious by them that heard him, Heb. 2. 3.

Three things
they should
take heed unto

There are three things of which we should take heed, who enjoy renewed offers of grace and mercy from Christ.

That you do
not continue
to refuse.

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 tollerable for Sodom, &c.*

That you pre-
sume not of
more offers.

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 saith, *but now they are hid from thine eyes*; the longer that the glasse runs, the sooner it will bee out: the longer that the Sunne moves on it's course, the neerer 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 alwayes in offering. Hath Christ been often calling upon you to hear, to come in, to accept of his gracious offers? O feare to refuse him longer, who hath been so long in his offers! O feare lest hee offers mercy no more; who hath offered mercy so often; - Heb. 3. 18. to whom sware hee, that they should not enter into his rest, but unto them that beleevved not?

That you be
not secure.

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 blesse not yourselves, because Christ's offers of blessednesse are many,
and

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.

Be instructed
to refuse no
longer.

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*

thou not bee made clean, when shall it once be?

Our time is
past.

Object. But may some of you reply, Jesus Christ hath indeed made many offers unto us, and wee have sleighted and refused them, and therefore now there is no hope, the time is past, our many former refusals make us utterly incapable: 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 wantest such a heart, I would then deliver three things as cordials, to support and incourage you.

As long as
Christ comes
to us, we may
safely venture
to come to him

First, *As long as Christ is pleased to come to you, you may safely venture to come to Christ.* If yet Jesus Christ makes this time, his season to call upon you, and to make offers to you, your season of comming in, and receiving good from him, is not lost, is not past: As long as hee continues to renew his offers, if hee bee yet at the door, and calls, there is hope, and there is leave for you to fall in with his offers.

Every new of-
fer is a Psalm
of mercy.

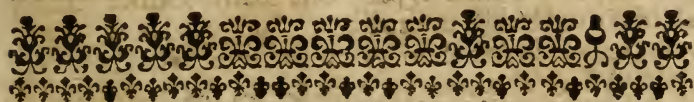
Secondly, *Though it bee a great sin to sleight the offers of Christ, Yet every new offer of Christ, is a psalm of mercy allowed unto a refusing Sinner.* Refusals are pardonable, as long as Christ renews the offers of mercy unto the Sinner, for every new offer of Christ, includes full mercy for all that 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 sinnings against his gracious offers are pardoned.

Christ's condi-
tions are as
free as at the
first, if yet you
will accept.

Thirdly, *If yet your hearts will bee perswaded 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 money and without price: your former obsti-

nacy

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 mee, and eat yee that which is good, and let your soul delight it self in fatness.

CHAP. X.



YOU have heard lately of Christs 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 sleight these gracious offers of mine.) hence observe

Doct. 2. That Jesus Christ doth not only make gracious offers unto sinners, nor doth hee onely 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 sleight 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.

fel (come unto mee, and buy of mee, accept of mee, and of all the saving good which I offer unto you freely)

There are three things which I will briefly speak to for the opening of this assertion.

1 What this diligent hearkning unto Christ doth contain in it.

2 How it may appear, that Jesus Christ is earnest and importunate with sinners, diligently to hearken unto him.

3 Why he is so.

SECT. I.

What this diligent hearkning doth comprehend. Five things denoted in it. To take into our ears.

To understand

To believe.

To approve

Quest. 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 *Auribus 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 beleevest thou, and dost give credit to their words, I have told you already, and yee 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 Some-

5 Sometimes *Obedire*, to obey, to follow what is said, To obey. *Oh that my people had hearkned 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 hearkning 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 acceptation.

Four things especially intended in it, in this place.

1 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 carelesse hearing is not hearkning; 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 mee? 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 Christs speaks, and a notice, a taking notice of that good reported, and offered by Christ unto our selves.

A careful regard and notice.

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

Serious consideration.

the offers of Christ. It is Jesus Christ of himself, who makes these offers of himself unto mee, and of all saving good; and who calls upon mee, to come unto him, and trust on him, to partake of mercy, and righteousness, and peace, and blessedness. 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 Blessedness; and all these doth Jesus Christ offer to mee, and as graciously, as freely, as lovingly, as my heart can desire: If I do accept of them, will it not bee my life? if I refuse them, will it not bee my death? what losse can it bee to enjoy Christ and happiness? and what gain can it bee to sleight 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 sleight such a season? 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.

Cordial appro-
bation.

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 blessed 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:

A sinner then
hearkens unto
Christ, and his
offers when

1 *See no reason to refuse them*; they are not evil, they are

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.

He sees no reason to refuse them.

2 *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.

All reason to accept them.

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.

Most reason to prefer his offers before all other things.

4 Hee diligently hearkens unto Christ, *who obeys the voice of Christ*, whose heart is overcome to yeild 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.* Harkning 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 beleeve on Christ, and you do hearken to the offers of Christ, when your hearts consent to them, and close with them. If a match bee offered a thousand times, it is not properly hearkned unto whilest refused; hearkning unto it, lyeth in our consent to them: when a poor sinner after all the discoveries of

Obediential consent and acceptance.

Christ, after all the offers of Christ, after all the calls of Christ, falls down on his knees, and cries out with tears, *I beleve Lord, help my unbeleef. 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 yeeld unto thy call, I am content to be thine; I chuse thee to be mine. all my springs are in thee, and on thee will I depend for all: And blessed bee God that such a poor Sinner as I am, may injoy such a Christ as thou art, and such offers as thou makest upon such gracious termes: This is indeed to hearken unto Christ.

SCET. II.

How it appears that Christ is so earnest to hearken to him.

Quest. 2 **H**ow may it appear, that Iesus Christ is earnest and importunate with Sinners thus to hearken unto him.

Sol. It may appear that this is so,

By the gradation of his dealings.

I. By the gradation of his dealings with sinners, and all of them tend to this, that Sinners should hearken unto them.

There are twenty rising steps, or advances of Christs dealing with Sinners.

Hee opens the way of life to them.

I. Hee opens and proclaims the way of life and true happiness unto them. Shews them expressly, that salvation may be had for poor sinners, and that in him alone it is to be found. *I am the way, and the truth, and the life,* saith Christ, *Joh. 14. 6. This is eternall life, to know God, and him whom hee hath sent;* Joh. 17. 3.

Hee presents this salvation to them.

2. Hee presents this salvation to them; brings it to their very doors, and there offers it unto them. *unto you is the word of this salvation sent,* Act. 13. 26. And calls upon them to come unto him for it. *Come, come, come, come,* and live: To in these three verses.

Hee encourageth them to come.

3. Hee encourageth them to come, from the certainty of all good, and from the gracious will of his own termes; *come and buy without money;* and from the acceptance of their

their persons: *Him that comes unto mee I will in no wise reject*, Joh. 6. 37.

4 *Hee intreats them to hearken unto him; mee beseech you in Christs stead*, &c. 2 Cor. 5. 20. Jesus Christ doth as it were fall upon his knees unto the Sinner, and begs of him to bee reconciled to him.

Hee intreats them to hearken.

5 *Hee commands and enioynes them*, authoritatively to obey his voice and call, to beleieve and regard his offers. *This is his commandment*, &c. 1 Joh. 3. 23.

Hee commands them to obey.

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.

Hee allures them with promises.

7 *Hee shews unto them the greatnesse and inevitablenesse of their danger*, if they refuse to hearken: *If you beleieve not on mee, you shall die in your sins: How shall you escape if you neglect so great salvation?* Heb. 2. 3.

Hee shews them the greatnesse of their danger.

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.

Hee threatens them if they donot hearken.

9 *Hee furnisheeth Embassadors with all sorts of gifts*, to inable them to deal, and treat, and wooe, and work on sinners to hearken. Hee bestows on them the gifts of knowledge, and wisdom, and love, and meeknesse, and patience, and zeal, and compassion.

Hee gives gifts to men to treat with them.

10 *Hee is content to passe by all the daies of ignorance*, and the shutting of their ears (then) unto his voice; yea, and hee makes often returnes 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?

Hee passeth by all the daies of ignorance.

11 *Hee lets in a light into their mindes*, 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 beleieves shall bee saved.

Hee lets in a light to shew them a need of Christ.

Hee disproves
all the carnal
Arguments of
Sinners.

12 *Hee disproves, confutes, and shames 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.

Hee essaies
the hearts and
wills of Sin-
ners by many
mercies of his
Spirit.

13 *Hee essaies the hearts and and wills of Sinners by many motions, excitations, knockings, and strivings of his Spirit*, who argues so rethorically on the behalf of Christ, that the Sinner sometimes even weeps at the goodnesse and kindnesse of Christ (As *Saul* at *David's*) and is (with *Agrippa*) almost perswaded to hearken to Christ.

Hee rouzeth
him up by af-
flictions.

14 *Hee rouzeth up the drowsy, sluggish, carelesse Sinner; by some outward special affliction*, sicknesse, danger, and delivers a secret message in that affliction: This is the wages of thy proud, sleighting, and rejecting of the Gospel.

Hee breaks up
the conscien-
ces of Sinners.

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

16 *Fiery Serpent, &c.* As hee wounds the spirit of Sinners, so hee cuts off all their confidence in this distressed 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, prayings, 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 perswaded to hearken unto Christ.

Hee takes the
advantage of
this broken
condition, to
send a messen-
ger of hope.

17 *Hee takes this advantage and opportunity, and in this broken condition sends messengers of hope, and mercy to the Sinner: Go* (saith Christ to *Ananias*, *Act. 9. 10, 11.*) un-

to the house of Judas, and inquire for one Saul of Tarsus, &c. Go, saith 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 pitty 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-unworthinesse shall hinder mercy, and salvation: If yet they will hearken and come unto mee.

He answers all the fears and doubts of Sinners.

19 Hee propounds instances and examples, how sinners have sped, fared, found by coming in unto him, by hearkening unto him: The Tylor, 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 beleve on him to everlasting life.

He propounds examples how Sinners have sped by hearkning to him.

20. If none of these will prevail with Sinners to hearken, then doth Christ either take his utter farwel of them, with sighs and tears (hee wept over Jerusalem, and said, O! if thou hadst known, &c.) or else hee doth by an omnipotent work of his spirit, give them eyes to see, and ears and hearts to hearken and obey.

Hee either takes his utter farwel of them with sighs and tears, or else makes them to hear and obey. By the qualities of his voice.

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 beleeveth shall bee saved.

It is a plain voice. An high voice.

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.

It is long and patient.

It is thick.

4 *It is thick*, in season, out of season, in private, in public, to some every day in the week, to others, several hours of the same day, &c.

It is quick.

5 *It is quick*: His voice comes to the ear, and thence to the minde, 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.

6 *It is expostulating*, arguing, reasoning; why do ye not beleeve? why will you not come? why will yee not live? and why will yee die? and how long will it bee ere you will hearken and return?

It is very pressing.

7 *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 hee calls, and follows, and urges them, yet hearken unto him.

SECT. III.

Why Christ is so importunate.

Quest. 3 **VV**H^y Iesus 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.

In respect of Sinners.

1 In respect of Sinners.

Because of their dullness, and slowness.

1 Christ is very earnest with Sinners to hearken unto him, in his gracious offers, *because of their dullness and slownesse*, Act. 28. 27. *Their ears are dull of hearing*, Luk. 24. 25. *O slow of heart to beleeve!* What Elihu said to Iob chap. 33. 14. *God speaketh once, yea twice, yet man perceiveth it not*: In like manner it might bee affirmed of Christs voice, concerning the salvation of Sinners: Christ speaks once, yea twice, yea an hundred times, yet dull Sinners perceive it not: There is *time upon time*, and *precept upon precept*, and offer upon offer, & 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, hee 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, extreemly 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 Christs counsel, carelesse to minde Christs counsel; carelesse to hear his counsel, and carelesse in the hearing of Christs 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.

