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INSTRUCTIONS
ABOUT
RIGHT BELEEVING:
SEVERALL SERMONS

Leading unto Christ, directing
unto Faith, and encouraging thereto.

*Shewing the Nature, Measure,
and necessitie of the sense of Sinne.*

Christ the bread of Life, a sufficient
Remedy for Mans misery; with the way and
meanes to obtaine him; as also encouragements
to come to him, from his abilitie and readinesse
to give full soule-satisfaction.

By **JOHN ARCHER**, Master of Art, sometime
Preacher of *All-hallowes Lumbard-street.* London.

ACTS 2. 39.

Now when they heard this, they were pricked in their heart.

MAT. II. 28.

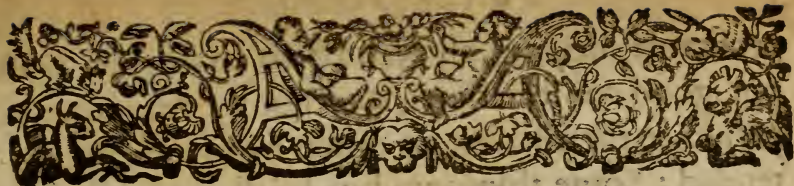
Come unto me all ye that labour & are heavie laden, and I will give you rest.

JOHN 4. 14.

*Whosoever drinketh of the water that I shall give him, shall never thirst:
but the water that I shall give him, shall be in him a Well of water
springing up into everlasting life.*

LONDON;

Printed for *Benjamin Allen*, and are to be sold at his
Shop, at the Crown in *Popes-head-Alley.* 1645.



TO THE READER.

GOOD READER;



Considering the state of most people to be, either wholly insensible of their miserable estate, and goe on securely, not minding the precious and soule-saving Remedy tendred, or some others who are sensible, who are oft discouraged, (both, through the malice and subtiltie of the Devill,) these ensuing Sermons, in a plaine and profitable way, tending to helpe, in both these respects, are here presented for a farre more publick advantage, then they could be in the preaching of them; They are not corrected and fitted for the Presse, as it were to be wished, but neere the matter, and way of his delivery: and the experience had of some mens Sermons so printed, hath encouraged to these, conceiving they will be

To the Reader.

profitable, hoping all will be so charitable as to put good constructions, and not by the contrary, prejudice themselves, or others from the good intended: Some things are but briefly propounded, in the Close, but there are severall things profitably opened, to direct sinners to Christ, and encourage sensible ones to come to him, with encouragements so to doe, shewing his fitnessse and sufficiency for their helpe, and readinesse to it, and the Soule-satisfaction to be had by him: All which is here commended to thee, for thy good, in desire, and with desire of which, and of thy amending what escapes thou meetest with, I leave thee, and it, to the blessing of God.



CHRIST

IS THE

BREAD of *LIFE*.

A

SUFFICIENT REMEDY,

FOR

MAN'S MISERY:

John.6.35.

And Iesus said unto them, I am the bread of life: he that commeth to mee shall never hunger; and he that beleeueth on me shall never thirst.



THESE WORDS, are an *Answer* to that *Desire* or *Demand* of the People in the former Verse, *Lord, evermore give us this bread*: Wherein *Christ* opens to them, What is that *Bread*, which they seemed to desire; Which *Words* of *Christ*, I will Consider absolutely in themselves; and passe what may be observed from their Coherence, & Dependence; and will not stand on every thing which may be Collected from the *Verse*, but so much as may serve for my purpose; Which is This:

A

Having

The Sūme
of the
Wordes.

Having shewed you the Misery you are in by Nature, and how far you must be humbled with the sence of it; Now I shall shew ye the *Remedy*, and by what *Meanes* it may be attained: For which purpose this *Verse* is very full. In which you have:

1. First a *Discription* of *Christ*: Which is done Metaphorically by Bread; *I am the Bread of Life.*
2. Secondly the *Meanes* by which this *Christ* may be had; Viz: *By comming to Him*; That is (as its expounded) *By beleeving on Him.*
3. Thirdly the *Persons* who may doe this, and so make *Christ* their owne; Viz: *Any One whoe ver*; as is implied in the indefinite propounding of it; *He that commeth, He that beleeueth.* (as ye shall see more clearly heerafter)
4. Fourthly a *strong Motive* to perswade to labour for this *Christ*, taken from the Benefit; *Shall never hunger, Shall never thirst.*

FIRST, The *Description* of *Christ*; which is Metaphorically; *The Bread of Life.*

Doctrine .

DOCTRINE.

Opened
by answer
ing divers
Questions.

CHRIST is the BREAD of LIFE.

This is oft repeated in this Chapter: And for opening of which. Consider these *Questions.*

1. First, *What is ment*, By *Bread of Life.*

Question.
Answer.

I Answer, whatever is needfull, & sufficient, to bring People out of that Misery they are in by Sinne, to that Happynes they lost in Adam: *A Sufficiency of Meanes, To Free from Misery, And Bring to Happynes*; As is more fully exprest (though in other Metaphors) In *Verses* 53, 54. of this Chapter; *Except ye eat the flesh of the Sonne of man, and drinke his blood, ye have no life in you &c.* And there-

therefore *Christ* culls out a Metaphor, that is one of the cheife to support Mans mortall Life; Viz: *Bread*; And therefore adds this Epithite; Of Life, That as Bread is specially usefull for our Life; So is *Christ* for the *Spirituell & Eternall Life*; The *Bread of Life*, That is the *Remedy* of Mans misery, in which he is by Nature & Sinne.

Secondly, *Whether this be proper to Christ, Or common with him to some other?*

2.
Question.

I Answer it is proper to *Him*; Nothing else, nether in whole, nor in part, hath any share in it (except as his Instruments) These Words [*I am the Bread of Life*] are not onely declarative of what *He is*, but *impropriative*, and restraining this, to *Him onely*; This is the meaning; That *He*, and *He onely* is the *Bread of Life*: Therefore, that *Verse*, 53. *Except ye eate Him ye have noe Life*; Therefore, *He onely*, is the *Bread of Life*. And *Gen*: 3, 15. *The seede of the Woman* (that is *Christ*) *shall breake the Serpents head*; That is, recover Man out of Misery; *God* never promised it should be, but *Onely by Him*, Therefore by *Him onely* it shall be; And so much is exprest by that, *Iohn*. 6. 67, 68. *Iesus said unto the twelve, will ye also goe away? Then Simon Peter answered him Lord, to whome shall we goe? Thou hast the Words of Eternall Life*; If *Eternall Life* could have been had by any other, then they might have gone away *frō Christ*; that reaso had not been strong; And this is expresse by that, *Acts*. 4 12. *Neither is there Salvation in any other: For there is none other Name under Heaven given among men, whereby we must be saved*. As the *Israelites* in the *Willdernes* had noe helpe from the deadly stings of fiery *Serpents*, but by the *Brazen Serpent*.

Answer.

Thirdly, *By what Meanes; Christ comes to be bread of Life.*

3.
Question.

How
Christ
comes to
be Bread
of Life.

I Answer, by His Incarnation, and all that He did & suffered, till He sat downe at *Gods right hand in Glory*: All this, was for the sining & making *Him bread of Life*; as *Christ* came into the World for this end, to become *Bread of Life*; So all *He did & suffered*, in comming into, and being in, the World, till *He* was translated out of it, and set downe in Glory, was for this end. As:

1. His Incarnation, or joyning together of both Natures, the *Divine & Humane*, in *One Person*, was for to make him fit to be this *Bread of Life*; Therefore *Christ*, being about to shew *Nicodemus*, that *Eternall Life* might be had by *Him*, *John. 3. 15.* That is, that *He was the bread of Life*; He first shewes him his Incarnation, & double Nature; *Verse. 14. That as Moses lifted up the Serpent in the Wildernes: Even so must the Sonne of man be lifted up:* For as Bread is not made of one single substance, but of severall, joyned together; So *Christ*, the *Bread of Life*; the *Man-hood of Christ*, could not be effectually to bring us to *Life*; without the *God-head*; being neither of Power enough to stand under, and come forth, frō that Wrath it must undergoe; Nor of Vertue enough to make its Actions & Sufferings of infinite worth without which an infinite debt could not be paid; And the *God-head*, though in it *Selfe* its a *Fountaine of Life*, & very Communicative, being infinitely Good, Yet by Sinne; *Its* sealed up, and becomes terrible & a consuming fire, So that *It* Conveyes nothing but Wrath & Destruction; But the *Man-hood*, makes it an *Open Fountaine*, satisfying & appeasing of *It*. *Heb. 10. 19. to 23.* Thus; *Christs* Incarnation & Union of two Natures, *Viz: The God-head & Man-hood in One Person*; prepares and fits *Him* to be *Bread of Life*. And:

2. Secondly, His naturall Infirmities, & outward Meanesse

Meaneſſe, and all His Sufferings, were to fit Him for this; As Corne, is threshed, ground, baked in the Oven; before it makes Bread. *Col. 1. 14, 21 22.* These, appeas'd *Gods Wrath*, and satisfied *His Justice*, for our Sinnes, by which, we were Condemned:

And so, His Obedience & Fulfilling of the Law; This prepared a *Robe to cover us*, by vertue of which, *Wee might appeare spotles in Gods sight*, *Rev. 19. 8.* And:

Thirdly, His Resurrection, was also to fit Him to be *Bread of Life*; *1. Cor. 15. 17* *And if Christ be not raised, your faith is vaine, ye are yet in your sinnes.* As Bread comes out of the Oven in which it is baked, Or else cannot preserve our Life. And:

Fourthly, His Ascension & sitting downe in Heaven, was also to fit Him to be *Bread of Life*; This indeed was the last preparative Thing he did, and but an Introduction, or letting Him into that place & Condition, wherein He might doe the Worke of *Bread of Life*, who was now by former things, made fully, *Complete Bread of Life*: Yet this also was done as a Concurrence to His being *Bread of Life*; For before He could be *given as Bread*, and *worke as Bread*, He must be ascended Heaven and set downe there; Therefore he saith He must ascend *That the Spirit might come*, *John. 16. 7.* And *Ehp. 4. 8.* Ascending up *He gave Gifts unto Men*; As Bread, descends into the Stomack and so sends vertue & strength into the Body, before it can nourish & preserve Life.

Thus ye see, how *Christ* comes to be *Bread of Life*; And how many Things were to be done, to fit Him: And though before he dyed; *He said all was finished*; He meanes not every thing, (for then why dyed he) But all that was to be done, before He gave up the

Two
Things to
be gather-
ed.

Ghost; And therefore he proceeded to doe that, And therefore, None but *He* can be it, because none else have, nor can have all these necessary Quallifications. And hence ye may farther gather Two Things.

1. 1. When *Christ* is actually *The bread of Life*; namely in his state of Glory, then, when he is exalted & at Gods right Hand; All the tyme & state of his Humiliation was to fitt & prepare him to be *bread of Life*, *Heb. 7. 25. 26.* Now he is made higher then the Heavens, he is able to save to the uttermost; And *Iohn. 14. 19.* Now he lives (Viz: that glorious Life in Heaven) *they shall live.* And whereas He gave Life to many, before he had done these things (namely, to all Belcevers before he came) yet it was by vertue of all these, done in Gods account (because surely to be done) and in Gods sight to whome all things to come, aswell as past, are present; *Acts. 15. 18.* *Knowne unto God are all his Workes from the beginning of the World.* *Rev. 13. 8.* *The Lambe slaine from the foundation of the World.* And:
2. 2. Ye may hence gather; what in *Christ*, Is the *Bread of Life*; Or how *Christ* must be considered & applyed for *Bread*: Namely thus; The *Man-hood* of *Christ*, furnished with all that which it hath Done & Suffred, & consequently out of Merrit received as into a store house; *Is the bread of Life*; Therefore he saith *His Flesh is meate & his Blood is drinke indeed Iohn. 6: 35.* It is true; that the *Man-hood* singly considered without Personall Union with the *God head*, is not *This bread of Life* (for then it is not of vertue enough, as ye heard before) But, the *Man-hood*, as it is in Personall Union with the *God-head*; and so made of Infinite Worth & Vertue; So, the *Man-hood* is the *Bread of Life*; *1. Cor. 1. 30.* *He of God, is made;* that must be ment of his *Man-hood* (though
as it

as it is in Personall Union with the *God head*) For the *God head* cannot be made a Communicated *Wisdom*, *Righteousnes* &c. as that is; *God* joynd in Person with *Christs Man-hood*, hath by the Doings, Suffrings, and Merits of the *Man-hood*, to which it was inabled by the *God head*; furnished that *Man-hood*, with all *Sufficiency*, to free from Misery and make Happy: Its not *Christs God-head* but *His Man hood* which is in Union with *His God-head*, and so a Vertue & Effect of the *God-head*, and that which is in *His Man hood*, that is the *Bread of Life*: Heere be Two Errors to be avoyded.

One when the *God-head* of *Christ* shall be made the *Bread of Life*; and that which is applyed by *Faith*, and made *One with us*.

Errors to be avoyded.

Another, when the *Man hood* shall be simply Considered, and not as it is in Personall Union with the *God-head*, and receives Vertue frō it, to make its Acts of Infinite Worth.

And thus by *Faith* we eat this *Bread*; whilst we receive, apply & trust in *Christs Man hood*, that which he did & suffred in & by it (through Union with the *God-head*) for our Justification, Sanctification, and Salvation; and by *Faith*, we eat not his *God-head*, but *Man-hood*; and the Vertue of the *God-head*, that is in his *Man-hood*; And thus, that Question; *Iohn. 6. 52.* is resolved, *How Christ can give us his flesh to eat.*

I. USE.

To teach us, *How much* we owe to *God & Christ*; who hath provided *Bread* for our *Soules*; as the *Egyptians* did to *God* for that *Gen: 50. 20.* For by this he saves many *Soules* alive: *God* was oft magnified for the *Manna* he sent for the *Israellites* when they were ready to perish

I. Use.

perish for hunger: This is more Mercy; Therefore, that, *Iohn. 3. 16. God so loved the World*; So, as cannot be imitated; So, as cannot be exprest; So, as cannot be conceived.

This *Mercy* farther appeares; If we Consider, that (which also this *Doctrine* teacheth us) it cost *God* and *Christ* somewhat before they helped Soules; *Christ must be bread*; That is not his up & doing it; But much must he doe and indure, before he was fited for it; As Bread doth before it become Bread; Therefore, we are the more bound to *Him* for his undertaking the Worke of *Our Redemption*: And to *God the Father*, For *Giving Him* to that Worke; If a King should appoint his Sonne, and his Sonne undertake, to save Traytors, onely by comming to the Prifon & fetching them out, it were worthy of much Thankes; But much more, when the Sonne, by much paines and cost, shall doe it; *Ioseph* procured Bread for *Egypt*, But *Christ was made Bread*.

2. USE,

2.

For *Incouragement* to Such as droope in the Sence of their Misery, and want of Life; I may say to such of you, as be amazed with the Sence of your Misery by Sinne; As *Iacob* to his Sonnes, *Gen. 42. 1. 2. Why doe ye looke one upon another? Behold I have heard that there is Corne in Egypt &c.* Whatever you want, whether *Gods Favour*, Or *Image*, The *Life of Comfort*, Or of *Grace*, despaire not; For *God hath provided Bread for you*; I, and ye need not be affraid to come to this *Bread*. and take it; For he loves to have People eate of *Him*; as will clearely appeare by this, which also followes from this Point, Viz: That *Christ Came from Heaven* for this

End, *To recover Sinners out of their Misery,* And to helpe them to *live*; For that is the End of Bread; It is not directly for any other use; It is so of *Christs Comming*, *Math. 18. 11.* For the Sonne of Man is come to save that which was lost: *Iohn. 3. 17.* For God sent not his Sonne into the World to condemne the World. but that the World through Him might be saved: And *Chap. 12. 47.* I came not to judge the World, but to Save the World: Therefore they that feele their need of him, need not feare Comming to Him, or question his helping of them: It was the End of His Comming, and the Use God cheifly put Him to: Therefore he will not be averse from it; Hence it was in that, *Math. 18. 11.* Having told them that this was the End of His Comming, to Save; He, by a Parable shewes them what Joy it was to Him to save any one; How can He but joy in making good the End of his Comming? Therefore, they that droope in a Sence of their Misery, and dare not goe to Christ for helpe, doe not knowe Christ, Nor the Mistry of his Incarnation, Nor the End of his Comming; That it was to *Releive the Afflicted*; Learne it now therefore, and come confidently to Him for Helpe; He cannot but with all readines entertaine thee, and the Opertunity of making good the End of his Comming; Therefore in Scripture, Christ was greedy of any opertunity to releive a distressed Soule; And did not quench the smoaking flax &c. *Math. 20.* most meeke, and gentle, and easily intreated; therefore a Dove sate on him, in His first Instalement into his Office; This is a maine thing, that is taught in the Gospel; and may be observ'd through the whole Story; that Christ with abundance of gentlenes & willingnes, entertained & encouraged all that in sincerity came to him for helpe; Feare not then Christs rejecting thee,

so thou have a right desire to him, but presse him, if he seeme to deny thee, as the Woman did *Marke.7. 27.28.* Let not want of Life, or Weakenes hinder thee, for he came to helpe such; as bread is for the empty and weake, Therefore say ye as *Moses, Exod.16. 15. 16.* *This is the bread which the Lord hath given you to eat &c.*

3. Use.

3. USE,

To teach us, how much we should esteeme & prize *Christ*, and *Labour for Him*; even as hunger starved people doe for Bread; *Israell* desired a cruell Bondage for Breads sake, *Exod.16. 3.* the Egyptian bondage from which they were freed; And they *Ioh.6.24.26.* How did they follow *Christ*, from one Coast to another, for Loaves? What did *Egypt* doe for Bread-Corne, (not Bread, nor fitted to their hands) *Gen:41. 55.* They cryed to *Pharaoh* for bread; And *Cap.47. 14.* They parted with all their Money for bread; And *Ver.17.* They parted with all their Cattle; And *Ver.20.* They parted with their Land; And *Ver.23.* They sold Themselves; Would ye so doe for *Christ*. ye should have him, *Isay.55.1.* Ho every one that thirsteth, come yee to the waters, and he that hath no money: come ye, buy & eat, yea, come; buy wine & milke without money, and without price; and why should ye not, since He is Bread, not bread corne, but ready fitted to your hands? How did all Nations flock to *Egypt*, *Gen:41. 57.* Because Bread Corne was there? And why, flock ye not to *Christ*, since He is the Bread of Life? Doe ye not manestly give him the lye, who calls *Himselfe Bread*? And yee who so much care for Bread (as if ye call it to mind) ye did lately in the Famine; yet prize not, nor care to get *Him*: Though it may seeme, not desirable, as Bread oft doth to Children, therefore when it is given them, they

they cast it away, Yet consider, the case of your Soules, hunger-starved; And He; the Bread of Life.

That I may quicken ye up to prize & esteeme *Christ* more, Consider, in how many Peticulers, *He is better* than any other Bread.

Christ is better thē any bread in many peticulers

1. Other Bread onely supports Life, it doth not give Life, (as ye all knowe) But *Christ* is a Bread that gives Life to them that be dead, and therefore is called the Bread of Life, *Iohn. 6. 53. 54. 57.*

1.

2. Other Bread preserves Life but for a while; *Gen:*

2.

3. *Eate it till thou turne to dust.* It doth but reprove as it were till an other Sessiō; It Corrupts, and keeps not the Body from Corrupting; But this Bread, gives Eternall Life. *Iohn. 6. 50. 51. This is the Bread which cometh downe from Heaven, that a man may eate thereof, and not dye; But live for ever;* Therefore, *Christ* by this Argument perswades them to prefer this before other meate, *Iohn. 6. 27. Labour not for the meate which perisheth, but for that meate which endureth unto everlasting life, which the Sonne of man shall give unto you:*

3. Other Bread helps but the Body in Point of Life, and but in an earthly Life; But this helps the Soule & Body, and that in a Spirituall Life.

3.

4 Other Bread, is not enough to Life, but with that there must be other things, even in this sence is that true *Man lives not by bread alone*, Therefore ye have *Sampson*, not complaining of danger of Death, for want of Bread, but Water; But this Bread is *All sufficient*; It alayes Hunger & Thirst both, (as is in the Text) *Yea, Its Wine, Milke, & fat Things, Esay. 55.*

4.

5. Other Bread may be kept from you, or tooke from you when you need it, and usually is rarest to be had, when we most need it, as in Famine; As Ponds

5.

which be full in Winter, when we need no Water, but dry in Summer, when Water is most needed; But this *Bread*, None can keepe, nor take away, Its *Ever free & plentifully* to be had.

6. Other Bread, oft costs deare, and is not every ones Mony, (as in Dearth) But the *Price of This* (as ye shall see heerafter) is onely the *Receiving it, the Comming, Taking, and Eating*, (as its in our Text) and *Its free for any*, without restraint or limitation of Persons.

7. Other Bread may possibly have somewhat found in its roome that may serve Nature, though not all so well; But this *Bread*, can onely helpe our *Soules*. None else can but this, as ye heard in opening the *Doctrine*, So that without this, There is no *Life* to be had; Now Considering all these *Super-excellencies* in *Christ*, Why should ye not prize *Him*, and labour for *Him* more then for Bread? remember what you did for bread in the dearth, and doe *more* for *Christ*.