Because they are carelesse.

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 happinesse, 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 physick to recover

Because they are very unteachable and untractable.

ver and preserve themselves; and therefore wee are forced by many importunities to perswade them. Thus is it with Sinners, they are of such weak judgements, and such unteachable and foolish hearts to accept of mercy, and deliverance, and salvation; and are so plodding on vain things, that if Iesus Christ did not often call on them, and earnestly urge them: they would neither consider their misery, nor their happiness, &c.

Because they
are very back-
ward to heark-
en to Christ.

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 bee satisfied with the world, and there is such a natural love of sin: And there are so many prejudices against the waies of Christ, and there are such hard opinions of Christs termes, and such high thoughts of themselves, and there are so many fears of losing by this heavenly bargain; and there is such a contrariety 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.*

Because they
are very per-
verse and des-
perate.

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; Act. 7. 51. yee stiff-necked and uncircumcised in heart and ear, yee do alwayes resist the holy Ghost. It is almost incredible what mighty averfensesse, 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 ruine, 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 bee*

bee rid of his mortal enemy, than wretched Sinners do to keep off Christ, and to free themselves from subjection 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 lusts, 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 hee 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 see 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

In respect of
Christ.
Because he is a
Christ.

Because hee
knows the con-
dition of our
souls.

Five things
Christ doth
know concern-
ing us, and
our souls.
The worth of
our souls.

to hearken unto him, because hearkening unto him doth much concern your souls.

The lost condition of our souls.

2 *The lost condition of our souls.* Hee 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 thy self, 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 mans soul can ever come out of that lost condition, but by hearkning unto him, upon beleeving in Christ, then and then onely, is a lost soul recovered, then onely is it translated from death to life. Therefore Christ is so earnest with us to hearken unto him.

The future wrath and misery upon disobedient souls.

3 *The future wrath, and misery which will certainly befall disobedient souls for not hearkning unto him,* we will not beleeve it, but Christ knows it, *Act. 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, *vers. 23.* And it shall come to pass, that every soul which will not hear that Prophet, shall bee destroyed, *Joh. 8: 24.* If you beleeve not that I am hee, yee shall dye in your sins. O what is it to dye in our 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 wee hearken unto him our souls shall live, and if wee hearken not unto him, our souls shall dye.

The real happiness of our souls, wherein it lyes.

4 *The real happiness of our souls, wherein it doth lye, viz* In the enjoyment of himself, and in no other thing, *Job. 17: 3.* This is eternal life to know thee, and him whom thou hast sent, Jesus Christ, *Job. 3: 16.* Hee that beleeves shall have everlasting life. Christ is our life, and none but Christ: Christ is our everlasting life, and none but Christ: if wee enjoy him, wee enjoy life everlasting: but enjoy -

enjoyment of him there cannot bee, unlesse wee hearken unto him.

§ The difficulty of gaining and winning of souls. Jesus 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 tryal of it when hee lived on earth; hee knows all the shufflings and deceits of souls, and all the strong holds in the souls of men, and all the weapons of our unbelief, how disaffected unto himself, and his way, and condition of salvation, our minds, and judgements, and hearts, and wills are.

The difficulty of winning souls.

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.

What power Satan hath without souls.

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 our selves.

SECT. IV

Use 1 **¶** 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 these sinners, who after all the offers of Christ, and the renewing of those offers, and his earnestnesse and importunity in pressing of these offers upon them, do still sleight 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-

How miserable is the condition of these who refuse to hearken unto Christ.

abel, 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 lesse 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 sadnesse of their present and future condition.

There are many sinners who do not hearken unto Christ in his gracious offers.

1 That many sinners do not hearken unto the voice of Christ in his gracious offers, Psalm 58. 4. They are like the deaf. Adder that stopeth his ear, verse 5. which will not hearken to the voice of the Charmer, charming never so wisely, Mat. 23. 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, wee have piped unto you, and yee have not danced, wee have mourned unto you, and yee have not lamented, Jer. 6. 10. To whom shall I speak, and give warning that they may hear? Behold, their ear is uncircumcised, 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 obeyed the Gospel, for Esayas saith, Lord, who hath believed our report?

I told you upon the opening of these words, that the word hearken might bee taken in a fivesold 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.

1 Many do not so much as come and hear the Gospel of Christ, Surely they are farre from hearkning to the voice

Many do not so much as come and hear

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, *Act. 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 Righteousnesse 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 Gods grace and love unto you in any of these.

If they hear,
yet they do not
understand.

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 beleevd for a truth? hee that beleevs shall bee saved, and hee that beleevs not shall bee damned, is this voice of Christ beleevd? If any man bee in Christ, hee is a new creature: Hee that loves not the Lord Jesus Christ, let him bee *Anathema-maranatha*, *1. Cor. 16. 22* without holiness 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 beleevd? except you repent,

Or they give
no credit to the
voice of Christ:

yes

ye shall perish, *Luk. 13. 3.* And except a man be born again hee cannot enter into the Kingdome of God, *Jo. 3. 3.* And except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees yee shall in no case enter into the kingdome of heaven, *Mat. 5. 20.* do men indeed give credit to these Gospel Truths?

Or they do not regard it.

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 complayning 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 farre enough from hearkning unto him.

Or they do not obey it.

5 To hearken, is to obey: Hee hearkens unto Christ who obeyes 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*; saith 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 mee: Beleeve on mee, receive mee, trust on mee, and who is hee, or where is hee amongst so many of you, after so long, and after so earnest calls of Christ, that comes in yet unto Christ, who cryes out for Christ, who yeilds up his whole heart unto Jesus Christ?

Why sinners do not hearken unto 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 excel-

lency

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: *Hæc ſunt Ornamenta mea*, ſaid *Cornelia* of her ſons: doth Jeſus Chriſt offer unto Sinners any thing that is uſeſſe 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 termes? 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

1 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 Chriſts 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 mee, for all the houſe of *Iſrael* are impudent, and hard-hearted, *Ezek. 3. 7.* Nothing works upon an hard heart, it yeelds not, *Aſt. 28. 26.* Go unto this people, and ſay, hearing, yee ſhall hear, and not underſtand, and ſeeing, yee ſhall ſee, and not perceive, verſ. 27. For the heart of this people is waxed groſſe, 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 bee converted.

4 The pride and ſtoutneſſe of their hearts; hearken unto mee yee ſtout-hearted, that are far from Righteouſneſſe, *Iſa. 46. 12.* They were the proud men that ſaid unto *Jere-*

There are ſome things within them that hinder them.

The fulneſſe of their hearts.

The ignorance of their hearts,

The hardneſſe of their hearts.

The pride and ſtoutneſſe of their hearts.

miah, Thou speakest falsely, Jer. 43. 2. And as for the word which thou hast spoken unto us in the name of the Lord, wee will not hearken unto thee, Jer. 44. 16.

The pervers-
nesse of their
hearts.

The love of
worldly and
sinful lusts.

There are
some things
withour them
that hinder.

Outward prof-
perity.

5 The *Absurd perversnesse 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 fatnesse*, said the Olive?

2 There are *some things without them, that hinder them*, either in a formal way, or in a judiciall 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. 32. *The turning away of the simple shall slay them, and the prosperity of fools shall destroy them*, see Deut. 32 15. *Manasses would not hear in his prosperity.*

Counsels of
men.

2 *Counsells of men*, their evil and wicked suggestions against hearkning unto Christ: *many of them said, hee hath a Devil and is mad, why hear yee him*, Joh. 10. 20. *Demetrius the silver-smith, calls his companions together, by this Occupation wee have our wealth: And this Paul perswades 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*, Act. 19. 25, 26, 27.

Satans sugges-
tions.

God in judge-
ment gives
them up to
their own
hearts lusts.

3 *Satans suggestions*, blinding, exciting, hardning, and with-drawing from Christ.

4 *God in judgement gives the contemnners and sleight-ers of the Gospel unto their own hearts lusts, and will not therefore give them an heart to hearken, &c.* Act. 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.*

The woful
and miserable
condition of
such.

1 *They are wicked men, and the basest of wicked men,*

who

Ch. 10. The sad condition of those who do not hearken. 417

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. Hee that knoweth God heareth us, hee that is not of God heareth not us, 1 Joh. 4. 6.* They are wicked men.

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. They are but Hypocritical professors at best.

3 They are unnatural, wilfully refusing their own mercies. They are unnatural.

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: vers. 26. I will laugh also at your calamity, I will mock when your fear commeth, vers. 27. when your fear commeth as desolation, and your destruction commeth as a whirl-wind, when distress and anguish commeth upon you, vers. 28. Then shall they call upon mee, but I will not answer, they shall seek mee early, but they shall not finde mee, vers. 29. for that they hated knowledge, and would not chuse the fear of the Lord.* They shall call to Christ, and he will not hearken to them.

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 hearkened 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 Thes. 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. They shall certainly loose salvation.

SECT. V.

Advise and instruction.

Use 2 [S] Jesus Christ very earnest and importunate with sinners diligently to hearken unto him in his gracious offers? Let the next use then bee *a use of advice and instruction: bee that hath an ear, let him hear what the spirit saith unto the Churches*, and hee that hath an ear, let him hear what the spirit saith unto the Churches. Seven times it is thus exprest 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 saith 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 hee graciously offers unto you.

O beloved! All that you hear of Christ, and all the good which you hear represented by Christ, is nothing unlesse 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 hardened condition of Spirit for many years, refusing to hearken unto Christ.

To such as are troubled in spirit, to hearken unto Christ, and follow his counsell.

1 *Let such as are in a troubled condition of spirit* (lying under the spirit of bondage, walking with a wounded spirit, filled with heavinesse, and fears, and wants) let these bee 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 holinesse, 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 distressed 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.

They can never be delivered from that condition, but by comming to Christ.

All your hopes, and all the dispensations of spirituall 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 onely 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 blood is the remission of your sins to bee found, *Eph. 1. 7. Paul,* came in to Christ, and he obtained Mercy, *Mary Magdalen,* came in to Christ, and hee said unto her, *Thy sins are forgiven,*

You will certainly be delivered, if you hearken to Christ.

Luk. 7. 48, You would have peace and rest in your conscience, and then all would bee well? why then, come to Christ for hee is our peace, Eph. 2. 14. *And being justified by faith, wee have peace with God,* [Rom. 5. 1. you would have righteousness and holiness, and then your hearts would bee 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 harkned unto Christs counsel, and not unto Satan, and thine own heart. The way of thy help is clear and certain, and neer unto thee, Christ hath expressed it (and hee is truth it self) *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 incourage 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 expresse 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 mee, I will come in, &c.

2 Let such as have been proud, surly, and obstinate sinners, refusing hitherto to hearken unto Christ in his gracious offers, bee advised to do so no more: bee yet

Encouragements for distressed souls to hearken to Christ.

He hath all good which they need.

Hee calls such a one unto him,

He hath passed promise upon promise. He hath in all ages been a sure refuge unto such sinners.

To proud sinners, refuse Christs offers no longer.

yet perswaded 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 sleight 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.

They should consider.

1 *Who ever hardened his heart against God and prospered, Job. 9. 3. so who ever refused to hearken to Christ, and got by it? What did Adam get by not hearkning to the commands of God? what did Pharaoh get? &c. what did the Israelites get by not hearkning unto his Word? The Pharisees would not hearken, and Hierusalem would not hearken to Christ, and Judas would not hearken, but what did they get by refusing Christ, but onely ruine, destruction, and desolation.*

Who ever hardened his heart against God and prospered.