4. USE.

4. Use.

To teach us, *That Christ is onely for hungry Soules* Such as be *sensible* throughly of their *Misery* by *Sinne*, and so *Pant after a Remedy*; For, therefore he is called *Bread*, because *Its onely* for the *hungry*: God hath provided him onely for such (as ye heard before from, *Luke* 5. 31 32.) as the Table is spread for the empty, not for the full; For indeed none else desire, prize, or will receive him; pleasant food is slighted by the full (even the hony combe) much more this, which is hard of digestion, and very grosse to *Flesh & Blouds* pallat & eye: Therefore, observe in Scripture, who they were that so *Prized Christ*; they were *Soules, hunger bitten*

bitten with the *sence* of their *spirituall Misery*: And, who did slight him? Who were they to whome God never gave him? the Pharisees & blind People, who were not hungry after a *spirituall Mercy*, as not being throughly sensible of a *spirituall Misery*: And this is the very reason, why *Christ* is so litle regarded in the World; When one lookes in the Scripture and sees what Excellent Things are spoke of *Christ*; and on the longing desires, the *Saints* of old had after *Christ*, and their abundant joy in *Christ*; and looke now how slightly & by how few he is esteemed; one would thinke that which is writ of them is fabulous; or they were foolish, or our *Christ* is not the same *Christ*; or why should he then be longed for; and now, being come and offered is despised? But heere is the truth of it; *He is Bread*, and they were *hungry*; But now most are full; Full with their Sinnes, their Honours, Profits, Contents of this World; and therefore care not for *Christ*; And mervaile at the *hunger-bitten Soules*, which keepe such a doe for *Christ*; But let all such knowe, that *Christ* is not as yet for them; *God* never prepared, appointed, or sent him, for such, but for the *hungry*; as the *Shew-bread* was not for *David himselfe* but in case of great *hunger*, *Math. 12. 3. 4.*

If *God* had immediatly & suddenly conveyed *Christ* to sinfull Soules, then might he have been enjoyed by you, without being *first hungry*; But since he gives him as *Bread*, you must so take him; that is *first being hungry*; This is the reason why many eate this *Bread, Christ*, and be never the better, because they eate him without *hunger first*; and soe digest him not; but fill their Soules with crudy Humors, Security, Presumption, &c. which kill the Soule: Let an *hungry Soule* eate of this

Bread; it exceedingly strengthens him to all Obedience, filling the Soule with good Nourishment & Spirits, of Love, Peace, Hope, Joy: But if any that be not hungry doe eate of *Christ*; that is, apply him; *He* is to them, but as the foode to the *Angells* who were without stomacks *Gen 18. 8.* they seemed to eate, but eate not, and so were never the better for it though the foode was good. Hence the Soules of People be so starveling like, though they oft injoy large Meales of this *Bread*, (*Viz:* the Word oft preacht, Sacraments oft administred) because, wanting Stomacks they onely seeme to eate, but eate not. If therefore, ye would be the better for *Christ*; ye must get an *Hunger*, which that ye may the better doe.

How to
get a hun-
ger, after
Christ.

1. Disgorge your Soules of that Surfet of Sinne & earthly Vanities, which ye have taken in; By Considering the vanity & hurtfullnes of them.
2. Get a strong Appetite to *Christ*; Which is done, Partly by drinking downe the Vineger of the Law, eating the sower Hearbs; By the Law laboring to see your Sinnfullnes & Misery thereby; And partly by looking into the *Gospel*, and *Christs Beauty*, and *Desirablenes*; as *Eve* by Considering the Fruite, was drawne to take & eate it: But I will not presse this, because I have lately done it, and shewed you how farr you must be Humbled & the Signes & Meanes of it: All that I now say is this:

That as it was with the *bitter Water* in another sence, So is it with *Christ*; If they that *hunger*, take & eate him, they are *saved by Him*; If they that *hunger not*, medle with *Him*, It is their *bane & ruine*: Therefore thinke not those Preachers your enemyes, who labor to *humble you* by pressing on you the Law, and your mis-

miserable Estate by Nature, for it is but to make you hungry, and so fit for *Christ*, the *Bread of Life*; We are your Pastors & Nurses, and must seeke to get you Stomacks, that ye may eat, and not tread under foote this *spirituall foode*; theretore, thus, and for this end to seeke to *humble you*, is a part of our Duty & Love to you; should Preachers onely preach *Christ* to you, it would but delude you, for till you be hungry, God will not give him, nor will ye accept him, because *He is Bread*.

Thus much for the First Thing in the Text; The Description of *Christ*; as the *sufficient Remedy of Mans Misery*.

THE SECOND THING, in the TEXT, Is *The second* the *Meanes* by which this *Christ*, This *Remedy* of our *Mi-* *Thing in* *sery*, may be had: That is by *Comming to Christ*: *He the text,* *that comes to Me shall never hunger*:

This, is farther exprest in the Text, by an other word, Viz: *Beleeving in him*: So that *comming to him*, and *beleeving on him*, is all one and the same, and he that comes to *Christ*, or beleeves in *Christ*, shall obtaine *Christ*, and get him, for else he could not be kept from *hungring & thirsting*, as the Text saith he shall be; And in other Scriptures, This (which is the *Meanes* by which *Christ* may be had) is exprest in other words; As *Iohn. 1. 12. Receiuing Christ*; for there, receiving *Christ* & beleeving on him, is made all one, and receiving *Christ*, is the meanes of getting *Christ*; (or else, he that receives him could not have prerogative to be *Gods Sonne*; as that Verse affirmes of him) And else where, it is called a *takeing*, *Reue. 22. 17.*

So

So that, the *Meanes* by which *Christ* (this *Remedy* of *Mans misery*) may be had , is Comming to Him , Beleeving on Him , Taking or Receiving of Him: Hence observe.

DOCTRINE.

Doctrine.

The all & onely MEANES of, and that GOD requires for, the Obtaining of CHRIST, and Salvation by CHRIST; Is the Comming to HIM, Taking, Receiving of HIM, or Beleeving on HIM.

This is expresse in the *Texts*, whence we now raise it, there is no more to be done, and *Christ* is injoyed, If *God* required more, or more must be done; Then this *Verse* of my *Text*, doth not fully direct how to get the *Bread of Life*, But that it doth; Therefore, let a Man come to *Christ*, and he shall have *Christ*; This is all that *God* requires for the obtaining *Christ*; and therefore our *Saviour*, expresseth *Christ* by a *Feast*, ready prepared, and to be pertaked by all that come; *Pro. 9. 1. 2. 3.* *Wisdom* hath builded her House, She hath killed her Beasts: She hath mingled her Wine: She hath furnished her Table, She hath sent forth her Maydens, She cryeth: Who so is simple, let him turne in hit her, She saith come eate of my Bread, and drinke of my Wine which I have mingled. *Luke. 14. 17.* He sent his servant at supper time to say to them that were bidden; come, for all things are now ready; And they that eate not of it, misse it because they came not, *Verse 24.* And however there was *One* that came, and yet was not permitted to eate at the *Feast*; *Math. 22. 11, 12, 13.* yet it followes not, that there is some what more required then Comming; for he miscarried because he came

not, had he come indeed; he had *obtained*; but he did but *seeme* to come, though it is called a *Comming*, for the want of the *wedding garment*, was onely a want of *Comming*, (as ye shall see heerafter, when we shew what *Right comming* is) This also is farther proved by these Scriptures, *Iohn. 5. 40. Chap. 6. 37. Chap. 7. 37. & Math. 11. 28.*

And as the *Scripture* is expresse for the prooffe of this; under the expression of *Comming*; So also, is it as expresse; under the Phrase of *Beleeving*; *Math. 21. 31. The Publicans & Harlots goe into the Kingdome of God before you: Why? For Verse. 32. Yee beleeved not, but they did; Therefore Faith is the Way: Therefore when the People askt Christ; What they should doe to worke the Worke of God, that is to get Salvation, He prescribes them this onely, Iohn. 6. 39. This is the Worke of God, that ye Beleeve; Hence; that, Marke. 16. 16. He that beleeveth shall be saved.*

This is taught by our *Saviours* making *Faith* the Instrument & onely Meanes of *Curing*, & *Helping* all them He cured in the *Gospel*; and where He found not *Faith*, He did no great *Cure*; *Math. 13 58.*

Also, hence it is that *Unbeleefe* is made the onely *Ground & Reason* of Mens *Damnation*; *Iohn. 3. 18. 36. & Chap. 8. 24.* Though Men shall be punished for all other *Sinnes*, Yet not *Beleeving* is the *Ground & Reason* why they perish by their *Sinnes*; Because *Beleeving* is the onely *Meanes* of *Salvation*:

And this was typified by the *Isralites* not entering *Canaan*, because of their *Unbeleefe*, *Heb. 3. & last.*

And hence also it is, that *Beleeving*, is in *Scripture* made the *Fruite*, *Signe & Pledge*, of Gods ordaining *People* to *Eternall Life*, *Acts 13. 48.* And not *beleeving*

is made the Fruite, & Signe of Gods not purposing to Save People *Iohn. 12. 39. 40.* Because, *Beleeving is the onely Meanes of obtaining Salvation.*

Lastly, It is hence also, that all the *Requisites to Salvation*, are made in *Scripture the Consequents & Workes of Faith* : Namely : The *Righteousnes of Christ* for our *Iustification*, *Rom: 3. 22.* And the *Spirit of Christ* for our *Sanctification*: *Gall. 3. 14.*

Thus ye see, how the *All and Onely Meanes* of, and all that God requires for, *Our obtaining Christ and Salvation by Him* is to *Come to Him*, Or *Beleeve on Him*.

And this was typified by the *Brafen Serpent* ; as it is expounded & applied by *Christ Iohn. 3. 14.* as *All* that God required, and was the *Meanes* for obtaining Cure from the *Brafen Serpent*, was the *Looking on it* ; as you may reade, *Nam: 21. 8. 9.*

There are two *Propositions*, of necessity to be knowne by all that would be saved : One is, that *Christ* is the *All & onely Remedy of our Salvation* ; The other is, that *Comming to Christ*, or *Beleeving on Him*, is the *All & onely Meanes*, whereby *Christ saues us* : There is no *Salvation* but by *Christ onely* ; and there is no having *Christ & Salvation* but by *Faith onely* : As God conveyes *Salvation onely* by *Christ* ; So *Christ & Salvation* are had *onely* by *Comming to*, or *Beleeving in Christ* : The former of these, hath been taught you in the former Point ; and now, the latter is as clearely taught.

For the better understanding, and making use of this *Doctrine* ; It is fit to open & shew ; What this *Comming to Christ*, *Receiving*, *Taking*, and *Beleeving on Him* ; is. They are (as ye heard before) severall Words expressing one and the same Thing : And that is this.

The Act of the whole Man (that is of every part and faculty of Man) entertaining *Christ* offered in the *Gospel*, and resigning up himselfe to *Christ*, in all the *Offices* of *Christ*, as a *King*, *Preist*, & *Prophet*, to be saved by *Him* through those *Offices*. To *Beleeve in Christ*; is not in Generall to phansy & conceite that I shall be saved by *Christ* and he dyed for me; as the *Worlds Faith* is.

What com-
-ming to,
and belee-
ving on
Christ, is.

Ye shall find *Divines* giving other descriptions of *Faith*. As namely, a perswasion of the forgiveness of my *Sinnes* & *Salvation* of my *Soule* by *Christ*: Or a *Confidence*, & *Trust* in *Christ* for *Salvation*; which (with all other descriptions of *Faith*) I conceive to be the expressions of some higher *Degrees*, *Effects*, *Consequents* of *Faith*, and not to be the first act of *Faith*; But, as for this; which I have now given, so farr as I can find by *Scripture*, it is the first act of *Faith*, and that which truly gives title to, & interest in, the *Lord Iesus* and *Salvation* by *Him*; And being the first act; it may be, where other & farther acts & degrees of *Faith*, cannot presently be found; This is it; which *Bucer* explains the *Comming to Christ*, to be; To *Come to Christ* (saith he) is to receive him for a *Saviour*, and to resigne & give up his whole selfe to him; And therefore, I thinke, *Beleeving* is exprest by the phrases of *comming to Him*, *taking receiving of Him*; because it is a so doing as is before described; For then (as any one in reason knowes) is *Christ* come to, took, and received, when he is entertained as *He is*, and as *He is offered* by *God* A *King*, *Preist*, & *Prophet*; for the *Ends* for which *God* tender *Him*; *Viz: To be saved by Him*.

*Venire ad
Christū est
eum serva-
torem reci-
pere; & se-
illi conse-
crare totum.
Bucer in
hunc locum.
And see
Bucer on
Rom: 4. 3.
in Malorets
Comment.*

The eat-
ing this
Bread, is
by *Faith* to
receive
him, *Cal-
vin*.

And whereas it may be objected; that the *Word*, *Beleeving*, in or on *Christ*; implies a *Confidence* or

Trust

Trust in him; a relying on him; I Answer it is most true; and therefore, the phrase is extraordinary, not to be found (as some have observed) in any Writers, but the Scriptures, (and Such as take it from them) Others using onely this phrase, to beleeve a thing; and not to beleeve in it, or on it; So that the phrase implies relying on it with a Confidence & Expectation of the Thing. And so I thinke, that there never is, nor can be, a Comming to Christ, or Receiving him, without a Trust, Confidence, or Relying on him: And the Comming to Him, or Receiving of Him, is the Effect of this; (for therefore, they Come to Him & Entertaine Him, because they Trust to be Helped by Him) but this may not allwayes be Evident, as the Cause is oft more obscure then the Effect, And so, a Man may Entertaine Christ, when he thinks he cannot Relye on Him & Trust in Him:

But yet there is a double Trusting or Relying on Christ; The one is, at a Venture, without a Perswasion of an Interest in Him; grounded on Gods *free offer* of Him to all Sorts of People; this is the Ground of coming to him, and entertaining of him, (for if this were not, People would never receive Him) this seemes to be no more then a confidence in his ability & willingnes *to save all that come unto Him*, and in the truth of Him, gives record of Him:

The other is, a more Certaine Thing, grounded on the Knowledge of an *Interest in Christ*; Because a Soule knowes it hath Christ for *Its owne*; Therefore it rests on Him confidently for Salvation: This followes the Knowledge of our *Beleeving*, and is a farther act and degree of *Faith*, and comes *after* our Comming to Him and Receiving of Him, The former may not appeare, though

though it ever is, where *Christ is beleevved on*; and is weaker according as the the act of *Faith* is weaker; And that makes some Divines make *Faith* to be a resting on Gods Authority, or a trust in the Truth of God that speaks; for this ever is, where *Faith* is:

Thus, all Things considered, wee see, *Faith*, may be so defined, as I have done; Viz: *The act of the whole Man &c.* It is an *Entertaining Christ*, and *Resigning himselfe to Christ*; Therefore, it is called an *acknowledging Christ*, 2. *Pet.* 1. 3. as it is in the Greeke ἐπίγνωσις. And therefore, exprest by a *Womans marrying a Man*, *Rom.* 7. 4. which is an *entertaining by covenant of a man, resigning up hir selfe to him*; And it is exprest by *Ingrafting*, *Rom.* the 11. whereby the *Science embraceth the Stock* for its *Roote & Meanes of Life & Fruite*, and is given up to the *Stock* to be preserved & furnished with Sap, and made fruitfull by it.

Onely in this, there is this difference; The *Fruite* follows the *Science & Impe*, and not the *Stock*: But the *Beleevers Fruite* is *Christis*, the *Stocks*, and not Its owne: And this seemes to be *Pauls beleewing*; For, *Acts.* 9. 6. when he perceived that *Jesus was God in Heaven*, and so raised from the dead &c. (as appeared by that *Vision & Voice*) then *Paule*, entertaines him, and resignes up himselfe to him, in those Words: *Lord what wilt thou have me to doe?* as if he had said *Lord, save me*, and *rule thee, I become thine &c.* And this seemes to be *Faith*; for the *Fruite of Faith* is found in him *Vers.* 11, *He prayeth* (saith the *Lord* of him) and *Vers.* 17. *Ananias* calls him *Brother*; and together with this sight, he was to receive the *Holy-Ghost*, which was a signe of his *beleewing*; And in the 22. *Chapter*, where the *Story* is repeated, *Vers.* 16. *Ananias* hastneth him to be *baptized*:

therefore, he tooke it for granted that *He beleevd*, or else he would have said as Phillip *Acts. 8. 37.* to the Eunuch, *If thou bcleevest with all thy Heart, thou mayst be baptized*: And thus it is a Peticuler application of *Christ*, to a Mans selfe; for one cannot entertaine him and resigne up ones selfe to him; but we doe perticulerly apply him; as the marrying a Man, or ingrafting an Impe, is, a perticuler application of them: So there is a perticuler application of *Christ*, that is not ever with the first act of *Faith*: and that is an *assurance* that *Christ is mine* (for this followes the reflect act; whereby I knowe that I beleve) There is another; and that is a taking *Christ* for *mine*, and giving up *my selfe* to *Him*; and this is ever, where there is *Faith*.

Againe, as it is an entertaining *Christ*, and resigning up ones selfe to him; So it is an entertaining and resigning up to *Him* in all *his Offices*: whole *Christ*, not some part of *Christ*: Therefore, *John 1. 12. a receiving him*, not some part of him, *Psal 2. 12. a kissing Christ*. As the Woman in marriage takes the whole Man; as *Exodus. 12. the whole Lambe* was to be roasted & eaten.

This is the difference twixt false *Faith* & true, And the reason of so many Peoples miscarriage: They receive & apply *Christ*, in some one Office, as to be a *Prest*, But not in all his Offices, to be a *King* & *Prophet*; whereas *God* hath joyned them alltogether, & they cannot be parted: *God* conveyed Helpe to *Israell*, by all those three Offices, *Kings*, *Prests*, & *Prophets*. So doth he *Salvation* to Soules: Therefore, that *Isay. 33. 22. Christ* must be entertained & resigned up to; As to our *King*, to be wholly ruled by his Lawes: As to our *Prophet*, to be onely taught by his Directions; Aswell as to our *Prest*, to be onely reconciled to *God*,
and

and inabled for performance with acceptance in all Services, *by Him*: This was it that he wanted, who is said to want the *wedding garment*: Indeed, none can be actually, & perfectly subject to *Him as King & Prophet*, but this must they be willing, & covenant, & indevor to doe; and so to expect Salvation *by Christ* through his execution of all those *Offices*; when he shall be *in us* as well as *for us*, a *King, Preist, & Prophet*: This is to *Beleeve*.

Now the Ground of thus doing, and so of *Faith*, is *Gods free offer of Christ*, on these Tearmes, thus to be had, with his promise of Salvation *by Him* to all that so *entertaine Him*; therefore, the doing this, is called the *setting to a Seale that God is true*; and the not doing it, is called the *Making God a lyer*.

THE REASONS of this DOCTRINE.

*Reasons of
the Doct.*

Why thus to doe. as hath been explained, is, *All that God requires*, and the *onely Meanes of obtaining Christ*, and *Salvation by Christ*: Are.

First, Because *Christ & Salvation*, are *Gifts of God*. *John. 4. 10. Rom. 6. last.* (for in them *God seeks the praises of his Grace*; *Eph 1. 6.* and so they must be *Gifts & free Things*) Now a Gift, must not be deserved, for then it is a Debt, Nor, have any thing done for it, but the receiving it; for else, it is an Exchange, no Gift: And indeed this is one maine reason, why *God* so magnifies *Faith*, as to make it the *onely Meanes of obtaining Christ & Salvation*; Because *Faith* onely magnifies *Gods free Grace*; For if any thing were done; then *Christ & Heaven* could not be *Gifts*; And this also shewes that *Faith* onely as it is a *receiving Christ* (and no other way, not as it is an Obedience, or Deed done) is the *Meanes of obtaining Christ*.

1.

Christ & Salvation by him: Because else, they could not be *Gifts*, nor of *Grace*, *Rom. 4. 16.* Therefore it is of *Faith*, that it might be by *Grace*.

2. Secondly, Because *Man* should be *abased*, and stript of all *boasting*; for whilst that nothing is required of him for having *Christ & Salvation*, but receiving and taking it, he can attribute *nothing* to himselfe; *Rom. 3. 27.* Where is *Boasting* then? It is excluded, by what *Law*: of *Workes*? nay: but by the *Law of Faith*

3. Thirdly, Because this makes *Salvation sure to us*; *Rom. 4. 16.* It is of *Faith*, to the end th' *Promise* might be *sure*; for that it is grounded on *God his Truth & Faithfullnes*, and not on us, as it was in *Adam*.

There are two Things by which some abuse this *Doctrine*; which must be removed.

1. Some be ready to thinke; If all that *God* requires to *Salvation* be the *Beleeving in Christ*, then may we live in *Sinne* as we list; and yet come to *Christ*, beleeve in Him, and so be saved.

I Answer, but this is prevented by the description of *Comming to Christ*, receiving of Him, or beleeving on Him; It is (as ye heard) the entertaining and resigning up one selfe to *Christ in all things*, to be taught & ruled by him, aswell as to be saved by him; and they that doe not this; doe not come to *Christ*, nor receive, nor beleeve in him; So that the very nature of *Beleeving*, and a carnall Heart, & Life, are incompatible. *Faith unites* to *Christ*; and so from *Christ* there is communicated, *Death to Sinne*, *Resurrection to newnes of Life*. *Faith affords* many holy reasonings, whereby the Heart is stirred against *Sinne*, and to *Obedience*, *Rom. 6. 10 11.* Likewise reckon ye also your Selves to be dead indeed unto *Sinne*, but alive unto *God* through *Iesus Christ* our Lord.

1. Peter. 4. 1. For as much the as Christ hath suffered for us in the flesh, arme your selves likewise with the same mind &c. They that beleeve, are married to Christ, and therefore bring forth fruite by Him to God, Rom. 7. 4. Christ Lives in them that beleve, Gall. 2. 20. And dwelles in their hearts, Eph. 3. 17. Faith works by Love, Gall. 5. 6. And Love makes us keepe (that is, Evangelically; in desire & indeavor) all the Commands,

2. Some be ready to thinke; If all that be required to gett Christ & Salvation, be to *come to Christ, receive & beleve in Him*, then it is not so hard a worke to be saved, as it is made to be, for that it is an easy & short worke, to doe this.

I Answer but this is a grosse mistake, for that there is nothing in the World harder then to Come to, Receive, or Beleve in Christ; therefore Christ saith; *No Man can come to me except the Father draw him* Joh. 6. 44. he must be drawne, and that by an Almighty Hand; or he cannot come: Therefore when so many were invited, *None came*, Luke the 14. they all made excuse; and they that came, were compelled, Verse. 23. and therefore the Perfecting of Faith is attributed to Power, 2. Thes. 1. 11. and the Disciples pray for the Increase of Faith: There is nothing that conduceth to Beleaving, but it is all about the Power of Nature, and contrary to Mans inclination; As to goe wholly out of ones selfe, and rest on an other for all good; To apprehend Sinne & its misery; Therefore the Spirit must come from Heaven to Convince of Sinne, John. 16 8. And then to apprehend a way of being Iustified from Sinne; the Spirit must likewise come from Heaven to Convince of Righteousnes: which needed not, if any thing but God could doe it; And so for a Man to renounce his *owne will & wayes*, and give

up himselfe to *Christ*, whose *Laves* be so contrary to Mans will; this is above Nature: Also the Devill is most strongly against this; hence so many discouragements & subtrill tentations are put on them that indeavor to *beleeve*; for Satan knowes that this onely gives *Christ* the *Kingdome* and turnes him out. To conclude, therefore is it so hard to be saved, and so few are saved; because it is so hard to *beleeve*, and so few doe *beleeve*.

But it is farther objected against this *Doctrine*; thus, The *Scripture* calls for many Things besides *Faith*, of them that be saved; as legall Humiliation, Mortification, Holynes, Obedience &c. Therefore it seemes that *Beleeving* or *Comming to Christ* is not all that *God* requires.