2 *What shall wee our selves get by it, that wee will not obey the voice of Christ, that wee will not come unto him, and beleeve 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 wayes. Like those Jews, Jer. 44. 16. 17. Wee will not hearken unto thee, but we will certainly do whatsoever thing goeth forth of our own mouth? But what did they get by it, see vers. 26. Behold I have sworn by my great Name, saith the Lord, that my name shall bee 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, untill 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*

What shall we our selves get by it.

that beleeeve 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 losers 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 Christs sake, seriously think of what I speak unto you this day, and sleight the offers made by Christ no more.

That you may not refuse any longer, beg of God.

That he would not for former sleightings depart from you.

And that you may not do so, beseech the Lord for three things.

1 One is, *That hee would not (for former sleightings of Christ) depart from you, and give you up to reprobate minds, and seared consciences, and so for ever leave you unto your selves, as hee did the Israelites for not hearkning unto him, Plal. 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.*

That he would open your eyes to see.

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.

That he would circumsise the blindness of your mindes, hardness of your hearts, rebellion of your wills.

3 A third is, *That hee would circumsise the blindness of your minds, and the hardness 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, cometh unto me, Isa. 32. 3. The eyes of them that see shall not be blind, and the ear of them that hear shall hearken.*

SECT. VI.

A 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.

Use 3
Comfort to
those that hear-
ken unto Christ

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.

Signs of a sin-
ner that heark-
ens unto Christ.
The voice of
Christ hath
come in power
upon you.

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.

Christ puts
forth a fivefold
Power.

1 *An awakning power:* As the Angel came and smote Peter on the side, and raised him up, saying, *arise up quickly,* Act. 12. 7. so when the Lord Jesus will make a sinner to hearken unto him, hee speaks with such a power unto his heart, that hee awakens him out of his carelesse and regardlesse spirit, so that the sinner begins seriously to listen, and attend, and consider of the great matters of salvation spoken of, and tendered to him by Christ.

An awakning
power.

The man formerly though hee heard a thousand sermons of Christ, and mercy, and life, and faith, and salvation, yet hee minded them not at all, but now on a suddain his heart is wrought on, and hee begins to attend to the word of Christ, and hee grows serious in
marking

marking and minding what Jesus Christ speaks by the Gospel unto him.

An overturn-
ing power.

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 vileneſſe in ſleighting of Chriſt, and ſhutting out of Chriſt, and deſpiſing the gracious offers of Chriſt, and hee now is aſhamed of his baſeneſſe, and trembles at his deſperate reſiſtance of Chriſt in his offers.

An alluring
power.

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 ſaith 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 daies.

An exciting
power.

4 *An exciting power*. The Lord Chriſt by his power lets fall a word on the will of a ſinner, and ſaith 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 righteousneſſe, and my ſpirit.

An overcoming
power.

5 *An overcoming 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 Chriſts 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 ſaith the ſinner : I am willing to bee thine ſaid

said Christ. 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. Belovèd, 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.*

1 You will refuse to hearken to any person, or any creature that would dissuade 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 bottom 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 Harkning unto Christ is the real fruit of Gods eternal election: As many as were ordained to eternal life beleevèd, Act. 13. 48.

2 Harkning 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 Harkning unto Christ, is a clear evidencethat you are Christians indeed, every one that is of the truth heareth my voice, Joh. 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 lawfull 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 bee 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. He shall dwell safely.

God will hearken unto you.



ISAIAH 55. 2.

*Hearken diligently unto me, and eat yee that which is good,
and let your soul delight it self in fatnesse.*

CHAP. XI.



Have spoken a few things concerning the earnestnesse of Christ with Sinners to hearken unto him, and now I am to speak of the *Arguments* here used by Christ to perswade 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 it self in fatnesse.*)

They distinguish of good.

- 1 *Bonum iucundum*, and here is *delight for the soul.*
- 2 *Bonum utile*, and here is *fatnesse or sufficiency.*
- 3 *Bonum honestum*, and here is *life for the soul.*

Again of *Bonum*. 1 *Naturale*. 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 in to all who diligently hearken unto Christ.

But before I discourse of these two particular provisions, 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.

General observations.

1 That

1 *That it is not onely a Duty, but also it is a reasonable 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 (*eat 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 perswade 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.

It is not onely a duty, but a reasonable duty to hearken unto Christ.

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; nor to hearken unto him, or to hearken unto any other.

It is not onely a reasonable, but a most reasonable duty.

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 reall 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 Gods goodnesse in the way of sinners salvation by Christ, that he gains all the glory, and they gain all the happinesse 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 fainesse.*)

Christ aims at our good in our obedience.

4 *That Christs 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

Christs encouragements are promises.

ever made to sinners. But hee is pleased to flake 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, hee that beleeveth on the son, shall see life, repent and bee converted, that your sins may bee blotted out.*

Why Christ
deals with sin-
ners by promi-
ses.

They are most
congruous to
work faith.

Most apt to al-
lure the heart.

The strongest
Arguments.

The surest
bonds.

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 perswade, 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 satisfieth 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 satisfie us, but indeed they cannot, Therefore Christ takes us off from them, as being onely a seeming good, but no real good, and perswades 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

Good indeed
will come to
those who
hearken to
Christ.

- 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.

Two things
included.

SECT. I.

1 **T**hat good will certainly come unto us by hearkning and comming unto Christ: As David said, it is good for mee to draw nigh to God, Psal. 73. 28. and Jeremy, Lam. 3. 25. The Lord is good to the soul 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 yee be willing and obey, yee shall eat the good of the Land; Thus it shall bee to all who hearken unto Christ, they shall eat of what is good, they shall partake of good, Luk. 10. 42. Mary hath chosenthat good part, here you see that good comes by hearkning unto Christ, Rev. 3. 20. If any man hear my voice and opens the doore, 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 hearkneth unto mee shall dwell safely, and shall bee quiet from fear of evil, here is good by hearkning to Christ, 1 Cor. 3. 21. All things are yours, v. 22. whither 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 Christs, Joh. 6. 39. I am the bread of life, hee that cometh to mee, shall never hunger, and hee that beleeveth 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 beleiving ye rejoice with joy unspeakable, and full of glory. here was good, 1 Cor. 1. 30. Of him are yee in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption, is not here good, Colos. 2. 27. Christ in you the hope of glory, is not this a good, Joh. 3. 16. Hee that beleeveth shall not pe-

Good will cer-
tainly come to
us, by heark-
ning to Christ

rish, but have everlasting life, Eph. 1. 13. In whom after ye beleaved, 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 comming 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 comming unto Christ, I Answer, come and see, all good comes from a good Christ. They say all good lyes 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 *Forgivenesse*, and there you may have *Righteousnesse*, 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. so 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 hony 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 hid-

den Mannah. Well. It is clear that good will come unto us by comming unto Christ. Now follows the second part.

SECT. II.

That the good which will come unto us by comming unto Christ, is good indeed, it is a real and substantial good.

They distinguish of two sorts of good, there are

1 This worlds good, who so hath this worlds goods,

1 Joh. 3. 17.

2 That worlds good: Good for a soul, and good for heaven: *Bona quæ faciunt bonum, & bona quæ faciunt 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. Recall

good, will bee really ours, if wee really come to Christ, *Joh. 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, *vers. 48. Rev. 3. 17. Thou sayest I am rich, and increased with Goods, &c. vers. 18. I counsell*

thee to buy of mee, gold tryed in the fire, that thou mayest be rich, and white rayment that thou mayest be clothed, &c.

As if hee had said, thou art deceived, thou art not rich, thou art not clothed, thou thinks that thou art, but in-

deed 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?

Sol.

The good which comes by Christ, is real and substantial.

Two sorts of good

This worlds good.

That worlds good.

What good is to be had by comming to Christ.

All soul good.
It may be considered

In the end, eternal happiness.

In the way bringing us to that end.

The good of Adoption,

Justification.

Reconciliation

Peace and joy.

Sanctification.

Sol. In one word, *all soul-good*, and *all soul-saving good*, which is of all kindes of good, the most excellent, and the most desirable. This good may be considered either

1 *In the end*, and so it is no other thing than *eternal happinesse*, the crown of life. The kingdome of glory, *Bonum summum & ultimum*. And this is to be had by comming to Christ, *Joh. 6. 47. Verily, verily, I say unto you, he that beleeueth on me hath everlasting life.*

2 *In the way bringing of us, unto the participation of that end.* And this is the good of

1 *Adoption*: whereby one comes into the relation of the sons of God, that hee is our father, and wee are his children: and this good wee have by comming unto Christ, *To as many as received him, hee gave this dignity, to become the Sonnes of God, even to them that beleeve in his name, John 1. 12.*

2 *Justification*, whereby wee 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 the righteousnesse of God in him, 2 Cor. 5. 21.*) and have *all our sinnes forgiven (in whom wee have redemption in his blood, even the forgivenesse of our sinns, Eph. 1. 7. Having forgiven you all trespasses, Col. 2. 13.)*

3 *Reconciliation*, whereby wee are delivered out of the estate of enmity, and wrath, and brought into an estate of friendship, and love with God, and this good wee have by Christ; *ye that were sometimes alienated and enemies, hath hee reconciled, Col. 1. 21. Hee reconciled us unto God in his body on the cross, having slain the enmity thereby, Eph. 2. 16.*

4 *Peace and Joy*, and hope. which flow from all these, these are also to be had by Christ, *being justified by faith, wee have peace with God through our Lord Jesus Christ, by whom wee have access by faith into this grace, wherein we stand, and rejoyce, in the hope of the glory of God, Rom. 5. 1, 2.*

5 *Sanctification*, which is a renewing of the soul, and a conforming of it to the image of Christ. This good also

wee

wee have by Christ; *who is made unto us sanctification,*
1 Cor. I. 30.

6 *Spiritual immunities, Liberties, Priviledges, 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 comming unto Christ.

Spiritual im-
munities.

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 happinesse is a real good, though an imaginary happinesse bee 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.

All this good
is a real good.

Demonstrated.

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 comming to Christ, hath all the ingredients of reality.

It hath all the
ingredients of
reality in it.

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 happines is true happinesse,* and therefore happinesse indeed.

Truth.

Three things in true happinesse. 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 beleever and brought to Christ, hee is a son of God, God himself calls him so, and owms him so, and deals with him as so, and provides an inheritance for him as so, *Wee 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 Gods 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 beleivers are acquitted and justified. The like may

bee 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 hee 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 onely, 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 counterfeitedoings cannot work as realdoings 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*, Joh. 5. 25. *I am the living bread, which came down from heaven, if any man eat of this bread, hee shall live for ever*, Joh. 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 darknesse, 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; reallity is frequently opposed to changeablenesse, 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*, Joh. 6. 27; *He that beleeveth on me, on 1 of his bel-*

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 it self, 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 deceiveable, can flow from Christ, *Joh. 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 deceiveable, and unprofitable: But Christ is the Author of all the good which hee offers and promises to you, *Joh. 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.

That good which Christ himself hath purchased is real good.

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 sealed 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 wisdom and goodnesse 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: If 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 comming unto Christ is real good, for it is none other but the Covenant-Good, &c.

The Covenant of grace is a real Covenant, and so is all the good sealed in it.

4 *That Good is real which 1 The word approves,* and commends as so. 2 *Hath been proved* and found so. 3 *One may in the greatest extremities safely venture his soul on.* 4 *Will not fail the soul* in its confidence and expectation,

but will certainly answer, yea exceed all that hath been spoken of it.

SECT. III.

How it may
appear that re-
al good will
come, by com-
ming to Christ.
By the ex-
pressions in the
Text.

Quest. 3 *How it may be 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.

By the infalli-
bility of the
Promises.

2 *There is infallibility in the promises of Christ, they are Yea 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 deceiveable good, and perswades them to come to him from an assurance of real good, and satisfaction.