I Answer, The Legall Humiliations, and all woundings of Spirit, with the fight of Sinne, are required, not as Meanes by which we pertake of *Christ & Salvation*; (for many have them that never obtaine *Christ* or *Salvation*) but as *Preparations* whereby People are fitted, & inclined, and drawne, to Come to *Christ*, to Receive, & Beleeve on *Him*; and they be one Meanes by which the Father drawes and the Ministers compell People to come; And *Mortification, Holynes, Obedience &c.* are onely the *Fruites & Effects* of our *Beleeving*; that, which *Christ* doth in them; he meanes to save, after they have *beleeved in Him*; These are the beginnings of *Salvation & Glory* which *Christ* begins and perfects in them that come to Him for *Salvation*; So that although these must be in all that be saved; Yet there is no other Meanes required of *God* for Obtaining *Christ* and *Salvation*, but onely *Beleeving*.

USES.

First Use, may serve for *Instruction*, in Three Particulars.

1. Use.

Instruction.

1. To shew us in the Generall what to observe in *Mans Salvation*, Viz: *Free Grace*, *Certainty*, and that *God is All in All*, in *It*; These (as ye heard in the Reasons of the Point) are manifested abundantly in *Gods* requiring no other *Meanes* of getting *Christ*, and *Salvation* by *Christ*, but *onely Beleeving*: Therefore let us see these in *God* his saving of *People*; This is indeed the sweetness of the *Gospel*, and that which makes it so much glorifie *God* & encourage miserable *Man*; that it assures us, all *Happynes* is to be had in *Christ*, for receiving it.

1.

2. To shew their *Error*, that labour most for *Pleasure*, *Wealth*, *Honour*, *Content* &c. Whereas these neither are *Meanes*, nor are *required by God*, for our getting *Christ* & *Salvation*: Therefore folly it is to labour for them more, then to *Beleeve*.

2.

3. To shew the *Errors*, both, Of *Papists*, who seeke *Salvation* by *Workes* also, and not by *Faith onely*; and so make it neither *Free Grace* & *Gift*, nor *sure*; nor shut *Man* out from all *boasting*. And also, the *Error* of many among us (even that have some good thing in them.) who, to the end they may get *Christ* & *Salvation*, labour most for *Humiliation*, or for *Holynes*, and least of all, to *Come to Christ*, & *beleeve on Him*; whereas *onely Faith* is the *Meanes*, and *All* that *God* requires for our obtaining *Christ* & *Salvation*.

3.

There are *Two Snares*, which the *Devill* sets for *People*.

One is, when they hope to be saved by *Christ*, and

never looke to be *humbled*, nor to be *sanctified*; (thus the Profane are caught) which is a most silly thing, to thinke that any can be *Saved*, that be not regenerated & sanctified; or to thinke that one can beleeve, & not hate all Sinne, & study all Holynes, or that any one can be brought to Heaven by Christ, and not to Holynes first; It was a good speech of *Francis Spira*, lying in the distresse of Spirit; *I will not* (saith he) *detract from the Gospel*, it is most true, that by *Faith in Christ*, we be *onely saved*, but yet, take heede of resting on *Faith*, and neglecting the *Workes of Faith*, Faith requires not that we be Christians in word onely; *Beleeve me* (quoth he) *who have fully tryed the matter*; and therefore he much commended to them, the *Epistles of Peter*, which presse *Sanctity & Chastity &c.* This was good Counsell, and very usefull against this Snare, by which Satan intangles the most of People, who rest in a Conceite that they beleeve, and never care for the *Workes of Faith*; but the Error of this hath been opened before.

There is an other *Error*, which is a *second Snare of Satan*; Viz: To labour for Humiliation, Mortification, Holynes & Obedience, and *not to labour to Beleeve*; this is the *Snare* in which many well disposed People are caught: And the *Error* of it appeares by this *Doctrine*; Because there is no other *Meanes required by God* for our *obtaining Christ & Salvation*, but *onely Faith*: Indeed some measure of Humiliation must be had, before we can *beleeve* (as ye have heard before) Viz: So much as may make one *hunger after Christ*, and be *willing to receive Him on any Conditions*; But when thus much is obtayned; (which is, when there is a serious labour after Mortification, and all Obedience) Yet then to labour for more Humiliation, or Holynes, and

not first & chiefly to labour to beleeve in Christ; this is a great error; for there is noe other meanes to get Christ & Salvation but Faith; So that all the other Labour is in vaine, and for that, which never can bring Christ or Salvation; (as if a Man that desires to bring his dead Freind to Life, should onely labour to bring him to the acts of Life (as to speake walke &c.) and not to the onely Meanes of Life: to have his Soule joyned againe to his Body) and that Satan knowes, and therefore putts them on it, to make them spend time & paynes to noe purpose; To such therefore, I may say, as *Elisha* in an other case, to the *Syrians*; 2. *Kings. 6. 19. This is not the Way*; Ye seeke Salvation and Christ, but by farther measure of Humiliation, (having enough already to make you willing) or by Holynes, you can not get them; there is but *one Way*, *one Thing* that *God requires*, and that is, *to Beleeve*; Therefore as *Christ* said to *Martha* in an other case; *Luke. 10. 41. 42. Ye are carefull about many things, but one thing is necessary* Viz: to Come to Christ, and Beleeve in him; to Entertaine him, and Give up your Selves to Him in all his Offices; doe this and you shall be saved; When this is done, then shall ye be able to attaine Mortification and Victory over your Lusts Sanctification & Ability to Duty, and not before, These be the Fruites & Effects of Beleeving; and you must *Beleeve*, before you can have these; As the Woman must be marryed to the Man, before shee can have lawfull Children by him; And the Science must be ingrafted into the Tree, before it can beare Fruite: Were it not a simple thing, for a Woman to expect Children *Legitimate* by a Man and then shee would marry him; Or to expect that a Science should first beare Fruite by the Sap of a

Stock, and then ye would ingraft it to it; Or to expect that a Roome should be first inlightned, and warmed in the cold Winter, and thē ye would bring in a Candle & Fire; As absurd is it, to expect *first to be Sanctified* and then to *Beleeve in Christ*; For *Faith in Christ*, is the *Cause*, of all Mortification & Holynes; It is *Christ* that *sanctifies People*, Heb. 2. 11. And of *His Grace conveyes to us*, John. 1. 16. and he never doth it, but by *our Faith in Him*; (for it is by *Faith* that *He lives in us & dwells in us*, as ye have heard) Holynes is the Meanes by which Christ after he is beleeved in, brings them that beleeve in Him, to Salvation:

It is therefore, a most preposterous, and wholly unprofitable way, for People to labour for Holynes, or Heaven, or Christ; and not *first & chiefly* to labor to *Beleeve in Christ*; The *Right and onely Way* is: being soe farr humbled, (as I said before) as to *hunger after Christ*, and be willing to have him on any Tearmes, thē to labour to *Beleeve*, and after that is done, to labour for *Mortificatiō & Holynes*, By, & From *Christ* to get it, Whome thou hast made *Thine owne* by *Faith*: Wherefore, I beseech you *see your Error*, who will not beleeve, till first you have the Spirit quickning you, Grace strengthening you to Duty, and subduing Sinne in you, if you could thus find it in you, then you could beleeve and not else; This is the inverting Gods Order, and a way, that will never bring you to Christ, or Heaven.

Indeed (and I pray observe it) there is an Act of Faith; which cannot be had till this be had, and that Divines calls a reflect Act; where by a Soule beleeves that it doth beleeve: Before this can be, there must be Repentance, Holynes &c. This is a knowing that we have *Faith*; this is not the necessary Meanes to
Sal-

Salvation but to *Assurance & Comfort*; But there is an other *Act of Faith*, Viz. the *direct Act*; which is *Beleeving*; not a Beleeving that I doe Beleeve; but a *Beleeving*, and this must be, before we can repent, or have, or doe anygood; this is the *Meanes* and *onely Meanes to be saved*.

Now consider the absurdity of *your Error*; before you labor to Beleeve, you labor to *knowe* you doe Beleeve; you will be *sure* you doe Beleeve, before you will Beleeve, you labor for the *Evidence of Faith*, before you labor to have *Faith it Selfe*; you more and first, care for the Meanes of Assurance & Comfort, of your Salvation, then the *Meanes of being Saved*; And one maine Ground of your doing thus, is partly *Pride*, that ye will not have all ground of *Hope & Mercy to be in God*, and none in your Selfe; For observe it, you will not goe that way, which makes you ground your Salvatiō *onely on Christ*, and not at all in your Selfe, but you must see somewhat in your Selfe, before you *will beleeve*; And partly it is not daring to *venter* your Soules on Gods bare Word, but you must see somewhat done by him in you, before you will credit him; For though He saith, that *Whoever comes to Christ, and beleeves in Him, shall be Saved & Sanctified*; yet you will *not beleeve*, till you find he hath sanctified you; and so dare not trust his Word; and therefore it is that the *Scripture* makes every *Vnbeleever*, to make God a *Liar*; Consider that of *Thomas Iohn. 20. 25. The Disciples said we have seene the Lord; But he said, except I shall see the print of the nayles, and put in my fingers I will not beleeve; then Verse. 29. Iesus said because thou hast seene me thou hast beleeved, blessed are they that have not seene me and yet have beleeved.* 1. Ioh. 5. 10

Yea farther: By this meanes: you hinder the shining

ing forth of Gods free Grace; For whilst that you will *not First beleeve*, but *first* will be able to doe somewhat, you make not *Christ & Heaven* a free Gift; nor can it be free Grace in God; and so not seeing Gods free Grace, ye doe not so magnifie *Him* as else you would; nor find such sweetenes in the *Gospel*, nor be so encouraged as ye might be; but sinke, perplexe, & wound your Soules by feares & discouragemētts, which indeede be groundles, Also, you hinder your owne Certainty & Assurāce; For whilst you ground *your Beleeving* on somewhat in your Selfe, and not onely on Gods free Promise & Word of Truth: It being grounded, (partly at the least) on your Selfe who change; it is uncertaine & chāgeable. By all this I beseech you *see your Error*, who being so much humbled as is requisite; labour for Humiliation, Holynes &c. and doe not *first & cheisly* labour to *Beleeve*.

Objection. It may be *Objected* by some; But I have indeavored this *Way* as you teach, and *have beleeved*, and yet I find not *Christ & Holynes* follow after.

Answer. I Answer, First it is not possible to *Beleeve*, in the least measure or degree, but *Christ & Salvation* must be had, because *God hath absolutely promised it to Beleeving*; And the *Spirit & Sanctification* must be had, for these be as inseperable as Light from the Sunne; but these things be not ever sensible to them that *Beleeve*.

1. Because, they doe not knowe & consider the first, least & weakest workes of Christ, in the beleeving Soule, but onely judge themselves by the more full & strong workings of Christ in the Soule; In trying the truth of Faith, take the weakest Evidences so they be sure, (though rest not there, for that, true Grace will never doe) as if a Man judgeth Life, onely by walk-

ing, & eating, he may thinke a Man that sleepest is dead.

2. Because the Act of Faith is not strong enough to put forth it Selfe very sensibly, as the Acts of the Soule in a Swound; inasmuch as there is not a frequēt accustomed acting and exercising Faith, till by practise the Heart is settled in it.

3. Because there is not a reflect Act, a Considering what it is to Beleeve, and that thou hast so done, and then a drawing the comfortable Conclusions to thy Selfe that flowe thence; and from Faith, a reasoning to quicken thee up; for *Faith* produceth its Effects by *reasoning*; As thus, *If Christ ha b suffered in the flesh, then must I make the flesh suffer in me; If Christ rose againe, then must I rise to newnes of Life. If Christ loved me so as to give Himselfe for me Then shall not I love Him so as to give my Lusts for Him &c.* Let these Things be observed, and there is none that doe in the least measure *truly Beleeve*, But they shall find *Christ & Salvation* made theirs.

Secondly I Answer; If thou hast indeavored to *Beleeve*, and yet obtainest not *Christ*; It is not, because this is *not* the way, & the *onely Way & Meanes to get Him*; But because thou hast *not Beleeved*, thou hast not gon this *Way*, nor used this *Meanes rightly*: Therefore thou must not give over this *Way*, but labour to find it out, If there be many Pathes in a Feild and but one that leades to the House a Man is going to, and he have gon to the end of one Path, and finds not the House, It is a good reason why he should thinke that is not the right Path, and so seeke it out, but no reason why he should leave that Feild and betake himselfe to another for in that Feild onely is the Path; So it is no reason that thou shouldst cease striving to *Beleeve*, and take to

2.

some other Course; but labour to find out what it is to *Beleeve*, and then care to doe that.

And as this *Doctrine* shewes their *Error* who labour to Repent, to be Holy &c. and not *first to Beleeve*. So it also shewes their *Error*; who finding a decay in their Soules of *Grace*; and an increase of *Sinne*; cease their *Faith*, and lay it aside and take to some other Course: Whereas, the onely way & meanes for them to recover themselves, is to recover, strengthen & increase their *Faith*, for *Faith* is the *onely Meanes to Christ & Salvation*.

2. U S E.

2. *vse.* For *Exhortation*, To exhort ye all to labour above all things, to *Beleeve*; that is, To *entertaine Christ*, and refigure up your Selves to *Christ* in all his *Offices* to be saved through them: Mind this Worke most of all, for it is the *all in all* to your *Salvation*; Thus did *Paul Phil. 3. 8. 9.* *Yea doubteles I count all things but losse for the excellency of the knowledg of Christ; and doe count all but Dunge that I may winne Christ; And be found in him, not having mine owne Righteousnes, which is of the Law, but that which is through the Faith of Christ*: This is a worke I commend to you, and Command you in *Gods Name*: It is *Gods Worke* that which he most chargeth on you under the *Gospel, Iohn. 6. 29.* doe yee make it your cheife worke: You that take up your Thoughts & Hearts most with the World, with the Honours, Pleasures, or Profits thereof; I might exhort you to beleeve (for till you doe it you cannot be saved) but you are to farr off from *Faith* yet; You are to be exhorted to get *Preparations for Faith*; your Hearts to be so affected by the Law, with a sight of your Sinnes, and Misery by it, that

that ye may be brought to *thirst after Christ*, and willing to entertaine him on any Conditions; Mind ye this above all, because without this, ye cannot come to *Faith, that onely brings Christ & Salvatio*: This Worlds Honours; Pleasures, & Profits, cannot give you *Christ nor Salvation*, and why then shall they be preferred & minded & sought after more then *Faith*, and that Humiliation which fits for *Faith*?

But I will not adresse my *Exhortation* to you; But to Such as be humbled & troubled with their Sinnes, & Cry out, *What shall we doe to be saved?* To you I say, as *Luke. 8. 50. Feare not, onely Beleeve*: Yee have but one thing to doe, there is but one thing God requires of you. and you shall have *Christ & Salvation*: And that is *to Beleeve*: Oh doe it! this will certainly, bring you all you desire: *Acts. 16. 30. What must I doe to be saved. Ver. 31. And they said beleeve on the Lord Iesus Christ, and thou shalt be saved*; And although *Peter* prest them to *Repent*, as *Acts. 2. 38*. Yet that is, but as if he had said *Beleeve*, Which in & by *Repentance* will shew forth it Selfe & worke in you; If ye feare Hell & desire *Salvation*, then *Beleeve*. This is the one & onely way, All other Things that be good, come after this; All other Labour of thine, is in vaine til! this be done; Therefore this is so called for, and prest in *Scripture*; It is charged on People by a Command, *1. Iohn. 3. 23. This is his Commandement: that we should beleeve on the Name of his Sonne Iesus Christ*; And so is in that *Call to Repent*, *Acts. 17. 30.* for till they *Beleeve*, they cannot *Repent*; And it is required with the greatest reward promised, & threat annexed, *Marke. 16. 16. He that beleeveth & is baptized shall be saved, but he that beleeveth not shall be damned.*

To perswade you to this duty, Consider the evill of

not Beleeving, And the *Benifite of Beleeving.*

The Evill of not Beleeving is very great; Its very Injurious to God, Christ, and your Selves.

To God; It makes him a Lyer, whereas *Beleeving*, fetts to your Seale *that God is true*; therefore it is called a *Iustifying of God.* Luke 7. 29, 30. *His truth & faithfullnes*, And not Beleeving, is a condemning God, as not true & faithfull; You also wrong God in not obeying his Cōmand (which is *to Beleeve*) and in not regarding his Feaste: nor valuing his Dainties: which made him say they that did so *should not tast of them*; for he that beleeves not, is exprest by them that refused to come when the Supper was prepared Luke, the 14. And so ye wrong him in not receiving his Sonne (for that is *Beleeving*) when he proffers & sends him to you.

It also is Injurious to Christ; Its a slighting him, as if he were not worth the taking, It is a refusing to *kisse Him*, and to let him *raigne* over you, and a *Hating Him*, Luke. 19. 14. It is as much as to say he is not worth the taking up, he is not sufficient, or not free to helpe.

It is also Injurious to your owne Soules, Luke. 7. 30. *against themselves* (that is not beleeving they did wrong themselves, John. 3. 19. It is *The Condēnation*; many *Cōdemnatiōs* ye have viz. *Oathes, Lying &c.* but this is *The Cōdemnatiōn*; Ye doe keepe your Selves *frō Salvation*, because this is the *onely Meanes*, & ye will not use it; Ye doe that, *Acts, 13. 47.* Judge your Selves *unworthy*, and make the Preachers of Christ be turned from you; And for you that by discouragmētts are kept *frō Beleeving*, ye keepe your Soules, from that pertaking of Christ, and his Benifites which ye might attaine to; And so also, such as doe beleeve but weakely, they wrong God, Christ, and themselves very much; as if their food which God provides

provides were not good enough; as if *Christ* the *Second Adam* were not as good to helpe them, as the *First Adam* was to hurt them; and keepe themselves from that measure of *Grace* from *Christ*, which they might attaine to.

As the Evill of not Beleeving, is great; So is the *Benefite* of Beleeving; Its as effectually as doing was with *Adam*, With him it was, *doe & live*; Now it is *Beleeve and Live*: Not that God loves a *fruitles Faith*, but because it is *Faith* that must helpe to doe, and that is better esteemed with *God* then doing, *Rom. 4. 21. 22.* Because *Faith* brings *Christs doing*, which is *Perfect*, and Ours is not; *Beleeving* it is the very *Key* which opens *Christ*: in whom are *unsearchable Riches*, and gives *entrance into Heaven*: It is the *Bucket* by which we fetch *Water* from that *Well of Life*; And all that have this *Key & Bucket*, may take thence: And therefore it is, that many have *noe Grace* from *Christ*, because they have *no Faith in Christ*: And others have so *little Grace*, because they have so *little Faith*, for as we *Beleeve*, so is it unto us; *Matth. 8. 13.* It is the turning the *Cock*, which sets all a flowing from *God*, both *Mercy & Grace*; It is in the least degree, a *sure Evidence of Heaven*, gives *Title to Christ*, and all *Promises*, brings *Iustification, Sanctification, and Salvation*, affords *Adoption & Sonship*, *Iohn. 1. 12.* Now then Considering the Evill of not Beleeving, and the *Benefite of Faith*, What canst thou doe that is of so much Consequence as to *Beleeve*.

To helpe thee to *Beleeve*: Observe these Directions. Helpes to Beleeve.

First labour to understand & be clearly convinced of these Particulars. 1. Observe these Directions.

1. 1. Christs *Alſufficiency, to helpe thee to all things, needfull to Salvation.*
 2. 2. Gods *Offer, & tender of Chriſt to all People, where the Goſpel comes, without reſpect, or limitation of Perſons but onely of Conditions* (which is the next Point to come in our Text.)
 3. 3. That God who offers him freely , *Is moſt true & able, and moſt ſincere & willing to give, what he offers.*
 4. 4. That for the fitting us to have *Chriſt, or before we doe ſeeke for him, God requires nothing, but ſo farre to ſee our Miſery, as to deſire Chriſt, and be willing to take Him on His owne Conditions* , and that then we be fitteſt for *obtaining Chriſt*, when we ſee in our Selves nothing but *emptines* of all Good, and *fullnes* of Sinne & Miſery.
 5. 5. That *Beleeving brings Chriſt & all Grace*, and muſt be the firſt thing we doe, to gett *Chriſt or Grace*. (which is the Point in hand)
 6. 6. That *Chriſt readily imbraceth, and ſweetly encourageth all*; that attempt, & indeavour to *beleeve in Him*.
 7. 7. That the *expreſſe Command* of God, is upon *All*, where the Goſpel comes, *That they doe beleeve*; Theſe are undoubted Truthes expreſſe in the Scripture,
- Secondly, *Practiſe theſe Things.*
1. 1. *Pray to God for helpe & grace to beleeve, for it is his gift.*
 2. 2. *Attend on the Preaching of the Goſpel, Faith comes by hearing Rom. 10. 17.*
 3. 3. *Strive to it, ſit not ſtill, give not way to Doubtings, and Tentations, and Carnall reasonings, but reaſon from the above premiſed Propoſitions, and preſſe your owne Heart, with the Concluſions that muſt followe thence; Alſo ponder & conſider of thoſe Propoſitions, & reſiſt all that furtheres Doubting, & hinders Beleeving; Thus make it your worke & trade, to worke your Heart to it.*
 4. 4. *Bring*

2. Practiſe theſe Things.

4. Bring your Selfe To venture upon that which the Word sets before you, even above Reason & Hope, and without Sence; studiously search out, what it is to Beleeve, in the first & least act of it; and then doe that at a Venture, and commit your Soule to it, doing it, what ever riseth against it in your owne reason: And thus Faith beginses. 4.

Thus much for the Second Thing in the Text: The Meanes by which this Bread of Life: The *Allsufficient Remedy of Mans misery may be obtained.*

THE THIRD THING in the Text is the *The Third* PERSONS that may use this meanes, and so obtaine *Thing in* Christ: in these Words: *He that Commeth, He that the Text,* Beleeveth. That is, *Any One* by these Meanes may obtaine Him; It is an indefinite Proposition & is equivalent to a universall; It is as much as to say; *Whoever Comes:* (as it is else where pat) *John. 3. 15. That Whosoever beleeveth in Him, should not perisk, but have Eternall Life;* upon the use of this Meanes, any Person whoever may obtaine Christ, & Salvation by him.

DOCTRINE.

CHRIST, and Salvation by CHRIST, are free Doctrine. for any PERSON whatsoever, to obtaine by Beleeving in CHRIST.

The meaning is not, onely, that *Christ* is for all sorts of People; for all Sorts of People shall actually have him, because God hath Elect of all Sorts; both Men & Women & Children, Yonge & Old, Poore & Rich, Wise & Foolish, One Nation & Another &c. But the meaning is this, that there is no perticuler Person in the World, which may not by *Beleeving* have

have Christ, & Salvation by him; Christ is so freely tendered to all Commers, to all Receivers, to all that Beleeve in him; that there is no person of any Sexe, Age, Country, Condition, or Sinnes whatever but by *Beleeving* may have *Christ & Salvation by Christ*; This is expresse in the Text; whilst our *Saviour* saith, *He that comes, He that beleeves*; that is, *Whoever comes & beleeves*:

As it was in the type; the *Brasen Serpent* cured onely by being *looked on*, and it cured *all* that looked on it, so that whatever stung *Israelite* looked on it, by that meanes was cured; which tipified, that what Person soever, Came to Christ & Beleeved on Him, should be Saved; for although, the *Serpent* helped none (as it is like) but the *Israelites*; yet *Christ* is larger then that type, being for all whoever, one or other, that *come to him*; as *Himselfe applies, & expounds it Iohn 3. 14. 15. &* in other *Scriptures*: And therefore, *Marke. 16. 15. 16.* He appoints *His Disciples to preach the Gospel to every Creature*, (that is to every one of Man-kind) and then adds, *He that beleeves shall be saved*; that is, whatever Creature of Man-kind, whoever among them doth *Beleeve, shall be saved*; Indeed where the Gospel is not preached, the People are not Comanded to Beleeve; and so the Obedience cannot be exacted from them, nor they punishd for the want of it; Yet the Commission of Mercy, & Pardon given out; is no way limited in regard of Persons, but *tenders Mercy & Pardon without limitation of Persons, upon Beleeving*, and therefore where ever it comes, and is preached, it offers *Christ & Salvation free* for every Person of them *whatever*, to be *obtained by Beleeving*; And it may be truly said that *Christ is free to be had*, by any Person, by *Beleeving*; even as it was with the *Temes*, in the Proclamation of *Cyrus*, 2.

Cron last, two last Verses. and Ezra. 1. 1. 2. 3. any Jew might have liberty & freedom from Captivity, upon the tearmes of *accepting it*, for it was grated to all whoever, to depart that would depart. Now though it is true all did not take it, and so were not delivered, yet Freedom was *Free for every one*, to be had by *accepting it*; So is it with *Christ & Salvation by Him*; although not every one, nor the most doe obtaine it, becaute they use not the *Meanes*, accept not the *Tearmes & Cōditions*.

And this was typified by the *Yeares of Iubile* (which typified *Christ*; as is cleare by *Luke. 4. 19. Christ is to preach the acceptable Yeare*; that is, the *Iubile*; *He is to Preach it*; that is, *in & by Him*, it is performed & declared.) In those *Yeares* any Servant of the *Hebrewes* might goe from his Master, and if he would goe, and so *accept of Freedom*, he was to *have it*, *Deut. 15. 12. 13.* any *Hebrew* was to have *Freedom* in this *Yeare*, if he would *accept it* (though if he would not accept it, he was not to have it as we shall see heerafter) which taught; that *any Person* (for though the *Tipe* was limited, yet the *Antitipe* is not. becaute the *Wall of Seperation is removed*) I say it taught, that *any Person whoever*, upon these *Tearmes* by these *Meanes*, *Viz: Accepting Christ & Salvation*, that is, *Beleeving in Him*, should have it; And this seemes to be implied in *Rom. 3. 22. 23.* That as there is *no difference* among *People till they beleeve*, (they are all *Sinners*) So there is *no difference* in *Gods offer of Mercy in the Gospel*, Its on the same *Tearmes*, to be had *a like by All*; and therefore with *Christ*, The *Angels* said *glad Tidings came to all People*, *Luke. 2. 10.* Now if *Salvation* might not be had by *All*, on the same *Tearmes*, then were it *not glad Tidings to All*, But this *makes it glad Tydings to All*; That *All* whoever, by *Beleeving* may have

Salvation; therefore is that *Luke. 2. 30, 31. Myne eyes have seene t by Salvation, which thou hast prepared before the face of all People:*

This is another maine thing to be knowne; as, that *Christ* is the *All & onely Remedy*; and that *He is to be had* by *Beleeving*; So that *any Person whatever*, by *Beleeving* may have *Him*; As a *Generall Pardon*, offering *Mercy* to all *Traytors* which submit & come in; any *Traytor* whatever upō those *Tearmes* may have *Mercy*; Indeed *Christ* doth *actually* afford helpe to none, but to them that *Beleeve*, but his helpe is freely tendered *all*, upon *their Beleeving*, So that *any One* whatever *Beleeving*, shall have helpe by *Christ*; this is expresse, *Revela 22. 17.*

Neither let this Point be perverted, for it shewes not that any Person may have *Christ & Salvatiō*, on any *tearmes* (for so it should justifie & incourage carnall *Libertines*) Nor that all, or the most shall have *Christ* on these *tearmes*; that is, *actually* injoy him by thus doing, for the most shall not have *Grace* to doe so, though by so doing, they may have him; But the Point shewes, that any Person may have it, on *Christs tearmes*; and that every Person (where the *Gospel* is preached) may & should indeavor to *Beleeve*, and *Beleeving*, shall have *Christ*; And this is most cleare, by thote *Scriptures* which expresse *Christ* by a *Feast*; *Prov. 9. 1. Luke. 14. 16. &c.* where *all are invited*, and upon *comming* might *eate of the Feast*; and the most unlikeliest of all to be permitted to come, are instanced in; *Viz: The Simple & Foles, the Poore, and the Hedge & High way Persons*, to shew that *None be excluded, out of the Offer*, but on the same *Tearmes* any one whatever may come & injoye *Christ*.

REASONS.

Reasons.

1. First, Because this much magnifies & sets out Gods Grace, & Free Mercy; whilst that Christ & Salvation, may not onely be had for taking; but also may be had by any One whatever, for taking. So freely to offer Christ and Salvation to a few were greate Mercy, but to offer it so freely to every one, that is Wonderfull Mercy; As it is great Mercy for a Prince, to offer Pardon to one or two Traytors, upon the tearmes of accepting Pardon; but to tender it to all Traytors on the same free tearmes, is wonderfull Mercy; even as it was wonderfull Riches in Solomon in the 2. Cron. 1. 15. to make Silver at Ierusalem as Stones; that is that any one whatever may have for taking up; if he desires them (for so are Stones;) Even thus is the Riches of Gods Mercy, set forth: inasmuch as Christ & Salvation (Things of more worth then Gold & Silver) are to be had by any whoever, if they accept the, that is, Beleeve in Christ.

2. Secondly, Because this Incourgeth every one to obey the Gospel, & beleeve in Christ; inasmuch as Christ is not limited, nor are any sequestred & shut out from having Christ by Beleeving: Therefore there is good Incouragement for any one, so for every one, to endeavor to Beleeve.

And this is a wise Administratiō of God, for, by this meanes, they who live under the Gospel, and yet beleeve not, are left wholly without excuse, even as that Man Math. 22. 12. speechles; for it will be cleare (even their owne selves being Judges,) that they missed Mercy, because they cared not for it, but loved other things better, for when it was free to be had by any one, by Receiving & Beleeving, they would not doe

that; even as the Traytor, who receives not the free and generall Pardon, hath no plea nor excuse left him, when he comes to receive the Sentence; And this seemes to be implied in *Iohn. 3. 19.* The *Condemnation* to them that have heard the *Gospel*, will be this, *That Light came into the World*, (which must be supplied) and might have been had by every one of them, if they would have received it, but they would not so much as take it, when they might have had it, *because their deeds were evill*; This free tender of Christ, it discovers the wickednes of their Hearts, the evill Deeds of the (for therefore they will not love, nor receive the light) and leaves them without all Plea, and makes their Destruction to be of themselves, their owne willfull ruine, who doe perish under the Gospel: And as there is this effect.

So also, by this meanes, the Persons (as the *Apostle* speaks *1. The. 5. 9.*) are appointed by God to obtaine *Salvatiō* by Christ; they are brought on to Beleeve, and so to be saved by Christ; For God, doth not first, shew People that he hath Elected them, and then & thereby perswade & bring them to beleeve, but Election is concealed as a secret thing, and by Gods offering Christ freely to every one to be had by Beleeving His free Offer encourageth them to labour to Beleeve, and they finding themselves not shut out of Mercy, they labour to Beleeve, and God helps & gives them the *Gift of Faith*, and so they Beleeving, come to knowe that they are *ordayned to Life Eternall*, *Acts. 13. 48.* This is a wile course & way to bring in the Elect, and discourageth or hinder none.

Vse.

Incouragement.

USE.

For speciall Incouragement to every one of you To

come to Christ & beleeve in Him; I now in Gods Name, as his Messenger & Embassador; Tender & Offer Christ to every One of You, on these Tearmes, that ye Come to Him, Receive Him, Beleeve in Him, and assure you, that so doing, Ye shall be saved by Him: I tender Christ to you *All*, onely annexing these Two Cautions least ye should mistake or abuse this *Doctrine*:

Cautions.

First, That none must meddle with *Christ*, but they who be willing to have him on *His owne Tearmes* VIZ: To be *Lord & King* to them aswell as *Prest*.

1.

Secondly, Whoever *doe get Christ*, they are surely *Changed by Him*, and made *New Creatures*,

2.

These being premised; I doe this Day, *Offer Iesus Christ to yee All*, and assure yee He is to be had by you if ye Come to Him, Receive Him, Beleeve in Him; that is, *If ye Entertaine Him*, and give up your Selves to Him in all his Offices; upon these *Tearmes*, He may be had by any of you; It is most probable there be Some of You to whome God intends good; where He so freely sends his Gospel; Now let every one hope it is he. And indeavor to make it so; as men doe at a Dole: and let *Heaven Suffer Violence*.

Oh Receive Him then! Give up your Selves to Him in Covenant; Accept Him for your King, Prest, and Prophet; Resolve this Day, The Lord Iesus Christ, shall be my Prophet, I will in all Things labour to be Taught & Guided by Him; And he shall be my King; I will in all Things care to be Ruled by his Lawes: And he shall be my Prest; I will rest on Him for Attonement and Satisfaction to Godwards.

I must addresse my Selve to Two Sorts of People among you.

1. To such of you as are *Willing* that Christ should raigne over you, but dare not, or cannot trust in Him *for your Salvatiō*; be ye encouraged, for there is none such but be *wellcome to Christ*, that is all he seekes, to raigne over you, it is all the tearmes he stands on, ye having granted him his owne Conditions, why should ye question his Mercy; This I say to you, 1. that if ye be made willing to give up your Selves to Christ in all things to be guided by him, and covet his Kingly Office in your Soules, and study & seeke for Holynes, And 2. If ye find, that hope of Mercy, makes ye feare to offend, & care to please God in all things, and doth not make you presumptuous, secure & bold to Sinne; Then you may, and should *apply Christ for Mercy*, and expect it from him; And doe it now, Now *He is offered* to you this Day, as a *Preist to save you, & reconcile God to you*, accept it, in that *Office* & put your trust in him, Is he not *free for every one* upon these tearmes, and why will you neglect *so free Mercy*? You have sinned against it hitherto, in doubting & questioning of it, Oh now sinne not any longer! but boldly venture thy selfe on Christ; feare not thy Wellcome, or being permitted to apply Christ, the *free generall Pardon is given out*, & sue it forth, whoever layes hold on Christ must be saved: Christ puts this out of doubt; *Iohn. 6. 37. He that comes I will in noe wise send away*; Limitt not, where God hath not limited; doe not shut out thy Selfe, where God hath not shut thee out; doe not inquire whether thou art chosen or no, but looke to the Gospel, in which Christ is freely tendered to every one on the tearmes of beleeving, and labour to beleeve; Therefore against all malicious suggestions of Satan, and against all carnall reasonings of thine owne Heart, boldly endeavour

deavour to rely on Christs Merrit for thy Justification and so doing thou shalt be saved; Thus reason with your Selve; Doth God freely offer Christ to save all that entertaine him, and requireth nothing but our accepting him, why then should not I venture my Soule on him, and rest Confident? How can the God of Truth, but be as good as his Word? And if he be so, how can I but obtaine Salvation by Christ, if I trust in Christ? I would beleve a Man whome I thought honest upon his word; and shall I not God, when I have his Word & Oath?

2. I am to speake to another sort of People; Viz: Such of you, *as mind not Christ at all*, or if you doe, yet not so much as to *let him raigne over you*, but are still bent on your Lusts, & your old & former Wayes; Yee are they, who yet mind some thing in the World, to much, and are not willing to entertaine Christ for your King; Be ye now exhorted to receive him, and let him raigne over you; He may be had upon these Tearmes *even by you* (for he is free for every one on these tearmes) therefore entertaine him, let the World & your Lusts goe, and *choose Christ*; Reason thus with your Selves; *Is not the Love of the World enmity to God*, so that *He that is a friend to the World, must be Gods Enemy*? The Things of the World they are but perishing, uncertaine, insufficient Helpers, & Comforters; And as for my Lustes & Wayes, are they not deceitfull, vanishing, & damnable? Is not the *Fruite of every Sinne, Shame*; and the *Wages Death*? must I not leave them, & get Pardon for them, or goe to Hell? Why then shall I prefer the World & Sinne *before Christ*? And (as the Jewes in an other case) choose Barrabas a Murderer, and *let Christ goe*? At the Day of Judgment I shall need

Christ.

Christ ; But how can I thinke, *Christ* will owne me hereafter, if I now will not owne him, and let him rule over me? Will he not *one Day*, bid me depart, and say *He knowes me not*, if I be a *Worker of Iniquity*? Wherefore since *Christ is so free*, that I may receive him as well as any other, so that I will but renounce all my sinfull wayes, and give up my Selfe to Him; I will so doe: Whats the World & my Lusts to *Heaven & Christ*; which thus I may have?

Oh! that ye would be perswaded this Day, to abandon the World & your Sinnes, and Entertaine *Christ for your Lord & King*; Doe it, when as you heare, that if you now accept *Christ*, ye shall be wellcomed; and though hitherto ye have been great Sinners; Yet now if ye abandon your Lusts, and embrace *Christ*; ye shall have him given, and all that is past freely forgiven; Oh! why will ye neglect so great Salvation? Doe not so, but doe this; Receive *Christ*; and now doe it; doe not defer the doing this; But now make this Covenant with *Christ*, even this Day, at this Time: Covenant in your Spirits with *Christ*; that you will accept Him in all his Offices to be yours, and give up your Selves to be his, and rest on him for your Salvation; Now I say doe it, whilst it is called *to Day*, and defer not; if now you will indeavor to doe it, *Christ* will helpe you forward; Incline to this happy worke, and the ministry of the Gospel shall promote & farther you; It is the *Ministry of the Spirit*, and not of the Letter; *Gods Spirit* accompanyes it, both to worke in you a *Will* to doe thus, and to *Helpe* them that are willing & doe indeavor it; But if ye shall defer *Christ*; and excuse your not Comming, and put him off, ye can expect no other returne but that, *Luke, 14. 24. For I say unto you,*
that

that none of those men which were bidden shall tast of my Supper: and ye may well feare, it shall fare with you, as with the Israelites, who because They would not accept Gods offer & enter Canaan, when he tendred it, although a while after, they would have done it, and did indevor, yet God would never let them come into it: Where Gods Mercy is most free; he is usually most quick & severe; and they that may & will not goe free, are served, as the *Servant that might*, and would not. *Deut. 15. 16, 17.* No after Yeares of Jubile, could free them.

Remarkeable is the *Speech of Francis Spira*, (one of whome I told you before) when he languished under the torture of his Conscience, for preferring the World, before Christ: *Oh saith he! that I could but hope in Gods Mercy; Oh! what would I give for one of those sweete Motions of Gods Spirit, to incline me, which I have had before & slighted; A pittifull Case; and yet the like and worie may yours be, if ye neglect or defer to take Christ, now that he is offered to you all; Therefore, if ye have any sence or apprehension of Things Spirituall, Eternall & to Come, If ye have any feare of Hell, or desire of Heaven; If any respect or reverence to God who thus condescends & stoopes low, so as to offer Christ & Salvation to you, and Invite you to come & take it; Be Exhorted to Come & Beleeve in Iesus Christ.*

But if all this will not move you, then breifly Consider what the Lord saith in his Word; where Christ is offered, and not received; Oh! how fearefull is that Peoples State?

1. They are in a more Speciall desperate subjection to Sinne then others; For *Light is come into the World*, and such Men Loved *Darkeenes, rather then Light, because their*

deedes are evill; *Iohn. 3. 19.* Christ, Who is set for the rising againe of many, is set also for the fall of others; *Luke. 2. 34. 35.* And for a signe which shall be spoken against, that the thoughts of many Hearts may be revealed; And heerein the Iniquity of Sinne is discovered.

2. They must Perish; you heard before, how they that were Invited, and Came not, should not tast of the Supper, Therefore 2. *Thes. 1. 7. 8.* The Lord Iesus shall be revealed from Heaven, with his mighty Angells, in flaming Fire, to take Vengeance; But on whome? On them that knowe not God, and Obey not the Gospel of our Lord Iesus Christ. And the same Apostle tells us, if the Gospel be hid, it is to them that perish 2. *Cor. 4. 3.* Such shall call for Christ & Mercy, as *Pro. 1. 24. &c.* but shall be answered, Him ye would not have; Such shall have in them as much feare of Christ, as of God, and as much danger from Christ, as from God; For Christ will be Wroth, and will certainly Have those his Enemies, which would not that he should raigne over them, brought, & slaine, before Him, *Luke. 19. 27.* Christ the Lambe, will be wroth, and such shall be the day of his wrath, so great, & terrible, as that men shall say, who shall be able to stand? & therefore unbelievers of all rankes, Kings, Great men of the Earth, Rich men, and the Cheife Captaines, Such as now dare looke Death in the Face, shall then Call to the Mountaines & Rockes to fall on them, to cover them from that Wrath, *Revel. 6. 15. 16. 17.* And how can Such want ruine, When the Gospel shall Iudge them; as Christ tells you it shall doe those who heare it and doe not beleeve, *Iohn. 12. 47. 48.* The Word that I have spoken, the same shall Iudge them at the Last Day:

And Such shall not onely perish, but Perish worse the others; The Gospel is a Saviour of Death unto Death to them,

2. Cor. 2. 15. 16. They are dead already, but shall dye worse; They are fallen in *Adam*, but shall fall farther *Luke. 2. 34.* Therefore that Place is very Considerable, *Math. 10. 12. to 16.* And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace returne to you. And whosoever shall not receive you, nor heare your wordes: when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of *Sodome & Gomorrha* in the day of Judgement, then for that Citie.

Thus much for the third Thing in the Text; VIZ: the Persons that may use these Means, and so obtaine Christ: Now the Last follows.

THE FOURTH & Last THING in the Text is *The 4th Thing in the Text.* the MOTIVE by which People are perswaded to use this Meanes, and so get Christ, *This Bread of Life*, The *Allsufficient Remedy of Mans Misery*: That is taken from the great *Benefite* that by so doing, will redound to the: As appeares by these Wordes; *Shall never Hunger, Shall never Thirst*; Whoever Comes to Christ, or Beleeves in Christ shall never Hunger nor Thirst: As Bread alayes Hunger; So doth this *Bread*; This *Christ*; And that in a better manner then Bread doth; For, 1. Bread alayes Hunger & not Thirst; But *Christ alayes Hunger & Thirst*, more appetites then Bread doth. 2. Bread alayes but for a while, *Christ alayes for ever*; Paralell to this latter is that *Iohn. 4. 13. 14.* *Whosoever drinketh of this Water, shall thirst againe: But whosoever drinketh of the Water that I shall give him, shall never thirst*: Where the Comparison is made, and *Christ* in this Respect, is preferred.

For the understanding this; Yee must knowe, that although in some regard (as ye shall see heerafter) this may be taken Litterally, & in some regard of the Body; that they that *Beleeve in Christ*, shall never hunger nor thirst; Yet Cheifly this is to be taken *Metaphorically*; & so largely, and so including the Litterall & Corporall Sence, and the meaning is this:

That all their Wants shall be *supplied*, & all Desires *alayed & satisfied*; But this is exprest by not hungering & thirsting, because of following the Metaphors of Bread & Water, by which Christ is exprest: Hungering & Thirsting, are painfull Desires of some necessary good Thing thats wanting, the one of Meate, the other of Drinke, for the good of the Body; Now every Person having a reasonable & immortall Soule; hath many & great Desires, which be as so many Hungerings & Thirstings; Now by *Christ*, all these Desires shall be alayed, by supplying all his Wants, and *Christ* is had by *Beleeving*; This is the *Meaning*: The *Doctrine* arising hence is.

DOCTRINE.

Doctrime.

Whoever Beleeves in CHRIST, shall have all his WANTS supplied, and so, all his DESIRES alayed; and his SOVLE fully satisfied.

He shall be sent away with a *Compleate Satisfaction*, as the hungry Man when he is filled with Meate, or the thirsty Man with Drinke.

The *Point* is plaine & expresse in the Text; If there were no other Proofes, we might build our *Faith* on it: But there are Divers

This was *Prophesied off*, under the same *Metaphors*; *Isay, 49. 9. 10, That thou maist say to the Prisoners, goe forth;*

to the that are in darknes shew your selves; they shall feede in the wayes, & their pastures shall be in all high places; they shall not hunger nor thirst, neither shall the Heate nor Sunne smite the: for he that hath mercy on the, shall lead them, even by the springs of Waters shall he guide them. To which Christ hath reference; Revel. 7. 16. 17. They shall hunger no more, neither thirst any more &c. And is in expresse wordes promised, Ier. 31. 14. 25. And I will satiate the soules of the Preists with fatnes, and my people shall be satisfied with goodnes, saith the Lord; And Verle. 25. I have satiated the weary soule, & I have replenished every sorrowfull soule; And Ier. 50. 19. I will bring Israell againe to his Habitation, and he shall feede on Carmel & Bashan, and his soule shall be satisfied upō mount Ephraim & Gilead. And therefore, it is affirmed, as made good by, & in Christ; Luke. 1. 53. He hath filled the hungry with good things; therefore Psal. 34. 8. 9. 10 The Beleever (who is after exprest by the effects of Faith) fearing & seeking God; is said to be Blessed, and why? because He shall want no good; for that is Blessednes: Thus much is also inplyed in Isa. 55. 1. 2. 3. by Beleeving in Christ, (which is ment there by Comming Buying &c.) they shall come to enjoy all good things, that berequisite to their wellfare, and so Consequently shall have All desires alayed: Therefore it is, that as all our Desires are in the Text exprest by Hungering & Thirsting, so Christ is exprest by a Feast in Scripture and tipified by the Manna & Rocke, that yeilded Rivers of Water in the Wildernes; to shew, that as by comming to a rich & full Feast, there is a supply, of all the wants, & an alaye, of all the desires, of an hūgry & thirsty Man; So by Beleeving in Christ, all the Wants of People are supplied, and all their Desires alayed: Therefore, Mark. 5. 6. They which Hunger be Blessed, because

they shall be *Satisfied*; If not *Satisfied*, they be not *Blessed*.