From the con-
dition of enjoy-
ing.

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 holiness, 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.

From Experi-
ence.

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;*

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 be had from Christ, than from Satan, but if the good by Christ be not a real good, there is no difference betwixt their offers.

2 Christ would be 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 **V**Vill Good indeed come unto us, upon hearkening and comming 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 Heath in the Desert, and shall not see when good commeth, 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 hast thou, who hast not Christ ?

Ggg 3

From Absurdities.

Else there is no difference betwixt Christs offers, and Satans

Else Christ would be a deceiver.

Else the glory of Religion were lost.

How unhappy are they who are out of Christ.

This

This is the summe total of a Christlesse 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 Jewes,* 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? *1 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 Sorrows, 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 blessings, and sold the birth-right: *Father* (said the Prodigal, Luk. 15. 12. *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

How foolish
are men, who
content them-
selves with any
good that is
not real.

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 holinesse? 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 kinde of good things, and the changeablest kinde of good things, and deceitfullest kinde of good things and the most impertinent kinde 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 blesse your selves in them? *Sursum corda, ad calum. Vocamini ad calum, &c.* Raise up your hearts above the world, yee are called to Heaven, to Heaven, said *Hilarius*: 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 shew us any good?* Psal. 4. 6. Why Christ is good indeed for your souls, and pardoning mercy, and Gods 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 happinesse 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 happinesse.* There is another kinde 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, which the son of man shall give unto you,* Joh. 6. 27.

Why are wee
so unwilling
to hearken
unto Christ.

3 *Why then are wee so unwilling and backward to hearken unto Christ, and to come unto Christ?*

Good, is the loadstone of the whole world, it is that which turns and windes, allures, and stirs 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 hee apprehends some good to be reaped out of the world: good is the bias of mans 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, to 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 peeces of silver; Adam ventured his Paradise, for one tast of an apple: Ahab, ventured his Kingdome for that one vineyard of Naboth: Achan ventured his life for one wedge of Gold, &c.* And how often do wee venture our damnation, for the pleasures of sin, which are but for a season; yet wee 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

Ch. 11 The happinesse of him that hearkneth to Christ. 441

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 hearkned 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 thy chosen,* Psal. 106. 5. *The man is happy who hath hearkned to Christ.*

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 lesse can hee say who hath Christ, and all real good by Christ.

But that you who are come in to Christ may see your happinesse by enjoying of this real good, let mee obtain your favour a while to blazon and display, this real good unto you, that so you may the better see the goodnesse 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

What this good is that they enjoy.

- 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.
- 9 A saving and everlasting 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 balme 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

A proper answerable good.

It is the high-
eſt and beſt
good.

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 highneſſe 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 ſerviceableneſſe 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 pretious bloud 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 liſt 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 bloud of Chriſt could purchaſe, that the ſoul of man can deſire.

It is a full and
a large good.

3 *It is a full and large good, hee hath filled the hungry with good things,* Luke 1. 53. *The Diſciples were filled with Joy, and with the Holy Ghoſt,* Act. 13. 52. *To know the love of Chriſt which paſſeth knowledge, that yee 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 farlings 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 Chriſts, 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 wiſdome, and righteousneſſe, 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 righteousneſſe 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 righteousneſſe, 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.

A ſtrong and effectual good.

5 It is *a pleaſing and delighting good,* all the good which you have by Chriſt, are ſo many fruites of Paradife, and

A pleaſing and delighting good.

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 *pardonning mercy*, and the assurance of it, *sweeter than honey*, *than the honey comb*; it is joy and gladnesse, and the joy of *salvation*, Psal. 51.8.12. How sweet and pleasing is, *justification by Christ*, which makes us to rejoyce, not onely 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 unto mee, was the joy and rejoycing of my heart*) the same may bee affirmed of all the reall good you have by Christ; it is bread baked with sugar, it is a rose that grows with sweetnesse, 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 maketh 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 gladnesse, and your last daies entertainment is happinesse.

An advancing
and raising
good.

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 greatnesse in a Christlesse 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 Christs: no match so great as that with Christ. The soul lives when it becomes Christs, no life like the life of Christ: The soul comes into the highest relation, when it becomes Christs, an higher relation there cannot bee, 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 onely make us to be the excellent here on earth.

7 It is *An enriching and beneficial good*. The unsearch-
able riches of Christ, Eph. 3. 8. Rich in faith, James. 2.
5. Rich in wisdom and knowledge, rich towards God, but
thou art rich, saith 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, Wee 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 Mephibo-
sheth, the same saith Christ, to all that come to Christ,
you shall eat good with mee continually! all the dayes
of your life, shall goodnesse 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 Uni-
on, and Communion with Christ will last and a-
bide.

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 happinesse.

Use 2 If you would have good indeed, then make in to
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 stomach, 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 beleeve, when shall it once bee? *how long wilt thou love vanity, and follow after lies, Psal. 4. 2. How long yee simple ones will yee love simplicity, and scorners delight in their scorning, and fools hate knowledge, Prov. 1. 22.* Christ alone should bee reason enough to perswade 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 wee say, what shall wee 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 perswade. *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?* wee 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 beleeve him, but if any man would come in his own Name, him they would beleeve.* 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 beewise, 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 pretious 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 perswaded 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 ?

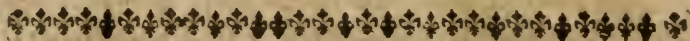
Do you think that Christ doth lye unto you, when he saith, Hearken unto mee, and eat yee that which is good, that there is no such good at all.

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 designed and consecrated : Do you think *that you shall loose any good* (which you call yours) *by comming to Christ,* and receiving all saving good from him ? if you should, yet this good is enough, a full recompence, but besides that, it blesteth 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 stubbornesse, 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.



ISAIAH 55. 2.

And let your soul delight it self in fatnesse.

CHAP. XII.



S the former words (*Eatye 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 it self in fatnesse*) 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 perswade, and draw souls unto him.

1 Here is *Good* for you? will that perswade 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 *chiefest*

chiefest good (for so much doth that word *fatnesse* imply, viz. choicest and chiefest 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 *Asker*, 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 perswade 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 happinesse: all these doth Christ offer, and all these doth Christ assure unto all that hearken unto him (*Hearken unto mee, 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 indelightful 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,

Doct. 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*

There is as much good as will both satisfy and delight the soul, upon coming unto Christ.

wines

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 feast of these (that is) exceedingnesse, and variety; and a feast of wines on the Lees, of wines on the Lees well refined (that is) sweetnesse and delightfulness, 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 honey-comb 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, Psa. 36. 8. *They shall bee abundantly satisfied with the farnesse 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; Dorth 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 assertion 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.

There is good
enough in
Christ to satisfy
the soul abundantly

SECT. I.

Part. 1 **T**hat there is good enough in Christ abundantly to satisfy the soul which shall come in to Christ

Christ. My soul shall bee satisfied as with marrow and fatnesse, 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 wee enjoy in and by Christ:* they are called *a feast, a supper, a wedding feast*: one would think that there might bee found enough in a feast, in such a feast, to satisfy the stomach; Again, they are called *riches, exceeding riches, unsearchable 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 satisfaction to a soul.* There are six things in good that satisfyes, which certainly will make good to be a sufficing and satisfying good. 1 *Conveniency.* 2 *Variety.* 3 *Universality.* 4 *Perfection.* 5 *Security.* 6 *Lastingnesse.* 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 agreement; if you offer a poor hungry man, physick, 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 souls. The forgiveness of your sins, 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 given to the good things we enjoy by Christ.

The ingredients of that good which will make a satisfaction. Six Ingredients.

It hath a conveniency 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 satisfy him in this condition must bee as manifold, as his distressed condition is, or else it satisfies not; but now the good which shall bee enjoyed by comming to Christ, is full of variety, and bears proportion to the nature, and to the number of our soules 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 justify you, and that also is to be found in Christ. One alone will not satisfy, but every one of these will.

It hath universality in it.

3 *It hath universality*: it is a truth, that no good can satisfy which is but particular, onely universal good is satisfying good: this fills up all the chinks, and emptiness of the heart of man; if there bee any one good wanting which is necessary for us to have, wee cannot bee satisfied; 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 concur 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 all 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 *Dauids* 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 al.* 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 universality 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 justify 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

It hath a perfection in it.

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 sinnes into the depth of the Sea*, Mich. 7. 19. And hee shall have a righteousness which will perfectly justifie, 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 nakednesse, so that none of his shame shall appeare, *Rev. 3. 18.* and hee shall have the *Spirit of grace poured out upon him, which shall change him into the Image of Christ from glory to glory*: Hee shall bee sanctified throughout in soul, spirit, and body; all grace shall bee 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 yee might bee filled with all the fulnesse of God, Eph. 3. 19.* and the Church is said to bee *the fulnesse of him who filleth all in all, Eph. 1. 23.* Surely here is enough to satisfy a soul.

It hath security
and safety with
it.

5 *It hath security, or safety with it,* The good which satisfies must bee safe, so much as it wants of safety, so much it failes in satisfaction. If you had as goodly and as plentiful an estate as man could wish, yet if it lay neer the Sea, which might every day break in, and overflow all, you would not bee 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 assured safety, would abundantly satisfy us.

And thus it is when a person comes to Christ, hee 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 pos-

possessions, nor your hopes, &c.

6 Were it much, and safe, yet if it were mutable and *changeable* in its own nature, neither would this bee 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 satisfy 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, unlesse it hath duration attending it, and also eternity attending that duration. And such is the good which you shall have by comming 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, hee shall live for ever*, saith Christ, *John 6. 27.* and *vers. 51.*

It hath lastingnesse in it.

3 Let mee adde 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*, & 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 happinesse*, 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.

The nature of this good.

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 kindneses, Hos. 2. 19. The blood of Christ hath slain for you all enmity, Eph. 2. 16. and made peace.*

It perfectly clears from guilt and wrath.

peace, and reconciled you to God, and cancelled the hand writing that was against you, and nailed it to his Crosse, Col. 2. 14. As if hee should say, if your selves, or if God, or if any do question payment, and discharge for your sins, let him go to my Crosse, and see the blood which I there shed for the remission of your sins, and there hee may finde all sins pardoned, all justice satisfied, all wrath and curse removed, and God reconciled.

Now if all this can satisfye 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.

It perfectly
supplies all
present wants.

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 disersions, 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 quietnesse 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 Oyle to chear 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, saith Christ; need you righteousness? here it is for you, saith Christ; need you assistance? need you help? need you any comfort? here it is for you, saith 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. If 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 comming to Christ, then there is perfectly satisfying Good, &c.

It is the highest Good of all.

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 comming to Christ: This happiness which is sometimes stiled, *The vision of God* (the seeing of him face to face) *The Kingdom of God, our Masters Joy, the exceedingly, 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.

SECT. II.

There is delight enough for the soul that comes to Christ,

Part. 2 **T**HUS you see that there is enough in Christ, to suffice and satisfye 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 it self in fatnesse)

To delight in any thing 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 & their services; and when we are said to delight in God, in his Commandements and ways, it is to take pleasure in him, and in them, as being the sweetest and most joyfull things unto us: So that expression of *Dauids* in Psal. 94. 19. *Thy comforts delight my soul*, it carries this sense, they do exceedingly please, content, revive, rejoyce my soul: And so when wicked men are said to delight in their wickednesse (*The scornors 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 it self 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.

Proved.

Now that there is abundantly enough in and from Christ, thus to delight the soul. I shall make it good by diverse Arguments.

By Scriptures and instances.

I By Scriptures and instances, I will mention a few of both, Cant. 2. 3. *I sate down under his shadow with great delight, and his fruit was sweet unto my taste*, ver. 4.