REASONS.

Reasons.

- The *Reason* is grounded upon a two fold *Proposition*.
1. First, That *Beleeving* possesseth a *Man of Christ*: He that *Beleeves* in *Christ*, hath *Christ*, and is *one with Christ*; Therefore, (as ye heard before) *Beleeving* is compared to a *Marrying*, and to an *Ingrafting into Christ*: That looke as a *Woman married* to a *Man*, injoyeth him as her owne; and a *Science grafted*, injoyeth & possesseth the *Tree* for its owne; So, *Whoever beleeveith in Christ*: Injoyeth & Possesseth *Christ* for their owne: *Christ* is the *Gift of God* *Iohn* 4. 12. and *Faith* is a *receiving of this Gift* *Iohn*, 1. 12. Now as a *Man* that hath received a *gift* doth possess & injoye it as his owne, So *Beleevers* receive *Christ* given of *God*, and so injoye & possess him as their owne, *Faith* makes us the *House of Christ*; *Christ dwells in the Heart by Faith*, *Eph*, 3. 17. even as a *man dwelleth in his Houte*, and so he hath *Possession of the House*; So *have Beleevers of Christ*: Hence when *Thomas beleeved*; he saith *my Lord, my God*; Therefore *David Psal* 144. 1. 2, *Challegeth God to be his*, and why? *He trusts in Him*; in the end of the *Verse*. So that *Beleeving* possesseth a *Man of Christ*.
 2. Secondly as *Beleeving* possesseth of *Christ*, & maketh him to be ours: So the *Having Christ* makes *God to be ours*; *Christ* brings to the *Fruition & enjoying of God*; which may be gathered from his very *Name*; which is *Emanuel*, that is, *God with us* *Math*, 1. 23, which not onely implies, that in him *God* is come in our *Nature*, because *he that is God* tooke our *Nature* into *Personall Union*, but also that *in & by Him* *God* is *injoyed by us*, even by so many as have *Christ*: For by *Christ*, all is
removed,

removed, that kept us from God, and all is *supplied* that may bring us to God, and make us enjoy God; The Sufferings, Obedience, & Intercession of Christ; appease Gods Wrath, & satisfie Gods Justice, and soe brings the Person into full Favour with God, *Math. 3. 17.* he saith not with whome, but *In whome I am well pleased*; And the Spirit & Holynes of Christ, workes out Corruption, & workes in Holynes; and so there is brought about a Communion with God, & Fruition of God, and so *God walkes in them*, and is their Father and God, they his Children & People, *2. Cor. 6.* latter end. And so in *Eph. 2. 13.* Having by Faith got Christ to be theirs, though before they were affarr off, yet now are made neere; and so in the *19. Verse.* *You are no more strangers & foreiners, but Citizens with the Saints & of the houshold of God*: Hence is that *Rom. 5. 11.* *Not onely so, but we also joy in God through our Lord Iesus Christ by whom we have now received the atonement*; there is Joy in God through Christ, therefore by Christ God is enjoyed; Now, where God is enjoyed; *All wants must be supplied, and All desires allayed*; For God is an Infinite Goodnes, therefore, they can want nothing, that have him; As they cannot want Light that have the Sunn, or Water that have the Ocean, because there is a sufficiency of Light in the Sunn, & of Water in the Ocean:

Now *God is Alsufficiēt, Gen. 17. 1.* This God hath clearely proved, by his Workes of Creatiō & Providence, He of *Nothing* made severall Things; and filled them all full; He gave Perfection to every Creaturē at first, so that it lacked nothing, and to the whole Creation, that is ment by *seeing it was good & very good*, that is every Part was perfect, lacking nothing, and the Whole was very Compleate & Full; He that filled the whole
World

World that it lacked nothing, Cannot he fill Mans desires? And so by his Providence he fills & satisfies; as *Psal.* 107. 9, & 145. 16. And he had not made all Man-kind to seeke him, (as he did, *Acts.* 17. 26. 27.) if he could not satisfie them; for then he had made sothing in vaine; all the infinite desires that are in Man-kind, after a cheife Good; by injoying which they may be happy, as they shew there is a God, so they teach that, that God can fully satisfie them all; and this is expresse; *Psal.* 16. & last. *Fullnes of Ioy, Ioy*; therefore Fruitiō & Satisfaction of Desire, else noe *Ioy*; and *full Ioy*; therefore there is *supply of all Wants*, and *alaye of all Desires*; God himselte is satisfied in himselte, else he were not God, and being able to satisfie himselte, who is an Infinite being, he can much more satisfie Man that is but of a finite being; Since therefore *Christ* brings us into *Gods Presence* as *Eph.* 3. 12. *By him we have accessse*, that is he is *Gods Emiffary*, sent from God to bring Beleevers into *Gods Presence* & so to injoy God (as the word signifies in Greeke.) it must needs followe; That *Every one that injoyeth Christ*, must be *Satisfied*, and have *All desires alayed*; Because with *Christ, God is had*, and so *All fulnes*.

In what respects, or how a Beleever never hūgers nor thirsts.

For the better clearing this *Point*; Consider we in *What Respects*, or *How* this can be true; That the *Beleever never hūgers nor thirsts*.

It is true, in some degree in this *Life*; and fully & completely in the *Life to Come*.

First in this *Life*, it is true, in some degree; That he that *Beleeves in Christ*; hath all his wants *supplied*, & so all his desires *alayed*; And that in a *Three-fold Respect*.

1. In respect of *Sinne*; He that beleeves in *Christ*, shall

shall not hunger nor thirst *after Sinne*. This is the greatest Hunger & Thirst of an Unbeliever; Therefore *Sinns* are called *Lusts*, because they are the appetites & desires of Unbelievers; The Unbeliever, as truly wants & desires after, the *Commission of Sinne*, some or other, according as he is carryed by Constitution, Condition, Custome, Company, or Tentation, as the hungry or thirsty Man doth after Meate, or Drinke, *Pro. 4. 16. They sleepe not except they have done mischeife*; therefore it is, that they are so eager upō *Sinne*, *Pro. 1. 16. Their feete run to evill*; so *1. Pet. 4. 4.* For there is a Nature in every Unbeliever; that is satisfied & upheld by commiting *Sinne*, as our Nature is by Eating and Drinking, therefore *It lusts, after evill*; *James. 4. 5.* But now, *He that Beleeves in Christ*; is not thus to *Sinne*; The *Body of Sinne is destroyed in him*, *Rom. 6. 6.* therefore, he serves not, and so seekes not *Sinne*; For he is said to be *Dead to Sinne Verse. 7.* therefore he desires not after *Sinne*; Hence, *Rom. 8. 5. The Beleever* (who is described by his inseperable Property to be after the Spirit) *minds the Things of the Spirit*, that is, and not *the Things of the Flesh*; The Unbeliever minds fleshly things; as a Woman that is with Child her eyes are still on it if it be present, or else her Phant^y runs after it; But the *Beleever*, lives the *Life of Christ*; and hath *Christ dwelling in him*, therefore he must doe as *Christ did*; that is, *not desire Sinning*, but to *suppresse it* as *1. John. 3. 8.* and *Verse. 9.* *He is made partaker of the seede of God*, therefore *cānot sinne*; that is, so farr as he is partaker of that, there is a *Nature in every Beleever*; which is *contrary* to *Sinne*, *He partakes of the Divine Nature 2. Pet. 1. 4.* therefore wants not, nor seekes any satisfaction by *Sinne*; but the *Contrary*; He lusts after *Holynes* (as in the former Place is said;

minds the things of the Spirit ; & lusts against Sinne ; as Gall. 5. 17. for it makes the Soule see misery, in the Sinnes it desired; and that happynes it sought in Sinne; to see it & seeke it in God & Holynes : Now in respect of this the Doctrine is true ; That in every Beleever there is no Hunger; because the Nature is destroyed and so the appetite : Indeede there is an old Nature remaining in part in the Beleever, & shall be in him as long as he lives, and that desires after Sinne; which is ment by the Flesh its lusting against the Spirit, Gall. 5. 17. but there is another Nature which is in him, that doth not lust; in which regard he is said not to desire Sinne ; So that the alaye of these desires, is but in part & some degree in this Life . As this is true in Respect of Sinne; So is it true :

2. *In Respect of the lawfull things of this World; as Life and things tending there to , Pleasures , Honours , Profits , &c. He that beleeves in Christ, shall not hunger & thirst after these, As is cleare in Zaccheus; who so thirsted after Riches , that he defrauded , opprest , withheld unjustly; yet having beleeved in Christ; he gives away halte to the Poore; and tenders to restore foure-fold to all that he had wronged , Luke, 19. 8. Therefore the Beleevers Acts, 2. 44. 45. sold their Goods & Lands, & committed them to the Apostles dispoise in good uses, Thus Gal. 6. 14. The World is crucified to me, (saith Paul) and so not coveted nor desired, as a withered flower is not; therefore Paul had all appetite to this Lyfes Content alayed ; onely for some spirituall respects, Viz. the Churches good, he desired to abyde in this Life Phill. 1. 23. 24. for all his overweaning opiniõs of their excellency, are rectified, and he is made see , the Emptines, Uncertainty , Insufficiency of them ; that he cannot much regard them, 2. Cor, 5. 16. Knowe (that is esteeme and*

and regard) *no man after the flesh*, that is in regard of Carnall Excellencies, and he sees so much Satisfactiō and Excellency in God, that he cannot much desire them, as He cannot the Candle light, that hath the Sunns light; As *Peter* by the *Glory of Christs Transfiguration*, was taken off from the Contents in the World, and therefore desired to stay in the Mount with *Christ*, therefore, *1. Tim. 6. 6. Godlynes with Content,* (with *Self-sufficiency* as the word is) *is great gaine*; there is a *Self-sufficiency* in *Godlynes*, and therefore there is a moderation in desires to all outward things, for he knowes they be not of much concernment *Luke. 12. 15.* & he knowes that they are not gott by our caring for them, but rather by our not caring; But *God cares & gives sufficient*, *Verse. 25. 30.* Indeece *Belevers* have & may have some desires after the; *Christ* teacheth us to pray *Give us this Day our dayly Bread*; But it is nothing such as it is in *Unbelevers*, Its not the Principall & Cheife Good: But as the baite & refreshment at an Inn, which one that travailes to an other Place, takes for his necessary refreshment, therefore *Belevers* are exprest by *Their leaving their Country and not returning when they might*, *Heb. 11. 13. to 17.* This *Alayc of Hunger*, comes from the former, for the same Nature that had appetite to Sinne, sent forth inordinate appetites to the things of this World; which Nature being destroyed the Desire ceaseth. As it is true in these Respects; So:

3. In *Respect of Grace & true Happynes*: The *Beleaver in Christ*, in this Life, shall not hunger nor thirst after *Grace, & true Happynes*: For the understanding this, Ye must knowe that none doe so desire *Grace & true Happynes*, as the *Beleaver* doth, *1. Pet. 2. 2. 3.* and he never desired it before he beleaved; so much as he doth after;

as is cleare in *David*, so in *Paul* who had ströög earnest Thirsts after *Grace*, as appears by those expressiöns he useth, *I beate downe my Body: I so run that I may attaine &c.* And this God would have us doe; he hath Comanded to followe or hunt after *Righteousnes &c.* But the *Beleever* is said not to hunger & thirst after it; In these *Four* Regards.

First, Because *He that beleeves in Christ*, shall never finally or totally loose *Grace & true Happynes* Viz: *Gods Favour, Image, & Fellowship* which he hath got by *Christ*; These things shall be in him as a *Spring living & springing up for ever, Iohn. 4. 14.* and not as a *Pond* which may in tyme be quite dryed up: and so the *Beleever* shall never hunger & thirst after these things, as we doe after *Meate & Drinke*, who though we have had it, yet over a while, are as destitute of it, and as fully want it as ever we did.

This *Not hungering*, excludes not every desire, but such an one, as springs from a totall want of *Grace*; That this is true of the *Beleever*, is most cleare in *Scripture*, by many Places Viz: *Psal. 89. 33.* *Newerthelesse my loving kindnes will I not utterly take from him; nor suffer my faythfullnes to fayle.* Some may say this is ment of *David* for the *Crowne*; that his *Seede* should never be wholly stript of it for ever: true; but not onely so, for *Esay, 55. 3.* every *Beleever* is promised *The sure Mercyes of David, Ier. 31. 2.* *I have loved thee with an everlasting Love: Rō. 11. 29.* *The Gifts*, that is the gift of *faith*, & so of *Christ with faith*, & the *Calling*, that is, *Vocation*, and so the drawing to *beleeve*; is without *repentance*; that is on *Gods part*: *Where God hath begun a good worke he will perfect it, Phill. 1. 6.*

Secondly, *He that Beleeves in Christ*, may in this respect be said *not to hunger after Grace*, Because he possesseth, and hath in himselfe, and of his owne, that which

is abundantly able, to supply all his wants, & satisfie all his desires; there is a *spring in him* *Iohn. 4. 14.* however he may stand in neede of Grace, yet he hath as his owne, what may give a *full supply*; and all his desires are *virtually satisfied*, in that he cannot desire, what, he hath not to satisfie; He hath Two Store-houses, First *Christ*, in whome are hid all the treasures of *Wisdom & Knowledge*, *Coll. 2. 3.* and in whome dwelleth the fullnes of the *God-head bodily* *Verse 9.* And Secondly he hath *All the Promises*, wherein there is *All fullnes*, and wherein God hath given him, *All things that pertaine to life & godlines* *2. Pet. 1. 3. 4.* He is said to have *Rivers in him*; *Iohn. 7. 37.* that is a continuall Streame of Satisfaction, able to fill up all wants; He cannot be said to hunger because he hath that in him, which is able to alay his hunger; and when ever he will, he may take what ever his Soule can desire. as *Paul Rom. 7. 24.* *had desires*, which he presently *satisfies himselfe in* *Verse. 25.* and *gives thanks to God*; And that there is ever a *supply*, appears in this; that in his very want & desire, there is some Content, and stay to his Soule, therefore there is some supply.

Thirdly. They are said not to hunger, because there is a Fullnes, *Via*, not *Patria*, such a Fullnes, as suites their present Condition; a *Comparative*, though not an absolute fullnes; Therefore the Saintes speake of a Fullnes *Psal. 36. 8. 9.* *They shall be abundantly satisfied with the faines of thy house*, and *Psal. 63. 5.* *My Soule shall be satisfied. as with marrow & faines*; Such a fullnes, & satisfieing, as they are capable of in this Life; For instance, a Child may be said to be a lusty strong Child, whose strength is nothing, in respect of the strength of a Man, to which he may after attaine; So *Beleevers*,

have Satisfaction futeable to their Condition, proportionable to the State wherein they are, a fullnes of Grace in regard of parts, though not of degrees, a Satisfaction according to their Capacity, though not so absolute, as they shall one Day be capable off.

Fourthly, They are fully satisfied in this Life. Because they have *All Things actually in Christ*, and *really by Faith*; whoever *Beleeveth in Christ*, hath all things actually in him: *Coll. 2. 10. They are Compleate in him.* There is in *Christ* a Fullnes of *Grace & Glory*, and *All* that is in *Christ* is theirs, and they have it in him; *He being full*, they may truely be said *to be full*: *Christ* not hungering and thirsting, they may truely be said not to hunger or thirst; *Christ* being fully satisfied, they are said to be fully satisfied; For *Christ* stands in their stead, and possesseth all things in their name & right; *Christ* was their Substitute, and that which is done to him, may be truely said, to be done to them; as a Man who hath his debt fully payed to his Substitute, though he receive it not by his owne hand, yet may truely acknowledge satisfaction, because the other is his Receiver on his behalfe; So *Beleeveth* may be said, to have for the supply of all their wants; because *Christ* hath received a fullnes, that they out of his fullnes, may receive a full supply.

And further, as they have actually a compleate fullnes in *Christ*. Soe they have really *that fullnes by Faith*; In *Christ*, *He that beleeveth, hath everlasting Life*; *Iohn. 3. 16. 36. everlasting life*, admits not of hūger & thirst, *having cōpleate satisfactiō*; so *faith brings in really a supply of all*, as *God* hath all things to come, *present*, by reaso of his *Infinities & Eternity*; so hath a *beleever by faith, which is the evidence of things not scene*, *Heb. 11. 1. as Abraham had Christs day present*

present to him; And they are growing up to Perfection daily; as the Child increaseth dayly; for by Vertue of their *Vnion to Christ*. they receive of *His fullnes*, in the use of the *Meanes*; *Iohn. 1. 16.* growing up by the *Ordinances* towards Perfection; not onely a perfection of Parts (for that is at first received) but of *Degrees*, *Eph. 4. 12. 13.* As the Branch from the Roote, sucks more & more Sapp, or the Child from the Nurse, or Body frō the Head & Stomack by which it growes up to full Stature; so that they be going to that *Fullnes*, which is in *Heaven*; wherein all desires shall be *satisfied*.

In these *Respects* it is true in this Life; in some measure & degree.

Secondly in the *Life to Come*, it is *Perfectly & Completely true*; Every *Belcever* then shall have *All wants supplied, all desires alayed*: All the abundance of Good that the Soule is capable off, shall be there, *fully supplied*; and so, all desires must cease when there is a *full Fruition*; Therefore it is called *Ioy*, *Math. 25. 21.* because it is a full fruition of all desirable Good, and they be said to enter into it; to shew that it is so full & large that it cānot enter thē, but *they enter it, & so they are every way filled with it*: As the Sea cannot be Cōtayned in a smalle Uessel which may enter into it & be filled as full as it can hold, yea swallowed up of it; so shall they be fully supplied, and have more then they neede or can receive, and he that enters into an infinite Satisfaction, must needs have his finite Appetite fully satisfied; as *Psal. 17. last. When I awake* (that is, am raised up out of the Dust, at the last Day, for Death is called a Sleepe, and so *Resurrection an awaking*) *I shall be satisfied*, therefore, no Hunger, no Thirst; and it must be so, because of that where with we be satisfied; Viz: Gods

Likenes, that is, *God Him-selfe & his Glory; Gods Face* (as in the former words) *it shall be vedwed*; that is, there shall be a full & cleare fruition of God, *1. Cor. 13. 12. Then I shall see Face to Face, and know even as also I am knowne*: Therefore if God can give full Satisfaction, it shall then be had; for then shall that fully be made good, *Eph. 3. 19. That ye might be filled with the fullnes of God; All the fullnes of God, to far as ye are capable*: If therefore there be enough in God, there then shall be enough: Thus, in the *Life to Come*, He that *beleeves in Christ*, shall have all wants *supplied*, & all desires *alayed*; because he shall fully & perfectly injoy God, and so perfect Happynes: Then all desires to Sinne, shall be perfectly quelled, (for that all Sinne shall be completely purged out) Then all neede & desire of the Creature in this World, shall be quite removed; because God shall be in stead of all, as the Sunn is in stead of a Candle, and the Ocean in stead of a Dropp: *1. Cor. 15. 28. God shall be All in All*; Meate, Drinke, Clothing, Honour, Wealth Pleasure, Freinds, and All, *Mark. 12. 25.* Then all desires after *Grace*, shall be fully satisfied; because there shall be a *Perfection of all Grace*, in regard of measures & degrees, so much *Grace* shall be injoyed, as is desired, or needed: Thus he that *Beleevs in Christ*, shall never hunger nor thirst; because *God* begins to *alaye his desires* so soone as he *beleevs*, and never leaves till He hath brought him to the full Fruition of all desirable Good in the *Heavens*,

Vses.

U S E S:

1. For *In-* First, for *Instruction & Comfort* to all that *truely be-*
struction & leeve in Christ (What it is *truely to Beleewe*? I opened in
Comfort. opening the *Second Doctrine*; where I shewed, It is not a
groundles

groundles & slight Conceite that *Christ dyed for us*; but an *entertayning & receiving Christ in all his Offices a full resigning ones Seife to Him*; *Covenanting to be ordered & guided by Him in all Things*) to such heere is *Instruction & Comfort*; and that, In these Two Peticulers.

Comfort
for Beleevers
in two
peticulers

I.

First, *You that beleeve in Christ*; shall never totally or finally fall away from *God & Grace*, so as wholly, or for ever to loole them; (a Comfortable Point in these dangerous seducing & declining Tymes) For he that once beleeves in Christ; saith *Christ in my Text*; *shall never hunger nor thirst*; that is, shall never be wholly without *God & Grace, Christ & Happynes*, (as ye have heard in opening of the Point) Therefore, whatever appearances there may be, through the Subtilty of carnall Reason & Satans Suggestions, *Be thou assured*, that having once *beleeved in Christ*, thou shalt never be wholly *destitute of God & Grace*; for then thou must hunger & thirst; which *Christ saith*, shall never be :

Neither is that of weight against this *Comfortable Truth* that Some object: So long as one beleeveth he shall never loose wholly *God & Grace*; But one that beleeveth may loose his Faith; and then loose *God & Grace* wholly: This I say; is of no weight; For, though one may loose the use of Faith for some tyme; Yet *None that Beleeve*, can ever wholly loose Faith, nor any other saving Grace, as hath been shewed in the opening of this Point; and so as, he can never wholly loose Faith, so neither can he ever loose Christ or Grace; If the *Covenant* did run thus; That he that beleeves, so long as he beleeves, shall never fall away; But yet he might loose all Beleeving, and so fall away; then were not that true; *Isay. 55. 3.* For with *Every Beleever* God makes an *E-verlasting Covenant*; Even the *Sure Mercyes of David*;

Now how were the Covenant *Everlasting*, or the *Mercy Sure*; if that he might *wholy* loose Faith, and so loose God, & all Grace? Surely that *Place* expressly teacheth That when any one *Beleeveth*; God makes with him a *Covenant*, that shall *Last for Ever*; and bestowes on him *Mercy*, that is *Sure*; and therefore he cannot be disappointed; *He that once beleeves* must be *for ever Gods*, and never so fall as to *misse Heaven*; For *Christ hath prayed for All that beleeve*, that *They should be with him, & see his Glory*, *Iohn. 17. 20. 24.*

The *Sonnes of God* (and so is every one that *Beleeveth*, *Iohn. 1. 12.*) must be *Like Christ*, when *He appears at the Last Day*, *1. Iohn. 3. 1. 2.* Therefore, *He that beleeveth, must be saved*, and can *never* wholly loose God or Grace; And therefore it is, that *He that once Beleeves* can never wholly loose *his Faith*; because to the end *He may never loose God or Grace*, God preserves *Faith* in him, and by *that Faith* preserves him in *Grace & Favour* with God, till he come to inherit *Glory*, *1. Pet. 1. 4. 5.* *Who are kept by the Power of God through Faith &c.*

2.

Secondly, *You that beleeve in Christ*; shall have *All your desires alayed*, *All your wants supplied*, & *your Soules satisfied fully* in this *Life*: 1. Your *sinfull desires* to *Sinne*, & the *Worlds Vanities*; these shall be *alayed*, by removing the *Cause* of them; *Viz: Originall Corruption*, the *Vanity* of your *Minds & Hearts*: Your *Soules* shall be *purged* from those *ill Humors*, which make you *Hunger* after this *Trash*; and shall be put in *right frame*, and you made to *Hunger* after *good & wholesome Things*; *Viz: Gods Favour & Holynes*, *Gall. 5. 24. & Chap. 6. 14.* Examine your *Selves* well, and ye shall find, that ye *doe not* so *hunger* after these *Things* as ye *did*, and be ye *sure* that ye shall *doe it lesse & lesse*, till at last

last, ye shall be quite freed from that vaine Desire: For those many *Exhortations* in *Scripture*, to *Mortifie those Affections*, and to *Lay them downe*; as *Eph 4. 22. 23. 24. & Coll. 3. 2. 5.* doe include *Promises* (upon your indeavor) that it shall be done; as may be gathered from *Rom. 6. 12. 14.* where *God promiseth* that I shall be, which he exhorts to: Yea *Gods Exhortations to Beleevers*, are as his Word in *Creation* was, *Operative*. and working that which he *Calls for*, and *Commands to be*: Therefore doeve but *Exercise your Faith*, and use the *Meanes God hath appointed*, and you shall have your sinfull & troublesome *Desires alayed*.

2. So also, *Your good & cōmendable Desires after Grace & Holynes*; Those shall be *satisfied*; *Christ* will fill you as full as ye can desire, or containe; Already, ye have in you, the *Store-house & Treasury* of all *Grace*, the *Spring* is in you; *Christ*, in whome is all you neede, and therefore it is in him, that you may have it; He is yours, and from him ye may have whatever you neede doe but let downe the *Bucket of Faith* and drawe what *Water* ye desire; He will never with-hold any *Grace* yee thirst after, if ye trust in him, and use the meanes, *Psal. 81. 10* He will fill the *Mouth that is opened*, and according to your hope in him, will he doe to you, he may defer you a while, to try the strength of your *Desire*, and of your *Faith*; but he will not with-hold ever, but *satisfie your Desire*; Yea, he cannot with-hold; for what you seeke by *Faith in Him*, and in the use of *His meanes*, he must give you, *His Promise & Office doe tye him* to it; for He is your *Spring of Grace* to latisfie your thirsty *Soules*: And as a Mans owne *Spring* cannot with hold *Water* from him, when he comes to it, no more can *Christ*.

Some wants ye shall have so long as ye live heere;

but yet there shall be a satisfieing, & filling up, though not filled up; as the Child is growing, though not fully grown, till he comes to Age; And ye shall have that fullnes, & satisfaction; that is needfull & requisite for this Life, so much ye shall have: Therefore be Comforted; and sinke not under the sence of your wants; It is good to be sensible of *spirituall wants*, so as to seeke for supply; but it is folly & unbeleeve, to be discouraged under them, since that ye have in hand & doe possesse as your owne, that which is able & ready to supply them all, if you use the meanes, Viz: *Christ & the Promises*; Would not one thinke them Fooles, that complaine of Thirst, and had a Spring of there owne, at their Doore?

Yea farther Consider; that ye have *actually all Fullnes*; Viz: *In Christ & the Promises*; there is *All Fullnes*, what can you desire that is not there? and it is all yours; So that in your Substitute, Treasury, Store house, Wardroope, there is *actually* all that you neede or desire, and it is all yours; *For all is yours* (as ye heard before) 1. *Cor.* 3. 21. and therefore the *Apostle* speakes of *Beleevers as possessing all things* 2. *Cor.* 6. 10. & *Iam.* 2. 5. Styles the *rich in faith*; that is not ment of abundance of *Faith*, (as sometime the word is taken) but that *by Faith* they be *Rich*; So that every one that *Beleeveth* is *Rich* by *Beleeving*; therefore possesse of abundance (else none are called *Rich*) for the present injoying all that is needfull; and *Heires of a Kingdome*; for in the *Life to come* ye shall have a *Satisfaction* of all your *Desires*. There ye shall have an *absolute Fullnes*; all sinfull & worldly *Desires* shall be quite extinguisht; all *Holynes & Happynes* shall be perfectly administred; there is nothing necessary or desirable for your *Happynes*, but ye shall enjoy

Calvin on
this Scrip-
ture saith
well:

*Ss eges nō
habes fidem,
Si habes fidē
non eges.*

enjoy it *actually* in the *highest* Degree; ye shall have your Wills to the full, no Want or Crosse in any Desire. God will say to you, as *Herod* to *Herodias* her Daughter *Marke*. 6. 22. 23. and better; not onely aske what you will to the *Halfe* of the *Kingdome*, but to the *Whole*, and it shall be granted you; Whatever *Christ*, *Heaven*, *God* can give, to fill you, you shall have so, far as you can receive. In a Word *Ye shall be as Christ is* 1. *Iohn*. 3. 2. So that if *Christ is full*, *Ye shall be full*; Wherefore be ye *Comforted* with these *Things*.

2. USE.

2. Use.

For Tryall; Ye may by this try, whether ye *Beleeve* or *For Tryall* no: If yee *Beleeve*: ye doe *not* hunger & thirst: Thou that art *not thus* alayed in thy Desires: Thou either dost *not Beleeve*; Or dost *not exercise & use Faith*, Or *Christ saith not true*: Ye that have gaping wide Desires after Sinne, that feed on Sinne as an hungry Man; and drinke downe Iniquity as Water; ye doe not beleeve: Ye that as fully admire, seeke, & delight in the Things of this World, as ye did formerly, and hunger & thirst *cheifly* after them, *Ye Beleeve not*: If your Desires, goe out *constantly*, in an inordinate Way, to any of these Worlds Contents; Its a *Signe* you have *not Faith*.

Hence also a *Discovery* may be made; Both concerning the *Measure*, and *Exercise* of *Faith*; The ströger your *Faith is*, the lesse is your hunger after the World and Sinne &c. and according as you exercise *Faith*; will be the alaye of your desires after such things; You want the exercise of *Faith*, who cannot supply your wants, as you feele them; For *Faith if exercised* will draw from *Christ* and the *Promises* such a fullnes as is convenient for this Life; It will shew you a *Compleat fullnes in Christ*

as your owne ; And where this is not, there *Faith is weake*, or not exercis'd as it ought to be.

3. Use.

3. U S E.

For Exhortation. Shall be for *Exhortation to Beleeve* ; Because of the *Benefit* that comes by it ; This is *Christs ayme* in this *Place* : And this *Use* belongs, First to such of you, as yet never Beleeved ; Secondly to such as *have*, and *doe* in some measure *Beleeve*.

1. To Unbelievers. First to you that yet never Beleeved ; That is *never entertained Christ* in all his Offices, and never gave up your Selves to whole Christ, as to your King, Preist, & Prophet ; But the most ye have done, is in a Generall manner to phansy Christ dyed for you, and you shall be saved by him ; which is not *true Faith*, as ye heard before : You, therefore that *yet never rightly beleeved* ; be ye perswaded to doe it, and that above all things : For why ! what can doe you so much good as this ? Is there any Thing in the World, can satisfie all your Desires ? Sinne doth not ; Sinning alayes the Desire of Sinne, no otherwise, then casting on Oyle doth alaye the Fire, it increaseth it ; the more ye sinne, the more ye desire to sinne : It is like the administring Wine in a Dropty ; Riches satisfie not ; *Ezekiel. 7. 19. Eccle. 5. 10. He that loveth Silver shall not be satisfied with Silver, nor he that loveth abundance, with increase*, he spake it that had fully tryed it, and therefore the more to be regarded, And as it holdeth in Riches ; So likewise in Honour, Pleasure, or any Thing else, ye seeke after, and neglect *Beleeving*.

That which is reported of *Alexander*, is to be found in every ones Heart, which a *Philosopher* discovered in his, by this *Questiō* to him, *When thou hast Conquered Greece what*

what wilt thou doe? He answered, I will Conquer *Asia* and the whole World; *When that is done what wilt thou doe?* I will (saith he) wish for another World to Conquer; thus unsatisfied was he by all his Honour: And thus is it with Men, both for Honour, Pleasure &c.

Our Soules are made to enjoy *God*, therefore Covet an Infinite & Eternall Good; which is ment by that *Groping after God*, *Acts. 17. 27.* Not that they seeke *God as God*, for so, that is true, *Rom. 3. 11.* *There is none seeketh after God*, but in that they seeke blindly after an infinite & Eternall Good (which onely is *God*, though they thinke not so) they be said to *grope or seele after God* and therefore rest unsatisfied, in any finite or mortall good, reall or seeming: Our Soules are like the gaping Earth, full of Chinckes, and great Crannyes, which nothing in the World can fill & satisfie, but the Ocean or Showers of *Heaven*, *God Him selfe*; hence is that restlesnes that is in all Hearts: Whatever they have, even in this sence, they are tossed up & downe, as the Sea, and not quiet: For so long as the Soule is in Desire, it is in a restlesnes, & troublesome Motion. And hence it is there be *such shiftings* frō one thing to another, frō Coveteousnes to Prodigallity &c. (though ye never have the witt to shift from the Creature to *God*, for then ye would be satisfied) because in nothing ye be satisfied: yea, and *God* oft lets you have your Desires, so much Wealth, Pleasure, or Honour, as ye seeke, and yet ye be not satisfied, that so ye may knowe, there is nothing can satisfie but *God*.

And this I assure you, if ye Beleeve not, (Marke it, for ye shall one Day remember, ye were told of it) ye shall ever hunger & thirst, and never be satisfied; and that is a great Misery: as *He that beleeves shall never*, so
you

you that beleeve not, shall ever hunger & want, and never get Satisfaction, *Pro. 13. 25.* Therefore such a Condition is discribed in *Scripture* by them that labour in the Fire, and for Vanity, *Habuc. 2. 13.* That feede on Ashes, *Esay. 44. 20.* Follow the East Wind, *Hosca. 12. 1.* Labour wholly in Vaine; as *Esay. 55. 2.* Consider the Difference twixt them that Beleeve, and those who doe not Beleeve, *Esay. 65. 13.* Gods Servants, that is, Beleevers; shall have Joy, because full Satisfaction; and so no hunger: Ye, that beleeve not, shall want, and so be ashamed; because ye have not got that ye sought:

In this Life, ye shall not be satisfied, and much lesse in Hell; there is *Pena Damni*, ye shall be punished with losse & want of what ye seeke: *Dives*; who was full of Honours & Riches, and enjoyed a fullnes of all outward Contentments, while he was in the World; yet this *Dives*, because he was not a Beleever, he thirsted after a dropp of Water; and could not have that Thirst alayed: There shall be continually *Renisus Voluntatis*, your wills shall ever incline unto this & that good which ye want, but shall ever desire, and never attaine to; It is a painefull thing, to hunger & thirst, and not to have to satisfie; the Poore knowe this: Oh! what is it the to hunger & thirst, a Yeare together and never be satisfied? and what is it to doe so Ever? yet this, & all this is, & shall be your Case, who beleeve not in Christ; that is, doe not so receive him in All his Offices, as hath been opened.

But on the other side, if ye will Beleeve in Christ; yee shall never hunger nor thirst, what would a hungry Man doe for this? will he not venter his Life? If ye will Beleeve, ye shall have a supply of all good things, and be as *Deut. 33. 23.* Satisfied with Favour, & full of the Blessing

Blessing of the Lord. Ye neede not goe out as I may so say, but shall have of your owne, whatever you neede for Soule or Body: Ye may have outward Things, & yet want more, or loose them againe: But *Beleeve*, & ye shall *have all Good*, and *never loose it*: Ye desire Joy, *Heere is the Way to Full Ioy*; ye must have full fruition of all Good, and that is *onely* had by *Beleeving*: Your desires to Sinne shall be *alayed*; and *new Desires given you, & satisfied*; and that is *all one*, as if ye had them of Sinne, satisfied:

Therefore Consider what the *Prodigall saith*, Luke. 15. 17.18. *In my Fathers House is Bread enough; and I dye for Hunger*: In God there is *Fullnes* enough of *Satisfaction*, and I am distracted through want of it: Reason then as the *Prodigall did*; Allas! I am heere, ready to *famish*, for *want of Bread*; How *unsatisfied* is my *Soule*? I follow after Wealth, Honours, & Pleasures, and yet my *Soule* hungers & thirsts; Why should my *Soule* be *famished heere*; and *perish heereafter*? There is *Bread enough* in the *Gospel*; In *Iesus Christ*, I may have to *supply* all my wants, a *Compleate Satisfaction*: Why should not I *renounce my Selfe*; *Forsake my Sinne*; and *Goe to Christ*? I will goe to *Him*, and *Beleeve in Him*: How great a Benefite would it be to have Meate or Drinke that would *alaye Hunger & Thirst for Ever*? This is had by *Faith*: This *Argument* perswaded the *Woman Iohn. 4. 14. 15.* Let it perswade you.

Ye have heard in the former *Doctrine*; That *Any one, what Person soever, may by Beleeving get Christ*: God in his *Gospel* shutts out *None*; therefore be not kept from indeavoring to *Beleeve* by a *Conceite*, that such a Sinner as thou shalt not be accepted, for any that come *are Wellcome*; Labour *thou thē to Beleeve*: and know,

that on these Tearmes, *Perfect Happynes*, is offered thee; For it is that *onely* which can *satisfie* all Desires; and therefore, above all, *Labour to Beleeve in Christ*; If thou wilt not, thou *refusest Perfect Happynes*; and shalt have perfect Misery.

2. To Be- Secondly, This serves also for *Exhortation*, To You
 leavers. *that have Beleeved*: Gett more Faith, and exercise Faith more, So shall your Wants be *supplied*, and Desires *satisfied*, and this is the *Way* to have more freedome from *sinnfull & worldly Desires*, and to have your fill of *Grace, God, & Happynes*; you want so much, because you actually beleeve to *little*; For *Beleeving* brings *Satisfaction*, and the *more ye Beleeve*, the *more full Satisfaction*: Be allwayes then in the use & exercise of *Faith*, abound there with; *Sathan* above all things, labours to hinder your growth in *Faith*; because by that meanes he would keepe you in want; But learne you above all things, to labour to *abound in Faith*, for then shall you want nothing: Hence are there so many *Exhortations & Prayers* made by the *Apostle* in Scripture for *Beleevers abounding in Faith*; For as they exercise & increase in *Faith*, so all Fullnes is farther conveyed to them:

Faith is as the *Bucket*, which let downe fetcheth *Water*; and the oftner you let it downe, the more *Water* you have; The Exercise of *Faith*, is as the turning of the *Cock*, which if turned, letteth in *Water*; So *Faith exercised*, letteth in all supply, and the more it is exercised, the greater is the supply; The more *Faith*, the more fullnes; If we want, the want is not from *Christ*, but from our want of the exercise of *Faith*: Exercise *Faith* then, and you will never be *pincht* with *Hunger* or *Thurst*, or be so *perplexed*, as often
 ye

ye are ; But you shall enjoy a *Heaven* upon Earth ; you shall have a sweete *Influence* of all *Grace*, as fast as your *Soules* can receive it ; you shall enjoy the *Spirit* of *God*, and the *Favour* of *God*, and be fully satisfied ; All *Supplies* are to be had *onely* from *Christ* ; and all to be had from *Christ*, *onely* by *Beleeving*.

Faith Exercised doth Three Things.

Faith exercised,
doth 3
Things.

First, *It* Conveyes the Thing that is sought ; Therefore so oft in *Scripture*, *It* is made the *Instrument* of Conveyance of all *Gods* Blessings ; By *Faith* *Sarah* received the promised *Sonne* : *Heb.* 11. 11. So *Gall.* 3. 14. The *Promise* of the *Spirit* is received by *Faith* : *It* is *Faith* brings it : Therefore the *Scripture* makes *Faith* to Conveye the *Pardone* of *Sinne*, the *healing* *Diseases* : and whatever it beleeves, *Math.* 8. 13. (as ye heard before) For, whatever *Faith* layes hold on, it makes it thine owne, be it ever so much : And.

1.

Secondly, *Untill* it hath Brought & Conveyed the Thing, *It* gives *Assurance* that it shall be had, and so it gives *Content* & *Satisfaction* in some measure as if it were had ; As it did to *Abraham* for his *Isaac*, *Gen.* 17. 17. it made him laugh, that is *Joy*, (for it was another kind of laughing then *Sarahs* was ; who laughed out of scorne of the thing spoken, as deeming it impossible & therefore was shee rebuked) I say, *Faith* made *Abraham* laugh ; that is *Joy* in the *Assurance* of the thing : And so it made *Hanna* quiet, and eased her of her perplexity, *1. Sam.* 1. 10. 18. upon *Her* praying, shee *Beleeving* was *Satisfied*, untill shee had it ; For *Faith* exercised, doth assure the *Soule*, the Thing desired shall be had, in the best tyme & manner.

2.

Thirdly, *It* presents all fullnes & desirablenes, as that, which shall be in due tyme possessed, & enjoyed ;

3.

It gives a *glimps*, of all that God hath Promised, or thou desirest; Faith leadeth thee to Heaven, and sheweth thee the many Mansions, the Crowne of Glory, the glorious Roabes, the immortall Inheritance, the Kingdome that shall never be shaken, whatever is to Come, Faith gives the sight of it before hand; looke as God did to Abraham, Gen. 15. He shewed him that full Posterity, & Possession that in due tyme, he should have; So doth Faith; Heb. 11. 13. By faith they saw the things promised afarr off, & were perswaded of them, & embraced them (or saluted them) that is as things present and enjoyed by them.

Now Faith doing thus; the more it is; the more it doth thus; as Fire heating, the more the Fire is, the more it heates; and the more it is exercised, the more it doth thus: For it is with Faith, as it is with any Skill Power, or Habit; if it be not used & exercised; it doth nothing, he that hath it is never the better, there is no difference twixt him & another, that hath noe such thing: And this is the great folly of Beleevers that they grow not in, and exercise not their Faith; did they so, they could want no good thing: Therefore Consider, what Increase can yeild ye so much Benifite, as the Increase of your Faith? what Exercise can doe ye so much good, as the Exercise of your Faith? Therefore, above all things, mind this: Doe ye as Hab. 2. 4. Live by your Faith: Let that be it whereby ye doe All Things, and passe All Tyme, let it be in Continuall Action in you, on All Occasions: And I Assure you, Yee shall never Hunger nor Thirst; But be free from all the Pinches and Pangs, Perplexities, and Troubles, that now ye under goe.

Thus; Ye have had the Pith & Substance of this Text, In these Four Doctrines.

1. That Christ is the Bread of Life; that is, The only & sufficient Remedy of Mans Misery.

2. That the all & onely Meanes appointed & required by God, for the obtaining this Christ; is Comming to him; that is, Beleeving on Him.

3. That Every Person without any limitation or secluding, by Beleeving on Christ, may certainly obtaine Him.

4. That whoever Comes to Christ, or Beleeves in Christ, shall never hunger nor thirst; that is, shall have all his Wants supplied, and his Soule fully satisfied.

I Conclude all, with that of Hosea Chap, Last.
Verse, the Last. Who is wise, & he shall
Vnderstand these Things.

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FINIS.



SENSIBLE SINNERS,
ARE ONELY
FITTED OBJECTS
FOR
MERCY BY CHRIST.

Luke 5. 31.32.

- 31. *And Iesus answering, said unto them, They that are whole need not a Physician: but they that are sicke.*
- 32. *I came not to call the righteous, but sinners to repentance.*



THESE Verses contains Christs Answer to a Question, which the Scribes & Pharisees propounded to His Disciples in the former Verse, in vvhich he gives them the full & cleare Reason of that they asked; Viz:

Why he conuertt with Publicans & Sinners; That is; with those vvho in the account of all, were notorious Sinners.

He answers first in a borrowed speech by a proverbiall Sentence; Verse 31. *They that are vvhole need not the Physician, but they that are sicke:* And after in plaine vvords, expressing his meaning in the former: Ver. 32 *I came not to call the Righteous but Sinners to repentance.*

The *Words* must be vvarily understood; for they expresse not vwhat is, but vwhat men doe thinke is in this perticular; There are none that in thēselves are *Righteous* (as ye have heard in opening the naturall estate of people) But there are many vwho are not *Sensible* of there naturall state, and doe thinke themselves righteous; and so *Christ* calls them according to vwhat they thinke of themselves; Againe, there is none but are *Spiritually sicke*, but there be some, vwho are *vwell enough* in their owne opinion, and therefore *Christ* calls thē vwhole owne: Againe, those that are *thus whole* in there owne esteeme, and not in *Truth*; they have a need of *Christ*, as much as any others, because they be as miserable, but they are said not to need him, because in their owne sente & feeling they need him not.

The words
opened.

Allo, *Christ* came not to call the *Righteous*. That is, such as are righteous in their *owne eyes*, and perceived not *their sinfullnes*; For he called the *Apostle Paule*, vwho vvas a *Pharise*, & as righteous in his owne esteeme, as any. But the meaning is; that they are not in the next disposition to his call & to receive him, who are righteous in their owne esteeme; they are not prepared for him; he reveales & exhibits not *Himselfe & Mercy* to any such *immediatly*; but if he shew mercy to such he first makes them *not to be such*, by shewing them they are *not righteous*, as the Phisician, vwho comes to Persons that be not sensible of their sicknes, but brings them to be so, before he cures them.

Their
Meaning
explained.

The meaning then of these Verses is thus much:
I converse with the great Sinners, such as are the *Publicans* & other *Notorious Transgressors*, and not with you *Scribes* & *Pharisees*; because they are *sensible* of their *sinfullnes* & *Soules misery*, and you are not, but in your

your owne esteeme, are vvell enough & righteous; for I afford not *Mercy & Salvation* to any but such as be in their owne esteeme *miserable*, as the Phisician useth not his skill & helpe for any but them that are sicke.