Hec

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 chears 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 aboundeth by Christ*, 2 Thes. 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 rejoyce in Christ Jesus*, 2 Cor. 2. 14. *Thanks bee to God who alwayes causeth us to Triumph in Christ*. When the three thousand were brought in to Christ, there was joy and gladnesse, Act. 2. 41. 46. 47.

When the Eunuch was brought in to Christ, hee went home rejoycing, 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, he rejoyced, Act. 16. 54.

When those to whom the Apostle Peter wrote, did beleve, they rejoyced 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 Griets and Troubles, if it is directed to Christ, As the only Center of Joy, and Rest, and Delight, and there all the Springs are found.

By compar-
isons.

2 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 hee 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, hee loved them to the end, who loved us, and washed us, &c.* And Christ is Fidelity, *who shall separate us from the Love of Christ*, Rom. 8. 35. And Christ is Bounty, *who loved mee, and gave himself for mee*, Gal. 2. 20. Hee is Liberty, ease, &c. Some take delight in riches, Christ hath *unsearchable riches*, Ephes. 3. 8. 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 Musick, by Honey, Honey-comb, by Gardens, by Flowers, by Spices, by Perfumes, by Rubies, and by Pearls, by costly Apparell, by the time of Harvest, Isa. 9. 3. of a Feast, Isa. 25. 6. of Marriage, Hos. 2. 19. of Coronation, Cant. 3. 11.

3 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

By an enu-
meration of par-
ticulars.

There are six
things in and
from Christ,
which are de-
lightful.

your souls may abundantly delight themselves.

1. The person of Christ; my beloved is white and ruddy, The person of the chiefest among ten thousand; his head is as the most Christ. 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 finely 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 Sapphires, his leggs are as Pillars of Marble upon sockets of fine gold, his countenance is as Lebanon, excellent as the Cedars, his mouth is most sweet, yea, hee is altogether lovely; this is my Beloved, and this is my friend, O daughters of Jerusalem: Consider this delightful description of Christ from top to toe.

Hee 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 humane 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 Manhood, so that man might be 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 rejoycing, that Jesus Christ washed us from our sins in his own blood, Gal. 6. 14. That I should rejoyce 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 chiefest banner, was an Ensign of chiefest power, of one that ruled 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 rejoyce 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 joyned, 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 Kingdome, 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 aduersaries.

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 hee 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 beleevers.

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 Christs 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 desires (that is) much to bee 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 fittest 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 expresse 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.

The person of Christ considered.

In relation to God the Father.

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.

In relation to us.

Hee is stiled

Immanuel, *Mat. 1. 23.*] 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

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 intercession for us, impleading all our suites and requests, gaining audience and acceptance for us.

In one word, hee is *our Mediatour*, 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 hath enough; enough for our souls to take delight in.

The love of
Christ.

2 *The love of Christ*, of which the beleever certainly stands possessed, *I will love him*, Joh. 14. 21. *who loved mee*, 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*: hee loved you, and gave his life for you.

3 *With a kinde and affectionate love*, so as to marry you to himself.

4 *With a bountifull 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. to 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, he 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 it 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 kindnesse of God, which is better than life, *P. 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 holinesse in the full compassse 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

The purchases of Christ.

What Christ hath purchased for you.

Your soules.

The life of your souls.

Riches of mercy.

All grace.

The hopes of heaven.

for Christ; *Christ in you the hope of glory*, Colossians 2. 27.

Heaven it self.

6 Hee purchased *Heaven it 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 *Iesus 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 rejoyce and delight your soul?

The works of Christ.

4 *The works of Christ*: if I do not the works of my father believe mee 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 hee doth for us, and surely our souls shall finde great cause of delight, of well pleasednesse, of rejoycing.

Eight pleasing works done by Christ for us. Redemption. Justification.

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, onely the obedience of Christ did work that.

He works our salvation.

3 Hee doth *work our Salvation* for us, the work of salvation was laid upon his shoulders.

Effectual vocation.

4 Hee doth work our *effectual vocation* for us, it is his mighty work to call us, and to make us obedient to himself.

Conversion.

5 Hee doth work our *Conversion* for us, the change of our hearts, the renewing of our nature, is his workmanship.

He works all our works in us and for us.

6 He works *all our works in us and for us*, In him we live, and in him wee move, and by him wee walk, in him wee are what wee are, and do what wee do.

Perseverance.

7 He works our *perseverance to the end*, till we come to glory.

¶ Hee.

8 He works for us all audience, acceptance, answers, deliverances.

Audience and Acceptance.

5 *The present enjoyments which you have by Christ.* I confesse 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, *Rejoyce because your names are written in heaven*, and that is future: *Rejoyce and bee exceeding glad, for great is your reward in heaven*, and that is present: *My soul rejoyceth in God my Saviour*: A present suitable enjoyed good breeds Tranquility, Rest, Delight. Therefore the Philosopher truly saith, that delight consists rather in rest, than in motion.

The present enjoyments by Christ.

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 Christs*. The present enjoyment of him who is love it self, who is salvation it self, who is happinesse it self, if this do not delight a soul, surely it is because that soul hath no present enjoyment of him.

The present enjoyment of Christ himself.

2 You have the *present injoyment of fellowship with Christ*. *Our fellowship is with the Father, and with his son Jesus Christ*. Joh. 1. 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.

Fellowship with Christ.

3 You have *present enjoyment of pardon*: All your sins are (at present) forgiven you for his Names sake;

Pardon.

1 Joh. 2:12. *Son; be of good comfort; thy sinnes are forgiven thee; Mat. 9:12.*

Liberty and
freedome.

no 4 You have present enjoyment of liberty and freedome: you are freed from wrath and condemnation, and you are freed out of the Kingdome of darknesse, and you have freedome of access.

To the Throne
of Grace.

To all the Pro-
mises.

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; wil a Christ delight thy soul? thou hast him; wil a God and father delight thy soul? thou hast him; wil pardon, of all thy sins delight thy soul? thou hast it; wil 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.

The sweet taste
by Christ.

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 comming 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 dealings and 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 excusing and peace-speaking conscience.

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 Communion.

11 A Taste of all the good in experimental communions 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 happinesse which shall bee more fully revealed and enjoyed, and all these things I mention, if it bee possible to draw in your hearts to Christ.

Consider these again, the sweet tastes which wee shall get upon our coming in to Christ.

1 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, mountaines of myrrh, and spices: When you are lying under the guilt, 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 sinnes no more,* Jer. 31. 34. *Though your iniquities should bee sought for, there shall bee none, and they shall not bee found, for I will pardon them,* Jer. 50. 20. Of this sweet goodnesse and mercy shall you taste, if you come to Christ, *Thy sinnes are forgiven,* said Christ to her that came unto him and beleaved, 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 subtile 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 securing of us with

The Taste of
all the good in
all the attri-
butes of God.

his power and almightinesse. *All men forsook mee, notwithstanding the Lord stood with mee and strengthened mee,* 1 Tim. 4. 16, 17 *Fear not Abram: I am thy shield,* Gen. 15. 1. *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 mee,* 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 rejoyce 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, & every good thing:* And of his all-sufficiency shall you taste if you come in to Christ. In one word, you shall taste of every one of his Attributes, of his mercifulnesse to pardon you, of his goodnesse to help you, of his wisdom 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 Christs.

The taste of all
the good in
the gracious
decrees of God

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 it self is eternal, certain, infallible and unchangeable, and from it flows all that is requisite

site 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*, Luk. 10. 2.

This is certainly the portion of all that beleve in Christ; *As many as were ordained to eternal life beleved*, *Act. 13. 48.* God hath from the beginning first chosen you to salvation through sanctification of the spirit, and belief of the Truth, whereunto 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 be 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 designed me 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 kindnesse 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 pleasednesse with us, sometimes his grace to us, sometimes his delight in us, it is a surpassing blessednesse. As the wrathful frowns of God, are as bitter as hell; so the loving kindnesse of God is as sweet as Heaven.

The Taste of all the good in the loving kindnesse of God.

It is the Angels Happinesse in heaven, that they see the face of God, and it shall be one of the greatest parts of our happinesse when wee 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 waits, to quicken and enliven us, To fill up the soule, and enlarge the heart with all rejoycing and gladness: *Because thy loving kindnesse is better than life, my lips shall praise thee, my soul shall bee satisfied as with marrow and farnesse,* Psal. 63. 3. 5. and of this love, and favour, and kindnesse you shall have a Taste, if you come to Christ: *Hee that loveth me, shall bee loved of my father, and I will love him, and wee will come unto him, and make our abode with him,* John 14. 21. 23. *Hee hath made us accepted in the beloved,* Eph. 2. 6. *The father himself loveth you, because you have loved mee, 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 here 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 kindnesse,* 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 wayes 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 bee 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 promi-

ses

The taste of all
the good in the
Covenant of
God.

ses, 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 rest in it; the wounded may finde balme; the mournful may finde gladnesse, and the beleever may finde all that his soul and body need: In this covenant you are interestted; if you bee interestted 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 setlings, 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 enjoy) 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 enjoy all your comforts; you may look on all your losses, and with *Job*, *blesse your God*, and on all your afflictions, and with *Paul*, *rejoyce also in tribulations*: your sicknesses shall do you good, your tryals shall do you good, your reproaches shall

A taste of all the good in the providential dealings of God.

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 Physick, is health, or recovery, is good, or for good unto you. How sweet is that condition, wherein bitterness itself is sweet? wherein the very thornes drop hony? wherein the injoyment is good, and the withdrawment is good? life is good, and death is good; Christ makes Heaven to bee happinesse, and all in this world to bee a blessing.

A taste of all
the good in the
ordinances of
Christ.

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 ministration of Life unto you: *Baptisme, the preaching of the word, the Lords 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, moreover to come as an invited and fit guest to the Table of the Lord; and there to meet with our Christ, to feast our souls with loving kindnesse, 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 rejoycing, surely delight itself must needs bee delighting.

A taste of all
the good, in
an from the
Spirit of
Christ.

7 *A taste of all the good in and from the Spirit of Christ.* The Spirit of Christ is an enlightening and convincing spirit, and therefore hee is called, the spirit of knowledge and of truth, and hee is a teaching, and guiding, and leading spirit, *Iohn 14. 26.* and hee is a sanctifying spirit, therefore called the spirit of grace, *Heb. 10. 29.* and the Holy Spirit, *Eph. 4. 30.* and hee is a comforting spirit, hee is called the Comforter, *Ioh 14. 26.* and you read of the Comforts of the Holy Ghost, *Act. 9. 31.* and the Joyes of the Holy Ghost, *Rom. 14. 17. 1 Thes. 1. 6.* and hee is a sealing or assuring spirit: yee were sealed with that
holy

holy Spirit of promise, Eph. 1. 13. and by him are wee 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 wee 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 forgiveness, our happinnesse.

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.

A taste of all the good in a 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, gaudium Angelorum, Hortus deliciorum, Ager benedictionis, Templum Solomonis, Aula Dei, Habitatulum spiritus sancti:* as the Eloquent man speaks.

Austin saith, *Tanta est dulcedo Gaudii celestis, et si una Gutta deflueret in infernum, totam Amplitudinem 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 Plea-

lures of Heaven? It can support you, and revive you, and chear you under all reproaches, under all contempts, under all losses, under all troubles and persecutions, yea, under all sufferings, and death it self; and this sweet peace of Conscience you shall taste, if you come to Christ: *Being justified by faith, wee have peace with God through our Lord Jesus Christ; Rom. 5. 1.*

A taste of all
the good in
spiritual com-
munion with
God and the
Saints.