Now these *Words* I have chose to open to you, because, I vould shew you how much the *Doctrine* of your *Naturall State* (vvhich I have unfolded & applied to you, and is often done) should & must worke on you before you can be freed from that *Misery*: Wherefore, I will from these *Words*, not raise every Observation which may be, but only so much as may serve to informe & helpe you in this perticular; And that is, cheifly one *Doctrine*, which is the maine summe & scope of, and conteyned clearly in these Verses.

DOCTRINE.

That, Only such People as are sensible of their miserable State of Nature, by Sinne, are the prepared Objects of Gods Mercy in Christ.

Doctrine.

OR THUS.

Christ affords Mercy to none but such as are sensible of their Misery by Sinne.

This is proved enough by *Christ's* owne assertion in this place; Which not only shewes he will not, but that he cannot helpe any other; For his coming, & so, his *Mission & Commission* is only for such, and *Christ* goes not beyond *His Commission*: And also, he proves it by the like, common amongus, As none that be vvhole, are for the phisicians, nor are Phisicians for, neither come they to any, but such as be sicke, that is, as Phisicians with phisicke & for cure, So, none are

Proved by
Christ's as-
sertion in
this place,
Its his Mis-
sion & Cō-
mission.

for *Christ*, nor comes he as a *Saviour* to any, vvho are not in *their owne esteeme & sense*, very miserable by *Sinne*: For these in their owne sense, and so to *Christ*, are for the present, as if they vvere not miserable at all:

Proved further, & a Reason why so fully done.

This I say, is prooffe enough of the *Doctrin*e; But because it is a *Doctrin*e of vvonderfull *Consequen*ce, and that vvhich will not downe vvith the most, and is much opposed by *Sathan* and such as he deludes, Because till this *Doctrin*e is beleev'd, *Christ*s helpe is farr enough, and *Sathan* hath them sure enough: I vvill therefore indeavour to prove it amply & evidently, that yee all may see clearly, it is an undoubted *Truth of God*:

Instances.

I. From those who had first Mercy.

And first, We vvill begine vvith such as first had *Mercy* to be freed from *Sinne*; Viz. *Adam & Eve*; Before *God* shew'd them *Mercy*, He first made them *sensible of their misery*; He putts them in feare by his *Voyce* as appeares by their hiding themselves; *Gen: 3. 8. 10.* and then indites him, and convinceth them *Verse. 11. 12. 13.* and pronounceth Judgment on the *Serpent Verse. 14.* before ever he promiseth *Christ*, or any *Mercy* by Him.

Tipified In Israells deliverance out of *Egypt*.

And this vvvas tipified in *Gods dealing* vvith *Israell* in their mercyfull deliverance out of *Egypt*; He first makes their bondage *sensibly heavy*, so that, they sigh'd, & groan'd; before, *God* vvvas about to deliver them; they vvvere very vvell in *Egypt*, in *Goshen*, the best of the Land; in much esteeme, but vvhen the tyme of deliverance drevv tovards, *God* rais'd up a King that knew not *Ioseph*, and oppress'd them, and as *Mercy* drevv nearer, so their *Misery* grevv *sensibly* on them, in so much that their sighes & groanes came up to *God*.

In the Wildernes

This vvvas yet more fully tipified in the *Wildernes*; before ever *God* gave them the *Manna*, or *Rock*, vvhich

sent forth a *River of Water*, or *Brasen Serpent*, (all vvhich vvēre *Tipes of Christ*) He first made them *sensibly distressed*, by *Famine*, *Drought*, & the *stinge of fiery Serpēts*: Also, before he appointed *Moses* to be their *Propbet* & instruat them, from *God*; He so amazed them & terified them vvith his owne dreadfull *Voice*, that it vvā like to kill them, and they least they should dye, befeecht *God* to speake to them by *Moses*; *Deut: 5. 23. to 29.* All this typifying *Gods Purpose*; never to shēvv *Mercy* to the *Soules* of any *by Christ*, but such as vvēre *sensible of their misery & need of Him*.

And this also, *God* aim'd at in his method & māner of revealing his *Gospel*, & *Doctrine of Christ*: He first more obscurely reveales it, under *tipes & shaddowes*, and amply & clearly opens the *Doctrine* of the *Law*, In vvhich *Mans misery* by *Nature* through *Sinne*, is fully opened, by vvhich meanes he begettis in his *Church*, a *sense & conviction* of their misery, & much *bondage & feare* by reason of it, and to this, the *Apostle* hath reference aswell as to *particular Persons*; *Rom: 8. 15.* *For yee haue not received the Spirit of bondage againe to feare, but ye have received the Spirit of Adoption &c.* The *Church of God* formerly, from *Moses* especially (in some measure from *Adam*) to *Christ*; was brought up under the *discipline* of *Cerimones*, and the *Law* which vvā accompanied vvith many *convictions of sinne*, & *danger*, & vvith many *feares & terrors*, especially in the *delivering* of it on *Mount sinai*, and also vvith the *Spirit of God*, vvhich vvrought *conviction of Sinne*, and *Terror* in the *Hearts* of *People*, and so held them in a *bondage & feare*; This I say, vvā *Gods old manner* of *disciplining* his *Church*, more especially from *Moses* to *Christ*: When the *comming* of *Christ*, drew nearer

2. In his manner of revealing the gospel

then in former times ; this I say is included in that *Rom:8.15.* though this be not all its meaning ; and is expresse , *Heb: 12. 18. to 22.* For yee are not come vnto the Mount, that might be touched that burned vwith fire, not to blacknes & darknes, & tempest & the sound of a trumpet, and the voice of vwords, vvhich they that heard intreated that the Word should not be spooke to them any more, and *Vers. 21.* So terrible vvas the sight, that Moses said I exceedingly feare & quake. It vvas the Condition of Gods People at first ; and therefore, *Gall.3. 23. 24.* before Faith (that is, the Doctrine of Gods Mercy in Christ by Faith) came (that is, vvas clearely revealed,) We vvere kept under the Law ; that is, under its Doctrine & Discipline: And why ? as under a Schoole-Master to lead us to Christ:

By the Law, he meanes the vvhole *Mosaicall Discipline* of Morrall, & Ceremoniall Law ; It vvas as a *Schoole-Master* ; not onely in regard of Tipes, to point out Christ ; but also, in regard of Terrors & Conviction of Sinne, & Danger, vvhich the Morrall Law taught, & so did the Ceremoniall, for in pointing out a Saviour, it shewed there vvas *Misery* to be saved from ; and by every vvasHING & sacrifice, & attonement, it shewed, there vvas *guilt, & danger, & vvrath due* ; and therefore this Ceremoniall Law is called an *Hand vwriting of Ordinances against us*, for it did prove to their faces, that they vvere under vvrath, or vvhath need vvas their of them ; and they did but darkely point out Christ, and to them onely vvhohad Knowledge and Faith to conceive their meaning, but they did clearely vvitnes to all their faces, that they vvere in *misery and danger*:

Thus, this Law ; as a Schoole-master, prepared for
Christ,

Christ, In that, it so abundantly *convinct* of their misery, (as well as by tipifying *Christ*) And thus did *God* bring up his *Church* at first, and for a long while, to the latter age of the *World*, and till *Christ* came, And some vwhat to this purpose vvas intimated by the Condition the *Jewes* vvere in, vwhen *Christ* came, even vwhen the *Scepter* vvas departed from *Iudah*, and they vvere miserably yoked by the *Romanes*, and sensible of it, All this, to teach us *His* method, That he shewes *Mercy* by *Christ*; onely to such as are *convinct* & sensible of their *Misery* by *Nature* & *Sinne*:

And thus *God* dealt vwith *David*; before he shewes him *Mercy* in pardoning his *Sinne*, he sends *Nathan* to convince him of it, and shew him his misery of vvhich he vvas not before sensible:

3. In shewing *Mercy* to *David*.

And this Method, *Christ* shewes for ever to be in the *Spirits* conversion of *Sinners*; *Iohn* 16. 8. First to *Convince* of *Sinne*; to make people evidently see that they are miserable by *Sinne*, and then to convince of *Righteousnes*, that is, of *Mercy* by *Christ*:

4. Our of *Iohn* 16. 8.

And thus did the *Apostles* allwayes; *Peter*, *Acts* the *Second*; never gives them hope of *Mercy* by *Christ*, till he had first *Convinced* them of *Sinne*, and prickt them at their *Hearts*, and then he tells them of *Mercy*; So *Paule* & *Barnabas*, *Acts* the 16. Never speake of *Christ* to the *Jaylor*, till by their miracle, *Gods* Spirit tooke occasion to convince him of his danger of damnation by his *sinne*; And to the *Apostle* *Paule*, in the *Romanes*. First proves all both *Jewes* & *Gentiles*, to be condemned wretches; *Chapter* the third, and then opens the *Doctrine* of *Salvation* by *Christ*. *Vers* the 24. and so forward.

5. So allwayes by the *Apostles*.

And

And therefore *Gall. 3. 22.* the Scripture first *shuts up all under Sinne*, that they who beleeve may be saved; by shewing all to be in a damnable state by *Sinne*, he prepares them for mercy, vwho vvere to haue it by beleeuing: For as *God* plotted the Salvation of people, So he works it; He plotted it thus, first to let them become *Miserable* by their *owne Sinne*, then to provide a *Christ* & send him, and by *Him* to save them; So *God* works it; first convinceth them, & sensibly perswads thē that they are *Sinners* & *Miserable* by it, and then by *Christ* he saves such as *beleaves*: Thus ye see this *Doctrine* as cleare as the Sunne, a *Truth* as evident as may be, from the whole course of Gods dealing from time to time; and this; none that considers the Scripture, & will regard it doe or dare deny in the generall.

Question.

How farr
forth Peo-
ple must
be sensible

But all the Question is, about the *degree & measure of sensiblenes*: How much & how farr forth, *People must be sensible of their misery*. This Question is necessary to be resolved.

Answer.

And to this I Answer; There must be such a *sensiblenes* as that they be *thoroughly affected* with it; It is not enough that they be generally perswaded that they are *miserable*, nor lightly affected with it, nor for a fitt and away, much troubled with it: But it must be a strong through impression on the heart; Some thinke that a slight conviction is enough; Or if not so, yet a cleare conviction of Judgment, so that they see & say, that they are miserable by Nature; Or if not so, yet some slight impression on the heart, is surely enough; But none of these is sufficient; but there must be a deepe & through Conviction of Mind, and impression, or affection of the Heart.

As is cleare by all the Instāces which were brought

to prove the Doctrine, from the first to the last; Consider them all; and you shall find it was such an *Humiliation* as I now speake of; Doth every thought of sicknes, or slight distemper cause People to entertaine a Phisician? Was *Adams Terror* in the Garden, *small*, vwhen he was afraid & hid himselfe; vwhen God arraigned him, indicted him, convict & condemned him? Was *Israells affliction of Spirit small in Egypt*, vwhen God delivered them out of it? doth not the *Scripture* often record it to be *very great*? What was the affliction of *Israell* in the *Wildernes* before they had the *Manna*, the *Water* from the *Rocke*, the *brasen Serpent*, and *Moses* appointed to *teach* them, in *Gods* stead; was it not *very great*? What was the *Condition* of the *Leues* under the *Law*? were they not at the first *much affrighted*, as *Heb: 12. 18. to 22.* And after that, in *fear* by a *Spirit of bondage*, as the *Apostle* witnesseth *Rom: 8. 15.* vwhich accompanied the *Law*, and wrought in them vwho *believed* the *Law*. As the *Spirit of Adoption & Peace & Libertye*, doth the *Gospel*, & is effectual to them that *believe* the *Gospel*. And vwhy did *God* hold on that manner of *Discipline* so long, even to the last Age of the *World*, and revealed not *Christ* till *Now*; But because he vwould have that *impression great*? And vwhat was *Dauids* conviction of his *Sinne* by *Nathan*, was it not vwith much and deepe *affliction of Spirit*? And that *Iohn. 16. 8.* *convincing* the *World* of *Sinne*, allthough our *English* vword seemes to imply that a bare naked *convincing* of *Judgment* is the *work*; Yet examine vwe it, and vwe shall find it *imposed* the same that is in *other* *Scriptures*, the *greek* vword is the same vword, as the *Heb: 10. 4.* is translated *Evidence*, Such a *Conviction*, as makes it as truly *clear* & *sensible*, as if *Evidence* to the senses.

Now, be ye Judges, whether such an evident apprehension of so great a misery, as we are in by Sinne, not knowne before, can be without a strong impression on the affections? it cannot be in lesser dangers, therefore is not in this; And so we find them *Acts the second.* deeply affected, therefore called a *pricking at heart*: And the Jaylor, *Acts. 16. 27. 28. 30.* So that he trembled & cryed out:

And this is taught in the Parable of the Prodigall; *Luke. 15. 11.* & so forwards. Who is the Emblem of a Sinner brought to Mercy by Christ: How doe you thinke he was affected, when he was like to perish, did he onely behold it with the eye of his reason, without any strong impression on his heart? none will so thinke.

And this is contained expressly in that, *Rom: 8. 15.* In which place, though the Apostle speakes, how the Church of God, the Jewes, were before Christ; and compares it with that Case which now the Church of beleeving Jewes & Gentiles be in, since Christ, as ye heard before; Yet also, the place manifestly cōteines a discription of such perticular Persons, as obtaine mercy by Christ; before that they doe so; they have a Spirit of bondage to feare; Wee have it not againe, (saith the Apostle) therefore we had it; Which we? I Paule, and you Gentile Romanes, (for there is the same manner of dealing vy which God takes with his Church in general, and Persons in perticular, for the sitting them for Mercy) Before Paule & these Romanes had Mercy, they had a Spirit, that is, Gods Spirit, called a Spirit of bondage, because he at that time, leades peoples Soules into bondage & so into feare; Is heere onely a slight conviction, when the Soule is bondag'd, and the Heart made to feare? Noe surely:

And this in *Paule* is cleare; *Rom. 7. 9.* When the *Commmandement* came, *Sinne* revived & I dyed; that is, When God by the Light of the true understanding of his Law, *Convinced* me & vyrought on me; I then saw *aboundance of Sinne*, and so, my *Selſe* dead by it; vvhich before I saw not; and therefore thought I vvas vvell; Doe you thinke this unthouht of *mifery*, vvas ſecne by *Paule*, and he not *thoroughly affected* vwith it? It is impoſſible.

This alſo, is cleare by that; *Luke. 4. 18. 19* *The Spirit of the Lord is upon me to preach &c.* Where *Chriſt* plainly determines this *Queſtion*; & ſhewes to vvhome *He is ſent & appointed* to bring to *Mercy*, (for that is ment by his preaching, an *effectuall preaching*, and not a bare declaration) even as in my Text; to them *only*, vvhom are *thoroughly affected* vwith the ſence of their miſerable ſtate by Nature: Theſe are deſcribed by ſeverall Names, but all ſuch, as imply a through affection & ſence of their miſery: The *Poore*; that is, ſuch as by *ſence of their miſery*, are lowe & meane in their owne eyes, (for thus uſually the *Scripture* uſeth the vword *Poore*) and ſo it appeares by the next vwords: The *Broken-hearted*, the *Captives*, and *Blind*, that is, vvhom knowe their captivity & blindnes (for elſe he ſhould be ſent to all, all being ſo; vvhich *Chriſt* is not) and doe any knowe themſelves to be *captive & blind*, vwith out being *thoroughly affected* vwith it? And ſo the next vwords ſhewes, in that, he calls them *bruised owines* vwith their Captivity; And in the next vwords; *To preach the acceptable Yeare of the Lord*; that is, that of vvhich the *Yeare of Jubile* vvas a *Type*; called an *acceptable Yeare*, becauſe it vvas a *Time of Deliverance* to ſuch as vvere in *Bondage*; and therefore they vvere

sensible of Misery by their service; or how could Deliverance be acceptable; And this is one Reason of the Point, (as we shall heare anon) Thus yee see; by all which Christ speakes heere of Himselfe (for of Him is this ment, as Verse 21. He is for to the w^{ch} mercy to none but to such as are *thoroughly humbled*; and have *strong impressions* on the Heart of their Misery vvhich they are in by Nature through Sinne: God hath determined He shall be for such *onely*; Onely such shall have *Mercy by him*. For though God can bring others to Mercy; Yet he will not; This is the way & method he will use & hath sett downe to himselfe: And therefore I thinke; Such as be converted & regenerated in Infancy, and live to yeares of discretion; God goes over the worke againe, as it were, by humbling them first, and then bringing them to act Faith in Christ,

This cleared further by shewing there are different degrees of this humiliation.

Now for the better understanding of this; You must knowe, that there are diuers & different degrees & measures of this *Humiliation & Affliction of Spirit*, some of which must be in all; There be greater & lesse degrees; As is cleare in the Jewes & the Jaylor; The Jewes were prickt at the heart & sayd, *what shall we doe?* but the Jaylor far more, he came *resembling* & fell downe before them; And so, *Luke 4. 18* Some *Podne*; some *broken-hearted*; some *bruised*; and so *Math. 11. 28*. *Labour*, and *heavy loaden*, and *wearie*; and *Isa. 53. 17. 2*. *Thirsty*, that is not so much as the other; and *Revela. 2. 17*. *Willing*, that is not so much as *thirsty*; for thirst is a desire vvith much *streightning* & *paine* of body; which is not ever in a *willingnes*: Thus there be degrees; greater & lesse measures; For on some God vvorks the *sence of Misery* suddenly & altogether; on some he vvorks it by degrees, little & little, the former like

the beating out a barrells head, and letting out all at once, the other like the leaking, or letting out at a tapp, vvhich maks not so great a floud; on some *God* vvorks the *sence of Misery* in full ignorance; vvho never heard of any remedy, & so she wes them their misery onely, and hides all appearãce of an helpe; but others are afore hãd acquainted vvith the remedy that is possibly to be had by any in that misery; Now these cannot be vvrought on so deeply as the other; To conclude this; *God* vvill sett it on some much more then on others, either because their natures cannot beare so much, or he hath not appointed them to such high, & speciall service, or the like, So that the difference in degree & measure is very much; Yet all have it in that measure, as hath bine opened, a strong, through, *impression* on the Heart; vvhich hath these *Properties*.

The Properties of Humiliation.

1. To make *Gods Wrath* most fearefull & dreadfull of all things, they seeing it in the *Effects* of it, Viz: The *Misery* it hath inflicted on them: *Psalm. 90. 11. Who knoweth the power of thine Anger, according to thy feare &c.*

1.

2. To make *Sinne* evill & bitter, *Ier. 2. 19. Eccle. 7. 26.* even beyond any thing in the World, though on a sudden vvorldly things may more violently transport vvith greife, Yet not so bitter, as this, vvhen the Soule is it Selfe & adviseth & deliberates seriously of it, nor so pincheth the Heart.

2.

3. To make all *Things in the World*, that are vvorldly, *Insufficient* to give *Rest. Quiet & Content* to the Soule; and therefore to be *Restles* in its Selfe notwithstanding all outward things: As *Abraham* for vvant of a *Child*, though he had much *Gen. 15. 1. 2. What wilt thou give me seeing I goe Childles:* And *Sampson* his Victory for want of *Thirst: Judges. 15. 18.*

3.

4. To make the *Remedy* that can helpe the Soule, more sweete then any thing in the World, and therefore *panted & longed after* more then any thing in the World, all things in comparison of it, under vallued & neglected; and it gladly to be embraced upon any tearmes or condition vvhath ever; And vvhhen *Christ* is knowne to be this *onely & allsufficient Remedy*, then the Heart to be so to *Christ*, as hath bine expressed.

5. To be *abased* in its owne eyes, laid lowe, therefore called in Scripture, & by Divines, a being humbled, or *Humiliation*, and be driven quite out of it *Selfe*, so as to dispare of all helpe in and by it *Selfe*, And therefore to be ready *vvholy* to goe out of its *Selfe*, Rom: 7.9. *I dyed*. Therefore, they be called *Poore* Luke.4.18.

These be the *Properties* of that impression vvhich must be made on the Heart of all, before, *By Christ*, they can have *Mercy* (Infants all wayes excepted, vvhocomming not to Yeares are not capeable, nor vve of vvhath vvvay *God* vvvorks on them) Now if these be, though ever so gently & slowly *God* hath vvvrought it, and vvvith out sudden flights & gastings, Yet it is enough, But vvvith out these be, Its not enough, And these cannot be vvvithout a strong & through impression upon the heart.

● *Objections*

Some Objections arise against this, vvhich must necessarily be answered and cleared, As.

I. First, against this are objected, The *Records* in Scripture, of *David*, the *Apostles of Christ*, *Zacheus*, & *Lydeab*, vvhovvere pertakers of *Mercy by Christ*, and yet, never so affected vvvith *sence of Sinne*, as vve speake of.

Answer.

To this I Answer.

I. First, perhaps *They* vvere much; though it is not recorded; The *History* in the old Testament speaks not

not of *Moses feare* v when he vvas at *Mount Sinai*, though it vvas very great, as the *Author* to the *Hebrewes* tells us, *Chap:12. 21.*

Secondly, an *Humiliatiō* they had had before, because being under the *Discipline* of the *Law*, they vvere brought up under a *Conviction & Sence* of their *dangerous State*; Christ found them in that, For they had the *Law* their *Schoole-master*; vvhich taught them by the *Spirit of bondage to feare*; Therefore, they vvere before vvrought on by *humiliation*, This is implied in that, *Acts. 13. 39.* By him all that beleeve, are justified from all things, vvhich they could not be justified by the *Law of Moses*; Therefore, they stood *Convinct*, that they vvere under *guilt* and to be justified, or could not be saved.

Thirdly, By the *Effects & Fruites*, it is cleare that they had this *Humiliation*, Because all the *Effects* vvhich it hath, are in *Scripture* recorded to be in them, *Viz: The Things* for vvhich, *God* vvvill have *People humbled*, before *mercy in Christ* be received; *Viz: The prizing his Mercy*, *The forsaking all for Him*, *The subiecting to his Will in all things &c.* (as ye shall heare anon) We find all those things in them; Since therefore the *Effects is*, the *Cause vvas*; All that can be proved from these *Instances*. is onely this, That there are degrees & measures in this *Humiliation*, (If this doth follow from it) some not so much, or in such a manner as others; But not, that there need not so much as hath bine discribed, for that, they could never have done as they did, if they had not bine so humbled, for though *God* could by his *Povver* inable them to doe it, Yet he never doth, but by so humbling them, Because he hath sett downe that meanes & method to goe by (as hath bine proved) And therefore, vve must knowe that, vvent before (though

(though it be not expressed) vvhhen there is the other Viz; The fruition of *Mercy by Christ*; or else *God* shall not keepe to his owne Rule.