9 *A Taste of all the good in our spiritual Communion with God and the Saints.* There was a great man, who valued *One dayes 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 mee, than all the Potentates of the world;* that may wee 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 Communion with them bee so sweet, how sweet are the Communion with a gracious and loving God? wherein wee open our hearts to him, and hee opens his love to us, wherein wee make known our wants and desires to him, and hee makes known his goodnesse, his graciousnesse, his fulnesse, his bounty, his power, his faithfulness unto us, &c. And all this you enjoy by comming to Christ, by him you have fellowship with the Father, and sweet communions with one another, and enjoy the good of one anothers gifts.

A taste of all
the good in the
accomplish-
ment of de-
sires and pray-
ers.

10 *A Taste of all the good in the accomplishments of desires and Prayers.* Solomon saith, *That the desire accomplished is sweet unto the soul,* Prov. 13. 19. Surely it is so in the great desires of the Soul. How sweet is it to a soul, which hath long prayed for mercy, for Assurance, for Power against a Corruption, for victory over a Temptation, &c. when God answers those desires, and gives in according to our hearts desires. All Mercies got by prayer, are

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 seed 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 sped.

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 happinesse which hereafter shall be fully revealed:* So that wee rejoyce in the Hope of the glory of God: you have within you the first frutes, and the earnest of your inheritance, Romans 8. 23. Eph.

A taste of all the good in the Creatures.

A taste of all the glorious happinesse hereafter.

1. 14. **SECT. III.**

THere 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 lye under many spiritual fears and sadneses.

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 wee 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 so to do? were there no more to be enjoyed by coming to Christ, than Christ himself, I should think that Christ alone were portion enough, and Adamant enough to

Use 1
It is absurd and irrational not to close with Christ.

draw us unto Christ, but when wee also consider the abundance of Good; and the sweetnesse of good, compassed with Christ, that there is as much good to be 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 rejoyce, 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 tulit punctum qui non claudit* utile dulci, profit and pleasure, abundance of good, and abundance of delight, all good to satisfy, and all good to rejoyce the heart, are all the Arguments which can be brought to allure and perswade the heart; and verily I cannot tell what other Arguments can possibly be produced, to work on the heart of man, than these two, *enough to satisfy, and enough to delight*, what more can be desired? or can be imagined? And both these doth Christ offer, and insure to sinners, if they will but hearken and come in unto him: and yet many still refuse to hearken, They are like the *Prodigal* who *led on the hicks which the Swine did leave*, and held off from coming unto his *Fathers house*, where there was *bread enough, and to spare*.

Qu.
Whence it is
that good to
satisfy and to
delight, doth
not prevail
with us.

It is from

Sol.

Darknesse of
apprehension.

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 delights.

I humbly conceive that this may arise from six causes.

1. *Darknesse of Apprehension*: Although the good which Christ offers, be every way plentiful and delightful, *In esse Reali*, yet it moves us not until it bee

in esse Objectivo; and this is the great misery of sinful men, that either they are not able to discern, or else not able to beleve that infinite fulnesse 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 fulnesse of their souls miseries, and wants, were they so, then the abundant good offered to them by Christ, would bee exceeding precious in their eyes, but being not so, therefore the Honey-comb is despised and neglected by them.

Grossness of stupidity.

3 *A lownesse of spirit*, which can bee contented and satisfied with meeke vanities, with low and mean things, *Esau* with his messe of *Pottage*, 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.

A lownesse of spirit.

4 *A dis-affectiō 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.

A dis-affectiō of heart.

5 *A carelesnesse 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.

Carelesnesse of folly.

6 *A perversnesse of will*: They are resolved to have nothing to do with Christ, never to yield 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.

Perversnesse of Will.

But now let us a little consider the wofulnesse of this condition

The wofulnesse of this condition.

condition, thus to refuse Christ in the offers of all soul satisfying, all soul delighting good.

Sol.
It is most odious ingratitude

1 *It is most odious ingratitude*, The greater that the kindnesse is, the unthankfulnesse is the greater.

What could I do more than I have done? Isa. 5. This made their unfruitful condition to bee the worse: what can Christ offer more unto sinners, than himself, and all good to satisfy and to delight their souls: this makes their unthankfulnesse to be the more notorious.

Three things do highly exalt a bounty.

One is *finesse* in it, what sinner doth not need mercy?

Secondly, There is *freeneesse* in it, what sinner is worthy of mercy?

Thirdly, There is *Fulnesse* in it, it is as much good as frees you from all miserie, and as estates you with all mercy, and will fill you with all glory, and yet sinners refuse and sleight all that, surely this is odious ingratitude.

It is a most fordid contempt.

2 *It is a most fordid contempt*: such a seighting, such an undervaluing, such an affront, put on Christ, as unlesse you would crucify Christ againe, I hardly know a greater disdain and scorn: if you should this day see heaven opened, and Jesus Christ comming down amongst you, and calling you, and saying; Loe, here is all mercy to pardon every sin of yours, and here is a perfect righteounesse to justifie every one of your souls; and here are joyes unspeakable and glorious to delight your hearts fully, and here is a Crown of life, heavenly and everlasting happinesse for you: All this I will bestow on you if you will but bee content to become mine, to love me, and to serve mee? And if any of us should turn our backs at all this, as nothing, as inconsiderable, the profits of the world are better, and the pleasures of sin are better, &c.

O what a fordid contempt were this? what an extreame indignity were this, yet sinners do thus unto Christ, speak-

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, hee swore 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 Righteousnesse, and the abundance of Comforts and Delights, and the abundance of Happinesse, and all the Good which cost him his precious blood to purchase. They shall none of them taste of my Supper, saith Christ, Lu 14. 24.

4 It is a most desperate Lasse. The Lasse is a desperate Lasse when 1 It is a Lasse of the soul. 2 It is an Universal Lasse of all good which helps a Soul. 3 It is an irremediable Lasse, nothing remains further or besides to help the soul; such a Lasse as this is a desperate Lasse. And unto this Lasse do you certainly expose your selves who refuse Christ; making such offers to you as here in the Text.

It is a most desperate loss.

1 You lose 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 Lasse, all is Lost when all that Christ offers is refused.

3 Nor can you Repair your Lasse, 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 bee 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 happinesse: 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 Grievs, and Fears, and Troubles, and

It is a most doleful rejection.

Anguishes 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 Distresse 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 an inexcusable injury to Christ and to our selves.

6 It is a most inexcusable 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 be 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 goods, enough fully to satisfy, fully to delight, fully to save you, and yet you would not hearken.

SECT. IV.

Use 2. **I**S there as much good to be 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 lie under abundance of spiritual fears, and griefs, let them be advised to go to Christ, to come in by faith unto him (John. 6. *Whether shall we go said Peter to Christ*) Thou hast the words of eternal life, so say I to you, whether would you go for satisfaction, or for comfort, for your souls? In Christ onely are all your springs to be found.

Sensible sinners advised to go to Christ.

I do confesse three things.

1 That of all *miserics*, wants, and distresses, *those of the soul* are the *forest*, 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 distressed; 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.

Encourage-
ments to such.

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 *unsearchable riches*, are not unsearchable Riches enough to satisfy the poor?

Christ hath enough to help them.

Object. You have many wants, and many sinnes, 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? Doubtlesse it will, and unto so much can Christ help you, 1 Joh. 1. 7. *The blood of Christ cleanseth us from all sin.*

Mercy enough.

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

Deliverance enough.

powers of darknesse, Colos. 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, 1 Thes. 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.

Righteousness
enough.

3 Will so much righteousness satisfy you, as will present you unspotted, and unblameable, and perfect in the sight of God? Christ is able to help you to such a Righteousness, a righteousness, that is fully and perfect, even his own righteousness, which presents you glorious, not having spot or wrinkle, Eph. 5. 27.

Grace enough.

4 Will so much grace serve you, as will change your sinful heart? As will make you new creatures? As will serve to consist with sinners? as will serve to conquer sins? wil all grace suffice you? and your abounding in all grace? to all this can Christ help you? hee can change you into his own image from Glory to glory, 2 Cor. 3. 18.

Faith enough.

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 Conscience do it? can the testimony of the spirit do it? unto all these Christ can help you, hee hath the mountain of Spices, and the Flagons of wine: hee can save to the uttermost, hee can satiate the weary soul; hee can comfort you on every side, hee can satisfy you with marrow and fatness, he is able to do above all that you are able to think or desire.

You may come
to Christ for
that good
which is e-
nough.

2 You may come to him for that good which is enough to satisfy, &c. 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 little good; you may come to him for as much as you need, and for as much as hee offers, and promises unto you, if
Christ

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 comes 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 it self in fatnesse.*

3 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, Psa. 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 fatnesse 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 wee 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 believe, 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 satisfye, and to delight their souls? Remember *Mary-Magdalen*, who met with forgiveness and peace; *Luke 7, 48, 50.* Remember *Paul*, who obtained mercy faith hee; *1 Tim. 1. 16.* Remember the *Sailor*, who beleeved and rejoyced in God with all his house, *Act. 16. 34.* Remember those strangers of whom *Peter* speaks, who beleeving, rejoyced with joy unspeakable and full of glory. *1 Pet. 1. 8.*

SECT. V.

Use 3. Is there good enough in Christ fully to satisfye the soul, and sweetly to delight the soul? Then you who have hearkned to Christ, who are by faith come in to Christ; you have made a wise choice, the best choice; *Psa. 16. 5. The Lord is the portion of mine inheritance, and of my cup, thou maintainest my Lot, vers. 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 runnes over. Thou art my portion, and good enough to satisfye me; and good enough to delight me.

Beloved, There are no people on earth, who have such a portion as Beleevers 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 Beleever in Christ, hath a better and a greater portion than hee; I do not speak onely for the future, but for the present, in this life, the beleevers 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 satisfye and delight his soul. *The eye* (saith *Solomon, Ecc. 1. 8.*) *Is not satisfied with seeing;* if there bee not enough

Then they who have hearkned to Christ have made the best Choice.

in all the world to satisfye one sense in man, surely then there cannot be enough to satisfy the heart or soul of man.

There is an emptinesse, and a shortnesse, 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 hee findes not enough to satisfye him: nor can hee 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 beleever, (being possessed of Christ) hee hath a full treasury, and a full river: hee 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, hee hath enough to help all my wants, to compose all my thoughts to fill up all my longings, to comfort all my distresses, to give rest and happiness, and therefore you who are beleivers, remember a few counsells which I would present unto you.

Counsels to
such.

1. *Blesse 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 delight*; 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 bee not dejected*. You have such a full and such a sweet portion in Christ, as is enough for the satia-

Blesse God for
Christ, and
bringing you
in to Christ.
Do not wrong
your selves,
nor your
Christ, by seek-
ing unlawful
delights.
Be content;
with a lesser
portion of out-
ward things.

ting

ting, for the delighting and for the saving of your souls. It is infinitely better to have all for your souls, and a little for your bodies, then to have all for your bodies, and nothing for your souls.

In all disgraces
rise up by faith
to Christ.

4 In all the disgraces, reproaches, and dis-comforts of your pilgrimage, rise up by Faith to your Christ, and there you shall finde love enough, and kindnesse enough, and friendship enough, and peace, and comfort, and happinesse enough.

In all future
wants go to
Christ.

5 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 mee at the first, that if I would hearken unto thee, my soul should delight it self in fatnesse, 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 bee 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 ears and come unto me*).
2. One perswading argument more, (*Hear and your soul shall live*).

Three times do you finde 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 unflexiblenesse 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 he 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 life, and he that hath not the Sonne, hath not life*, John 11.

Doct.

The soul shall live that comes to Christ.

25. *Jesus said unto her, (viz. Martha) I am the Resurrection, and the life, He that beleeueth in me, though he were dead, yet shall he live. John 5. 25. The dead shall heare the voice of the Sonne of God, and they that beare 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 soul shall have by coming unto Christ.

2. How it may be demonstrated, that the soul shall live that hears and comes to Christ.

SECT. I.

Quest. 1. What that life is. **W**hat life that is which a soul shall live by coming unto Christ?

There is a *two-fold life* incident to the soul of man.

Sol.

There is a *two-fold life*.
Natural life.

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 fountaine 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 cease 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.

Supernatural or spiritual life.

2. The other is *supernatural* or *spiritual*; which is an *Adventitious* life, not essential 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

twixt.

'twixt the soul and the body, we do partake of a natural life, so by vertue of our spiritual union with Christ, we do partake of a spiritual and supernatural life: *The first Adam was made a living soul, the last Adam was made a quickning Spirit*, 1 Cor. 15. 45. It is a truth, that all life whatsoever, that man partakes of, he doth partake of the same by vertue of union. Now there is a *threefold life* (spiritual and supernatural life I mean) which is to be had by coming unto Christ.

A threefold life by Christ.

1. The life of righteousness in justification, which stands in opposition to our legal death.

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 Gods 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. *The life of 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 mans 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 sinne, 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 unrighteousnesse lets in death, so righteousness lets in life : Before a man comes to Christ, he is a dead man, not onely 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

The righteousness of Christ is life.

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 *condemnation*, 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.

By way of satisfaction.

1. *By way of satisfaction*; In as much as that righteousness did perfectly fulfil 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 sentence 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.

By way of imputation.

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.

The life of grace.

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 changed, and sanctified by the Spirit of Christ, he is said to be quickened, to be made alive, to receive a new life, Luke 15. 24. *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*, because as in these, so in this, life is conveyed or derived into us.

Now.

Now this life of Grace which the soul hath, upon coming unto Christ, it is either, *The life of grace is either*

1. *Radical*: which is that holinesse in Christ, and from him derived and imparted: for as the head and the members do live but 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 *Radical.*
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, *thy sonne liveth* (that is) he begins to be well, to be recovered: so 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. *Habitual.*

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. *Actual.*

3. *There is the life of glory for the soul which comes to Christ, John 3. 36. He that beleeveth 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 swallowes 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 endlessse life, Heb. 7. 16. And a crowne of life, Rev. 3. 10. And this we shall have by coming unto Christ,* *The life of glory*
Eph.

This life we have at present. Ephel. 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.

In the purchase of it. 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 beleve on him.

In the beguune possession by Christ in our name. 2. *In the begun possession,* as Christ in the name of our Attorney or Advocate is gone to heaven to take possession of what he hath purchased for us: *In my Fathers house are many mansions, and I go to prepare a place for you, and I will come again and receive you unto my self, that where I am, there you may be also,* John 14. 2, 3.

And as our head 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

In the right of inheritance. 4. *In the right of inheritance:* for if we be *sonnes*, we are also *heirs*, heirs of God, and joynt heirs with Christ: *If so be we suffer with him, that we may be also glorified together,* Rom.

In the promise 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.

In the first fruits. 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 dayes we shall have this life of glory in *premio*, 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 certain?

I shall endeavour to demonstrate the certainty of it^s, both in the general, and in every particular.

Sol. ^m

1. In the General.

In general.

1. It was the original aime 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 Iesus Christ came into the world to save sinners,* John 3. 17. *God sent not his Sonne into the world to condemne 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.

T.

It was the aime and scope of Christ in his coming.

2, *Whosoever beleeves 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 joyned 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.

2.

Whosoever be-
lieves, or comes
to Christ, is u-
nited to him.

3. *Christ is life, I am the way, the truth, and the life,* John 14. 6. and therefore wheresoever 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 loveth in me,* Gal. 2. 20. and *he dwells in our hearts by faith,* Ephes. 3. 17. If Christ lives in our souls, then certainly our souls do live by Christ, and shall live by Christ.

3.

Christ is life.

4. Consider the work of faith, there is the immediate work of faith, and that is to unite us to Christ (and therefore by faith

4.

By the work of

on

on our part, as by the Spirit on Christs part, we are married unto Christ): And there is the *secondary work of faith*, which is threefold.

*The work of faith three-fold.
To bring us into communion with Christ.
And into conformity unto Christ.
To give us a propriety in Christ.*

1. *To bring us into communion with Christ*, to enjoy fellowship with him: *Our fellowship is with the Father and with his Sonne Iesus Christ*, 1 Iohn 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.

In every particular.

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.

I.
*The soul that comes to Christ shall have the life of justification.
In opposition to condemnation.*

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 Iesus*, 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 Iesus 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 sinnes; 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 Iesus Christ,

1. *Hath fully satisfied Gods justice: Who shall lay any thing*

thing to the charge of Gods Elect? Who is he that condemneth? it is God, that justifieth, it is Christ who died, Rom. 8. 33, 34. If there remaines no charge from any, and no condemnation from any, then Justice is satisfied fully; and if God himselfe saith 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 beleivers, *sub ratione vite, & mortis*, as justifying and condemning. *Hath perfectly fulfilled the law*

3. *Hath taken away all sinne*, slaine all enmity, he bare all our sinnes, and in his blood there is forgiveness of all of them, Col. 2. 13. *Hath taken away all sin.*

4. And by the same blood *hath made an attonement*, and reconciled us, Rom. 5. 10, 11. Col. 1. 21. *And hath made an attonement.*

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. *In the imputation of righteousness.*

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. *He that comes to Christ shall have the life of Grace; for,* (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 he 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. *He partakes of the same Spirit of Christ,*

2. *The grace which Christ received as an head*, and with which he was filled, he had it *per modum fontis*, as a fountain. *Christ received grace to communicate it.*

tain, to let it out by way of influence unto his members, to communicate to them, and to fill them: *out of his fulnesse he poures out grace for grace.* Joh. 1. 16. Eph. 1. 22, 23.

There must be a 3. There must be a *subtlenesse* 'twixt Christ, and those who subtlenesse be- are Christs, and, like him they cannot be unlesse they partake 'twixt Christ of his holinesse, this is the image in which they do both agree. and them that are Christs.

There is a delightful communion between Christ and his people: 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 darknesse, 'twixt a holy Christ, and unholy souls; similitude is the ground of delight and of communion.

Christ restores the soul to as good an estate as it lost. 5. Christ must and will restore the soul (at least) to as good an estate as the soul lost, and therefore he must and will restore it to the image of holinesse, *Ephesians*

4. 24.

Christ wil make an internal difference betwixt his and other people. 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,

He that comes to Christ, shall live the life of glory; for 1. This life hath Christ purchased for them, Ephes. 1. 14. *until the redemption of the purchased possession.* Though it be the gift of God, yet it is the purchase of Jesus Christ.

Christ hath purchased it for them. 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.

Christ hath ensured it on them. 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.*

For this life Christ made a special request unto his Father They are called to this life. 4. This life they are called unto, 1 Pet. 1. 10. *who hath called us into his eternal glory by Christ Jesus;* 2 Thes. 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 saith 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? (*Heare 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 perswade you, and yet many of you still slight, and neglect, and refuse Christ? Christ may say unto us, as once to them, *ye 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 à medico quod non delendum à 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 Joh. 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 soule, and no life for the soule.

O how sad is this condltion ! 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 spectacle is the body, that lies on the flore, without life ? much more woful is it to have a soul without life, without God, without Christ, without grace, without mercy, without happinesse.

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 bid,* so *Caine* cried 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*, Deut. 3. 25. yet he might not go over and see it, because of his particular 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 heavenly *Canaan* ?

The Schoolmen in their disputes, whether the punishment of sense, or the punishment of losse be the greater, do resolve that the punishment of losse is greatest and heaviest punishment. It is an incomparable punishment, the greatest of all punishments ; and truly, if the glorious fruition of God be the most excellent happinesse, then the privation of this, and exclusion 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 losse, what want, what misery, what punishment like this ? for *Adam* to be shut out of *Paradise*, &c. yet this is the condition

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 passe 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 sinnes*, 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 darknesse rather then 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 lookt 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

bath 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 soule 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 putrifying, stinking, unfavoury carcase, and so is a dead soul, nothing comes from it but filthy stinking corrupt lusts, 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 unrighteousnesse; 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 poysoned, 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. *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 souls must continue for ever, and live for ever, and die for ever, and be punished for ever: Highest punishments, for refusing Christ the highest mercy, Eternal death for fighting 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 in to Christ, which hearkens *Use 2.*
 to Christ; O then hearken, yet hearken to Christ that your *Then hearken to*
 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 *souls may live.*
 strongest argument: All that a man hath will he give for his life,
 Job 2. 4. Life is the highest argument. Thou hast magnified thy
 mercy which thou hast shewed 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 un-
 to thee for a prey, in all places whither thou goest, said God to Ba-
 ruch, Jer. 45 5. All this the natural life is, what then is the spi-
 ritual 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 chuse 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 chuse life, *Incline your*
 ear, and come and hear, and your souls shall live; If life will not
 perswade you to hearken, what will? and if the life of
 your soules will not perswade 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 *perswade us.*
 live.

I. Your souls are the most considerable Jewels which you stand *I.*
 possessed of, All the world is not valuable to any one soule, *Your souls are*
 which appears by that of Christ, what shall it profit a man, to gain *your most consi-*
 the whole World, and to lose his soul. The whole world can- *derable jewels.*
 not redeeme one soul, nor can the whole world countervaille
 the losse of one soule; it is of that costlinesse that nothing but
 the precious blood of Christ could redeeme 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 soule.

2.
Your all, to all
eternity depends
upon your souls.

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 con-
cerns the soul is
weighty.

3. *All that concerns the soul is weighty*, whether 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 threatnings* like the threatnings against the soul: and there is *no condition* so bad, as the bad condition of the soul.

4.
No good so pro-
per for the soul
as life.

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 soule needs, and is naturally destitute 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 righteousnesse of Christ.
6. The forgiveness of sins.
7. The Spirit of Grace.
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 righteousnesse covers my soul, my soul then lives; when his blood takes off the guilt of my sins, then my soul lives; when his Spirit 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. 3. This life for your souls you cannot have but by Christ.

Your death you have by your sines, and your natural life, from Adam, and your temporal life from Gods providence; but the spiritual life, the life that concernes 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, onely 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 is de-
rivable onely
from Christ, may
be had upon good
 termes.*

This life for your souls, which is derivable onely from Christ, you may have it from him upon very good, and upon very easie termes 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 termes 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 (saith 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 aske 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 deale 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 in to 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 offered

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 *Benhadads 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 *Use. 3.*
your interest in Christ by the interest in life; If your souls be in Christ, they are alive; and if your souls be alive, *judge of your interest in Christ by your interest in life.* 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 certaine and infallible, that we are brought into Christ, and are his and he ours, then this that our souls do live: neither is there any one testimony more strong against us, that we are none of Christs, then this, that our souls are not alive, but dead.

These two are such correlatives, 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 signes of a dead soul, of a soul in a dead condition, which is a sure evidence that that soul never

indeed hearkned to Christ to come to Christ.

2. The tokens of life, or signes 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 token of a
dead soul.*

1. *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. *Unsensiblenesse*: 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, tast 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 tast 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 unsensiblenesse is a certaine signe 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 unsensiblenesse 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 goodnesse of love and kindnesse? 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 holinesse, nor kindnesse 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 unsensiblenesse 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 heaveie 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 heaveie to the death*, and as made *David cry out, they are too heaveie*.

beavie a burden for me to beare; and Paul to cry out O Wretched 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 *Caesar* wondred, how he who owed so much, could sleep so quietly; so may we, that men sin so much, and yet are never troubled, unlesse 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 stiffnesse, we say, that *vita consistit in calido, & Humido*, and, *vita consistit in motu*, where natural life is, there natural heat is; and when death comes (which deprives men of life) suddenly the whole body is cold, and the very blood and heart are cold; and all action ceaseth, there is no stirring at all, no breathing at all: And thus it is in a spiritual notion with a soul that is spiritually dead.

1. An universal settled 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.

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 readinesse, and compliance, and delightfulness?

3. Unchangeablenesse; the unchanged soul is a dead soul, because the soul lives onely upon its conversion, which is a change: There is a change from darknesse to light, as when the ignorant sinner gets knowledge; and there is a change from profanenesse to civility, as when a debaucht 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 holy 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 godlineesse, and so are still, who were scoffers of the ways of Christ and so are still, who were drunkards and liers, 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 darknesse, 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.

A fourfold
power of sin.

1.
A dwelling
power.

2.
A conflicting
power.

3.
A captivating
power.

4.
A living and a
reigning power,
which appears.

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 fourefold power of sinne.

1. There may be a *dwelling power of sinne*, and yet the soule may be alive (*sinne that dwells in me*, saith 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

1. It hath the *absolute and sovereign command* of the soul, an *uncontradicted power*. *In an absolute commanding power.*

2. We do make *choise 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. *In a voluntary subjection.*

3. When we walk in the ways of sinne and will not forsake them, Job 20.13. It is our path and way. *When we walk in the ways of sin, and will not forsake them.*

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. *When wickednesse is sweet unto us.*

5. An enmity unto life; not only an universal want of spiritual life, but also an universal enmity and opposition to all spiritual life. *An enmity unto life.*

The Apostle describing of sinners in their dead condition, saith, that they are alienated from the life of God, Eph. 4. 18. and are enemies in their mindes 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. *There is a sixfold enmity.*

1. An enmity against the Lord of life: that they will not be subject unto Christ upon any termes; therefore, saith Christ, those mine enemies that would not have me to reigne over them, Luke 19. 27. *Enmity against the Lord of life.*

2. An enmity against the rule of life, which is the word of life, 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 Thes. 2. 15. *Enmity against the rule of life.*

3. An enmity against the Spirit of life: therefore they are said to resist that Spirit, Acts 7. 51. And to grieve that Spirit, Psal. 95. 10, &c. To provoke that Spirit, Psalme 106. 33. and to despise that Spirit, Hebrews 10. 29. *Enmity against the Spirit of life.*

Enmity against the graces of life. 4. *An enmity against the graces of life*: They hate holiness, and discountenance, and reproach and oppose it with a deadly malice.

Enmity against the ways of life. 5. *An enmity against the ways and paths of life*. The way of peace they know not, *Esay 59. 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*, *Esay 65. 2. It is an abomination to them to walk in pathes of righteousness or godlinesse*.

Enmity against the people of life. 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. 4. 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 signes of a soul which hath spiritual life in it indeed, or which truly lives by Christ.

Four evidences of a spiritual life. 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.

It may be known. 1. You may know that spiritual life is breathed into the soule, *By the manner of its conveyance*, it is conveyed or let into the soule 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.

By a sense of death. 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

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 troubled, and cries out, I am dead, and I am lost, and I am undone 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 feares and terrors of death enter into the soul, and shake, and amaze, and distract it; if natural death should seaze 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, Plalme 119. 175. Or as Abraham for Ishmael, O that Ishmael 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 shew me mercy; and love me freely, and give me Christ, &c.* Hereupon the Lord *directs the soul unto the fountaine 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 bath 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.

By faith going to the fountain of life.

The soul chears 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 breath spiritual life into the soul is a work of omnipotency, In working of faith in the soul. He puts forth the exceeding greatnesse 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 finnes.

Now try your selves by this token of life for your soules; you think that your soules 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 soules? 2. And where are those importunate cries for life, for your soules? 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 soules with Christ by whom only you come to be quickned and made

2.
By the quality of
that life which
is in our soules.
A life conform-
able to life in
Christ.

2. You may know that spiritual life is indeed breathed into your soules by the quality of that life which is in your soules, it is a life conformable to the life in Christ.

1.
In the nature of
it.

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 lowlinesse 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 holinesse in us (which is the life of our soules) it is conformable unto that grace which is in Christ.

2.
In the principle
of it.

2. In the principle of it, the principle of holinesse, in Christ (as to his humane nature) was the unction of the Spirit: and such an holinesse is that in us, which flows from the same Spi-
rit

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 it self 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 it self over the whole man, over the soule 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 (saith 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 sinnes 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*, Elay 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 mourne, 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 wayes, and to loath them, Ezek. 36. 31. A power to forsake sinne; They that are Christs have crucified the flesh with the afflictions 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 wickednes, and sin against God?* Gen. 39. 9. *A power to minae good: (they that are after the Spirit do minde the things of the Spirit, Rom 8. 5.) To desire good, O that my wayes were directed to keep thy Statutes, with my soul have I desired thee. To will is present with me,* said Paul, Rom. 7. 18. *Whom have I in heaven 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 strengthens 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,* saith Paul, Acts 20. 24. What a wonderful power was this? To be able to forsake your dearest lust, to renounce your sweetest life, and to deny your selves, and to love Jesus Christ above all, and to chuse all the wayes of God, and all the services of Christ, and all the conditions of Christ, to exercise our selves unto godlinesse, 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.

By the properties
of such a life.
Manifestation.

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.

Preservation.

2. *Preservation*: It is naturall to life to intend its own preservation, and the greatest care of life is to defend and preserve life: A man will eat up himselfe to pre serve his life, and he will lose all that he hath to save his life, and he will lose every member of his body to preseeve life.

Nutrition.

3. *Nutrition*: There is a naturall appetite which attends

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 seene 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 sutable 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 sutable food to nourish a spiritual life (spiritual food) *As new-borne 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 *Comfort to those who are come to Christ* to the Nobleman (who beseeched him for his dying sonne, Sir, *who are come to Christ* 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 blesse 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 rejoyce 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 master of the house is dead, his soul is dead; but when the soul is alive, now there is great cause of rejoycing, 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.

Comforts from
this, that our
soules live.

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.

General com-
forts.

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 surpassingness of this life.

No life like it
in six respects.

1.
It is life indeed.

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 slipping 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 and the sensitive in beasts, and the humane life in men, and there
life.

2. *It is the highest life*: There is the *vegetative life* in plants,

is the *spiritual life* in the souls of men, this life is the chiefest 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 happinesse: God is mine, 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 crosses, and with sicknesses, 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 crop? doth that grasse 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, sicknesses 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 *endlesse 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 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 wayes to the glory of God.

Particular comforts from the parts of our spiritual life.

I.

From the life of Justification.
From the remission of our sins.

In this, consider, What is done when God forgives our sins.

2. The particular comforts for believers from all the parts of this spiritual life.

1. From the life of justification: As it takes in the remission of their sinnes, and the righteousness of Christ made theirs.

1. The remission of all your sinnes: David saith, that man is blessed whose iniquities are forgiven, Psal. 32. 1. That this is a surpassing comfort; consider a few things,

1. What is done when God forgives our sinnes? when God forgives all our sinnes, He doth therein utterly remove all the effectual or redounding guilt of our sinnes, so that they shall never bring us unto wrath and condemnation: He doth likewise utterly remove the offence, so that he is no longer offended with the pardoned person for any sin which formerly he hath committed against him; But looks on him as if he never had offended him; His anger is turned away, He doth in forgiveness clasp the pardoned person with unspeakable love & favor.

O what comfort? what joy is this? to have all guilt removed? and all wrath? and all condemnation? That divine justice will never sue the sinner, nor question him for any injury or offence? That a poor sinner may look on all his sins, as Moses and the Israelites did on all their enemies drowned in the red sea, so he sees all his sinnes drowned in the blood of Christ, and in the depths of mercy! And God to look on him, and to love him, and to deale with him as if they had never been enemies, as if God had never been dishonoured and displeased by the sinner.

2. What comes in upon this forgiveness? peace, joy, confidence, hope! Hence comes that peace which passeth all understanding, Rom. 5. 1. Hence comes that joy which is unspeakable and full of glory: Hence comes that confidence and boldness of access unto the throne of grace: Hence comes that hope of eternal happiness. If sinnes be pardoned, God is at peace with you, and conscience 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 attonement, Rom. 5. 11. And nothing stands in your way; If your sinnes 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

What comes in upon forgiveness

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.

2.
From the righteousness of Christ.

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 to wards you.

In this righteousness there is enough to satisfy.

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.

This takes away all our unrighteousness.

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 saith 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 unreprouable in the sight of God, Col. 1. 21.

This presents us perfectly righteous.

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.

This answers all the fears of our souls.

5. It is *thy 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.

This is the purchase of heaven.

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.

2.
From the life of sanctification

1. *This life of holiness 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.

This life of holiness is the seal of our election.

2. *This life of holiness, it is the immediate fruit and evidence*

Is the immediate fruit of our real union with Christ. *of your real union with Christ for being in Christ, Christ is made sanctification unto us, 1 Cor. 1. 30.*

Is the nursery of an excusing and rejoycing conscience. *This is our rejoycing, that in godly sincerity we have had our conversation, 2 Cor. 1. 12.*

The witnesse of our effectual calling. *The life of holinesse, Is the witnesse of our effectual vocation: As he who hath called you is holy, so be ye holy in all manner of conversation, 1 Pet. 1. 15.*

The sure earnest of glory. *This life of holinesse is the sure earnest and pawning of glory. God hath chosen you to salvation through sanctification of the Spirit, 2 Thes. 2. 13. so 1 John 3. 2. When he shall appear, we shall be like him, for we shall see him as he is, verse 3. And every man that hath this hope in him purifieth himself even as he is pure, Matth. 5. 8. Blessed are the pure in heart, for they shall see God.*

The beginning of our happiness. *6. This life of holinesse, It is the beginning of your happiness; the first fruits, the present entrance into the Kingdome of God, you are in heaven already.*

3. *From the life of glory, which the soul shall live that comes to Christ: Admirable comforts do arise unto you: rejoyce and be exceeding glad, for great is your reward in heaven, Matth. 5. 12. We rejoyce 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 onely blessed, but blessedness.

8. And all this is measured by eternity which never hath an end, continual vision, joy, &c.

SECT. VII.

Use. 5.
use the means
by which you

Shall the soul live that hearkens and comes to Christ? Then be advised to use the means by which you may be enabled to hearken

hearken to Christ, and to come to Christ, that your souls may also may be enabled to hearken unto Christ and live 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 redeeme 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?

Object.
Sol.

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?

Object.

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 is, when the dead shall hear the voice of the Sonne of God, and they that hear shall live, John 5. 25.*

Sol.

But what is to be done that we may hearken to Christ, and so we come to him that our souls may live?

Quest.

I will tell you what you must do.

What is to be done that we may hearken and live.

1. Come and hearken to the Word, this is one way to hearken so as to come to Christ and live?

Sol.

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; prophcie sonne of man, and say to the winde, thus saith the Lord God, come from the four winds, O breath, and breath upon these slaine that they may live, verse 10. So I prophecied 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

I.
Come and hearken to the Word

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.

2.
Be earnest in
prayer to God.

2. *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 darknesse*, *Isa. 35. 5. The eyes of the blinde shall be opened, and the eares of the deafe shall be unstopped*, *Isa. 50. 4. He wakeneth mine eares to heare as the learned*, verse 5. *The Lord God opened mine eare, and I was not rebellious*. 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 goodnesse in Christ, and thine eternal deliverance and happiness in closing with Christ ! If he would give thee an heart to discern 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 perswade 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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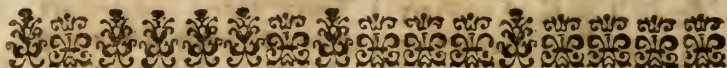
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