Lydiab, a devout woman before; hir present entertaining the *Apostles*, shewes not that shee had not bine deeply humbled, but that either it was before now; or that it lasted not, but was soone healed, as it was in them *Acts. 2. 37.* compared with *ver. 41. & Chap. 16. 29. 34.* deepe Humiliation, soone turned into Joye.

Great Humiliation is for great Sinners: Not soe, *Paule* not so great a Sinner, yet very much humbled; It is for greate Servants rather, such of vvhome *God* vvhill have much worke; *Pauls* sinnes considering they came from Ignorance & blind Zeale, thinking that they he persecuted, were Gods enemies, are much extenuated, and he was for his outward Life, blameles, yet much humbled.

2. Object- Againe, That is *Objected*; *Reve. 22. 17. Whosoever is willing*, There is noe more required, but a *Willingnes*. Therefore not such a *measure of Humiliation*.

Answer. I Answer, If that *Phrase* be rightly opened according to the *Scripture*, It will be foud to containe almuch as we presse, onely expressing the least degree of it: For to be willing, is an inclination of Soule to have it, on the tearmes & conditions it is offered on, (elle it is not a vvhillingnes) But none can be so, but they vvhho are so much humbled, as hath bine expressed; For the Tearmes & Conditions are, The *going out* of our Selves, and of from the World, and making *Christ All in All*; The loosing any thing, doing any thing, suffering any thing, that *God* vvhill have us, all this is contrary to our natures & old courses, and the World, and the continuing to the end of our dayes so doing; Now thus to be willing to doe, and to have

Christ on these Tearmes, none can be, but they who are *so humbled* as hath bine exprest; All others will either not at all care for *Christ*, regard him or come to him, as they *Luke. 14. 16. &c.* When they were invited to the *Supper*, They all began to make *Excuse*: The First said *I have bought a peece of Ground &c.* As they that are not hungry & thirsty, care not for water or bread; and he that had not killed, cared not for the *Citty of refuge*, but he that had & was persued by the avenger of blood, would leave all to gett to it; Or else They will not stay with *Him*, As the *Stony Ground*; Or not obey *Him* in all *things*, so doing as he appoints; As they *John. 6. 6c. 66.* Many of them sayed, *This is a hard saying, Who can heare it.* (And *Verse. 66.* From that tyme many of his *Disciples* went backe, and walked no more with him;) As the *Doctrine of Predestination*; And that young Man, *Marke. 10. 21 22.* He therefore that is truly Willing, must be soe *Humbled* as hath bine exprest;

REASONS.

Reasons.

First, Is that we have Implied allready: To *drive to Christ*, And make *Willing to take Him*, Because none else will entertaine *Christ*, on the Tearmes as God onely gives Him, *Viz*:

I.

With a *going wholly* out of Themselves, Laying aside all *Selfe-Confidence*, Either for *Acceptance* or *Acting any Thing*; And *Resting* wholly and onely on Him; Which is to *Beleeve*:

And also, With a *Selfe-Denyall*, *Contempt of the World*, *Suffring*, *Leaving*, *Doing all Things*, That *Christ* shall *Appoint*, Thus will None doe, but such as be thus *Humbled*:

A greate Building, therefore must have deepe Foundation; The weeds naturall & deepe rooted, therefore, must goe lowe, to roote them up; Therefore is *Christ* *sought* for every vanity, because People be not *thoroughly humbled*, and so *willing* for *Him* to let all goe; The *Prodigall* never cared for his *Fathers house*, nor was *willing* to become his *Sonne* againe till he was ready to be *starved*: Indeed *God* could make them doe it, if he would by the *immediate change* of their *Spirits*; but he will not so doe; but by *bitternes & anguish*, weane them from all Things, and worke them to *Christ*; As he could have made *Israell* gladly leave *Egypt*, and come to *Canaan*, but he would by *hardnes & misery* vvorke them of of *Egypt* unto a desire of *Canaan*; By *sence of Misery*, to bring unto *God*, is the *Way*, which *God* sees best to take in bringing us to *Himselfe*, and that, which is a *Second Reason* of the *Point*.

2. *Secondly*, Because, *He* would have *Christ* and *His mercy* in him, desired & panted after; which never would be, if we were not in greate need of it; And this he doth that it may be the more prized & gladsome to us, when it is enjoyed; and this he doth also, which is the *Third Reason* of the *Point*.

3. *Thirdly*, Because our *Thankfullnes* to *Him* should be the *greater*; As he made *Israells deliverance* to make the more *thankfull*, by not giving it, till they were in *extream Misery*.

Thus I have opened this *Point*, That *Christ* affords *Mercy* to *None*, But such as are made *sensible* of their *Misery* by *Sinne*. Proved it, Answered the *Objections*, Given you the *Reasons* of it. And now we come to the *Uses*.

USES.

1. *Vse.*
 First to shew their Folly, and their Ignorance of Gods Way, and their Injuriousnes to Soules; who apply Christ; without difference, or distinguishing twixt Whole & Sicke, Righteous & Sinners; Who encourage them to beleewe who vvere never humbled, or never to purpose; These are they who heale slightly Jer: 6. 14. Too tender Phisicians oft spoile Patients; Some that be well affected, out of inconsideratenes, and overmuch mercifullnes, commit this error, But it is a cruelty & great error, Some out of desire to please, and further carnall liberty, and exposeth the Gospel and Grace, to contempt or abuse: Hēce are Carnall Gofpellers, Formall Professors, Apostats &c.

2. USE.

2. *Vse.*
 To such of you, as are Whole & Righteous: who are not sensible of the Misery ye are in by Nature; Pro: 30. 12. There is a Generation that are pure in their owne eyes, and yet is not washed from their filtbines; A Generation they be called, because such in all Ages shall be in the Church; There is a Seede of them; vvhich vwill sproute forth in every Age; and they are not a few & therefore also called a Generation, such as the Scribes & Pharisees vvere in Christs tyme, vwho see noe need, but are aswell as you can wish, except some outward respects; and therefore, ye are at quiet rest, in good hope of Gods mercy & favour, & so have ever bine; vwithout being humbled vwith that which hath bine taught about the Misery of your Naturall State; Or if you have bine troubled, it is but a touch and away; other Things put it easily out againe; It works not so as hath bine formerly exprest; not deepe e.

nough, Ye want the Five Perticulars requisite to a sufficient Humiliation; To you all I say two words:

1. *Instructiō.* The First, is for *Instruction*; That Christ is not for you, neither provided, nor to be had by you, so long as ye continue thus, *senceles & unaffected*; Indeed it is true, Such as God hath appointed to *Mercy*, shall be made *sensible* of their Misery by Nature, and so to seeke *Christ*; and thus *God* is found of them *that seeke him not*; But he never gives *Mercy in Christ* to be possessed, to any; but such as he hath made of insensible, *throughly sensible* of their *Spirituall Misery*, And so first comes to them and works on them; And that appears by this, That when their *Misery by Sinne*, is opened, they are *affected throughly* with it; And thus it appeared in them which the *Apostles* preached to in the *Acts*, Such as *God intended Mercy to*, were wrought on by their opening their *Sinnes*, and the others that were not wrought on, never had *Gods Mercy by Christ*; Heere therefore, is ill Newes for you; Who, notwithstanding our full opening the *Doctrin* of your *Naturall State*, are not throughly humbled, *Christ* as yet is not for you; He is *Bread & Water*, and onely for the *hungry*; nor is the *Gospel* for you; Yee will, (if it be preacht) contemne it or abuse it, as full Children doe bread.

2. *Exhortation.* In the Second Place, For *Exhortation*; Labour to be *affected throughly* with your Misery by Nature; Content not your Selves that ye have heard it, and are not intraged by it (which is well) or that ye were a little stird with it; But labour to be *throughly*; Receive that *Exhortation*, *Ier: 4. 3. Breake up your fallow Ground, and sowe not among Thornes*; And *Iames. 4. 9. 10. Be afflicted mourne & weepe; Humble your selves in the sight of the Lord, and he shall lift you up*; Yee must have it heere

heere. or heerafter; humble your selves and God will lift you up; if not, God will humble you; Take heed of too little humiliation, a common snare; too tender a Patient oft is spoild; If ever you would have *Life* from *Christ*, be ye *thoroughly humbled*: *Eph. 5. 14.* rest not till thou hast gott to be *prickt at the Heart*, and though it be bitter & troublesome, yet knowe, better suffer it then perish in hell for Sinne; it is such a Trouble as comes by setting a bone, or taking phisick; I onely labour it. because it is for your good, not else loving your sorrowe, or delighting to trouble you.

Question.

But now you may aske this *Question*:

How may we come to be thus thoroughly sensible of our Misery by Nature.

How to come to be thoroughly sensible.

I Answr the Cheife & Principall *Meanes* is to gett *Gods Spirit*, He onely can worke this, He it is that *Convinceth of Sinne*, *John. 16. 8.* And therefore (as yee heard) He is called the *Spirit of Bondage*, (as he onely can worke Cōfort, and therefore is called the *Gōforter*) till ye gett him, ye never can have the worke done.

Answer.

I.

The cheife & principall meāes,

Now the *Spirit* is a *Free Gift of God*, Therefore, *Rom. 8. 15.* They are said to *receive him*, which implyes a giving, Therefore, you must begg him, there is noe way but by intreaty to obtaine him, because he is a *free Gift*.

Againe, the *Spirit* is a *Free Agent*, he works when & where he lists (as the Wind blowes, *John. 3. 8.*) therefore if you vwill have him, you must vvaite on him, & stay his leisure, and use his meanes, and take him in his tymes (as you doe the Wind.) Therefore, frequent and shunn not that Ministry that is Convincing and Enlightning of your Minds and Consciences, For in that the *Spirit* is Conveyed (as a sweete smell is in the Aire) And by that Hee Works usually;

And if the Word begins to trouble & stir you, doe not goe from it, or shun it, or strive against it, but goe to them that trouble you, as *Acts*, 2. 27. *They were pricked in their hearts, and said Men & Brethren what shall we doe*, and frequent that Word, and second it on your owne Hearts, by Considering, Applying, Confirming it, more & more; Indeed, vve are prone to shun such *Preaching* as the Filhes doe the Netts, & foolish patiēts doe the Surgeon that hurts thē, or the knife that lancheth them, But if you so doe, Ye may never have the *Spirit worke more*, And how doe you know whither *He* will or no, or whither tyme enough for you; And if *He* vwill not, then all You can doe, and Preachers can doe, vwill never stir you; Therefore take *Him* vvhile *He* offers, & stirs thee by the Word.

And so also vvhē Afflictions come on thee; That is another Tyme & Meanes by vvhich the *Spirit* oft vworks this Worke, For it is not Afflictions but the *Spirit* in them; when they are on thee; therefore, labour to affect thy Heart vwith a *Sence of thy Sinnes*, and vvhē it is a little stirred, follow it more & more, Now if thou thus, dost observe the *Spirits* tymes & meanes, and follow *Him*, and by earnest & constant Prayer, begg him, *He* vwill come and helpe thee; This is the *Principall Meanes*.

2.

Lesse
principall
Meanes.

As Sixe.

I. Remov
ing of Ig-
norance &
Unbeleefe

There be *Lesse Principall Meanes*, or such *Meanes* by vvhich the *Spirit* doth it, And they are the *Removeing* of all such *Things* as keepe thee from being *sensibly affected*: Of vvhich I vwill name Sixe.

First, *Ignorance & Unbeleefe*, Paule vvent on not affected vwith his miserable state by Nature; but in his owne esteeme, as vvhole & righteous as could be, And vvhāt kept him from seeing his Misery? *Ignorance*
and

and *Vnbeleefe*, 1. *Tim: 1. 13.* Ignorance not knowing the Law, Or the meaning of it, nor the *Curse & Wrath* that belongs to the *Transgressors* of it; *Rom. 7. 9.* He was alive without the Law; That is, not knowing & understanding the Law, he was well in his own defence; Or if this be knowne; the not knowing our selves & our own case, for want of comparing our Selves & the Law together, and so finding out how far we be obnoxious; He that compares not his debts & his estate together, can never know his misery, The Man that is obnoxious to the Kings Justice by the breach of his Lawes, can never knowe his misery, if he compare not the Law & that he should doe, with his actions and what he hath done; Many of you know not the Law at all; Others not the meaning of it, Others observe not their hearts, or compare them not with it.

And as *Ignorance* and want of Knowledge hinders, So *Vnbeleefe* and want of Faith, I meane not a *justifying Faith* (for that is not required to this worke, this must be before that can be) but a generall Faith, or whereby inabled to credit all Gods Word, and so to see the Truth of his Threats & the Misery that is in them, So long as those Things are not beleevd, though they be understood, they affect not; for Faith onely inables the Mind to see, what is onely in the threat & saying of God, and so makes that evident that is not seene, as *Heb: 11. 1.*

Wherefore take paines to remove this; This *Ignorance & Vnbeleefe*, is as a blind-fold on your eyes, 2. *Cor. 4. 4.* put on by Satan, Oh! pull it off; Or as a non-sight, a blindnes, vvherye are kept from seeing what concernes you; Labour to gett Knowledge & Faith; Knowledge of the Law; by searching out the

per-

particulars & meaning of it, the curses & threats of it and then compare the rules of it, the things it requires and your selves together, that so ye may knowe, in what ye be short; This is that *bethinking your Selves*, *1. Kings. 8. 49*: And that *searching & trying; your Wayes*, *Lam. 3. 40*: and vwhen this is done; labour for such a *Faith* as may make you clearly see the truth of the *Word*; Consider the Evidences & Argumētts that prove God to be, and to be such a God; most Holy, Just, True, Powerfull, Wise, and that prove these Scriptures to be Gods Word, and so most True. And reason vwith your Heart, till you bring it to a firme Conclusion of the undoubted truth & certainty of all these Things.

2. The slownes of the heart to be affected with things spirituall, and to come.

2. The slownes of the Heart to be affected vwith *Things Spirituall and to Come*. There is a v wonderfull back vvardnes in our hearts to take any impression, or any to purpose, from these Things.

Wherefore you must as vwith Lead, or some hard Metall, strike hard & oft, that with force an impression may be made; You must ponder on the fore named Things, Dwell on them in your Meditation, hold the Object to your Mind continually: Thus God doth vwith them he vwould humble, *Psal. 51* *3. My Sinne is ever before me*, And thus Satan doth, vvhē he tempts to dispaire: And be oft in those Contemplations, and vwith them, vwho strongly apprehend them, and make present vwhat you can, all your Sinnes and Gods Wrath due to them, and apply it to your selves to particular, passe the Sentence on; and Judg your Selfe as *1. Cor. 11. 31*. as *Paule* did vwith his bodily death, & cease not this till thy Heart is affected, set tymes a part, and againe & againe to it.

3. A seeming

3. A seeming *betternes*, then others, either through civillity

civillity, & restraining grace, or other common works of the Spirit, formall performances of the duties of Religion; or such like: This made the *Pharisees* so senceles, and kept them from being affected; Wherefore consider, If ye be ever so much better then others, Yet are you starke naught by Nature, even as bad as any (as ye heard before) yea it may be; that thou art actually a worse Sinner, then many thou thinkest worse then thou art; Such as these, are usually most subject to Pride, Hipocrisy, Envy, & Covetousnes, & persecution of Gods Saincts, which be the worst of Sinnes.

4. Freedome from *outward Afflictions*; as Christ implies, *Luke. 13. 1. 2. 3.* Suppose ye these were Sinners above others, because they suffered such things, I tell ye nay &c. wherefore consider, that by outward things, we can judge neither Love nor Hatred from God; *Eccle. 9. 1.*

4. A freedome from outward Afflictions.

5. Gods *Mercyfullnes in Christ*; Wherefore Consider, that None pertake of *Mercy from God through Christ*, but Such as are deeply sensible of their Misery by Nature as ye have heard at large.

5. Gods Mercyfullnes.

6. The *fewnes* of them *Preachers*, that presse this duty; one *Michaiab*, when 300 other *Prophets* say other wise: Wherefore consider, that Error hath ever the most, and *Truth* the fewest *Chaplaines*; In times of old, they who followed the most *Prophets* were misled with Lyes: *Gods Prophets* were ever the fewest:

6. The fewnes of them Preachers that presse this Duty.

It may be Objected, But many good Men & good Preachers, be against this *Doctrine*: Wherefore consider, that many of them who seeme to be right, are wrong, therefore no wonder though unacquaited with such *speciall Truths* as cōcernes *Salvatiō*; also, try the *Spirits. Ioh. 4. 1.* that is, the *Doctrines*, by Gods word, to the *Lawe and Testamonye*,

If this be the undoubted *Truth of God*, (as ye see it is) though good Men be against it, yet *beleeve it*; God leaves many that be well disposed to be corrupt in Judgment in many Things; Yet knowe, that there is scarce any Author or Preacher of note, especially for Godlines, that denyes this Truth:

Thus care ye to remove these Impediments, and whatever else you find keeps your Heart from being *sensibly* and to purpose *affected* with your Misery by Nature, And if you cannot remove the Lett, seeke helpe of them who are able to doe it; Thus I have directed you how you should gett to be so affected as you must be, before you can be *prepared Objects for Christ*: Now then, since ye know ye must be so humbled, and how ye may come to it, and if yet ye will not be moved to labour for it, I give you over, till *God* shall be pleased to worke on you, if he ever will doe it, and turne to such as are thus *humbled* as is required, And that is my Third Use.

3. Use.

3. USE.

For *Incouragment & Consolation*, To such of you as are *Sinners*, and *Sicke*; That is, *thoroughly sensible* of your *Misery* by Nature, as appeares in that ye have the *Five Things required* to a *sufficient Humiliation*:

Yee *afflicted Soules* who lye Crying, as *Psal. 41. 4. Lord be mercifull to me, heale my Soule*, Be of Comfort; *Christ* Calls You; and be ye *Incouraged* to come to *Christ*, to rest on him, and hope in him; For you are such as He calls & shewes *Mercy* to, being *sicke*, you are prepared for the *Phisician*, and being *sinners* (that is *sensible Sinners*) You are prepared for the *Saviour*, and if you come to him, he will wellcome you, if you *Beleeve* in Him he will *Save you*;

Christ

Christ never rejected any such humbled Soules, that came to him, but helped them all; There are Two Sorts of People whome this Use Concernes, who yet, both put it from them:

Two Sorts of People
of People
whōe this
Use con-
cernes:

First, Such as thinke they be not *humbled enough*; This is the usuall Snare of the Divell, to intangle the that are enough, in making them thinke they are not enough (as he insnares them that are not enough, in making them thinke they are enough) Thou art not humbled enough; In one sence it is true, nor is any, the more the better, so it worke not to dispaire; But the Question is if not so much humbled as is *sufficient*, that thou maist with wellcome & encouragement come to *Christ*, and apply him; Now for discovering this, Consider what hath beene said: This Worke admitts divers *Measures & Degrees*, Some God humbles *lesse* then others, for divers good reasons as you have heard; Art thou so farr wrought on that thou hast the Five forenamed petticulars in thee, which be requisite? Thou art humbled sufficiently, So that thou maist & shouldest *apply Christ to thee by Faith*; Yea, that I may helpe thee, hast thou not found the all in thee? But onely hast found this, that thou art resolved, & desirest, to take Christ on his owne termes, even then when thou deliberatly considerest what it will cost thee; and this thou persistest in from tyme to tyme; I say thou hast all the other petticulars; though they so appeare not, For else there would not be, on this deliberat considering what it will cost thee, a desire & resolution, to take *Christ*, and give up thy selfe to him on his owne tearmes; but that thou art sensible & feest thy need, & his excellency, & art taken of of every thing, thou art so much humbled that thou maist ap-

1. Such as
thinke they
be not hū-
bled e-
nough.

ply Christ, *Reve: 22. 17. Who ever will*, Therefore, though not so much as others; though thou never knewest what belongs to the stinging pangs, & amazements which others feele; yet that worke being done, for which *deepe humiliation* is required; thou mayest take the *Incouragment* & goe on; So the Needle make hole bigg enough for the Thred to follow, though not so bigg as some Needles doe, it is enough; So the Purge cleanse the Stomacke, though it makes not so sicke as others doe, So the Plough makes way for the Seed to roote deepe enough & kill the Thornes at rootes, though it teare not the Ground so much, nor digg it so deepe as others doe; So the Foundation be lowe enough for the Building, though not so lowe as others be, is it not well enough? Thou art brought to *Christ*, and desirest him with thy *Heart*, and that a-boue All, and on his owne Conditions; Therefore thou mayest apply *Him*; And for to bring to *Christ* and make willing to receive him as he is, doth *God* so *humble* all Sinners *He saves*: That therefore being done, this must be sufficient:

I would not have such as be not thus wrought on as I expresse, quiet themselves in their not humbled and senceles state; But *You*, that know yee have beene *so humbled*, as is now exprest, be not kept from going to *Christ*, and applying him by this, that ye be not humbled enough, It is easy to distinguish *You* from the other; The other who be not humbled enough, are not kept from Christ, for want of Humiliation, but they confidently apply him, Or if not, it is because they like him not with all his Conditions, they are offended with him; To these I say, there must be *more Humiliation, or no Salvation*:

But

But *You* to whome I now speake, who are so *sufficiently humbled* that you may *apply Christ*; you are *willing* to have him on *His owne Teames*, you desire him as he is, *whole Christ*; But you dare not because you thinke, your *Humiliation* is not *sufficient*, To you I speake; *It is sufficient*, for you are *Sick & Sinners* in your *owne esteeme* and will gladly let the *Phisician* doe with you as he will; Therefore, Come to him, Cast your selves on him, Apply him; Is it not *Incouragement* enough that you are among them whome *He comes to Call*.

Know this; It is not thy *want of Humiliation*, But of *Application of Christ to thy Selfe by Fayth*, that hinders thee from *Mercy*; Repenting (that is being *humbled*) is that ye may *beleewe Math: 21. 32*. As many perish for *want of Humiliatiō*, so doe many, for *not applying Christ*, when they be *humbled*; Thus *Caine, Iudas, & many with us*, doe perish; How farr wouldest thou proceed in *Humiliation* before thou wouldest thinke it is *enough*? So farr as this or that Man or Woman &c.

By Christ comes Salvation. & not by humiliation.

Oh Consider! perhaps if so farr, thou couldst not stay, but fall into dispaire, or phrensy, knowest thou the waight of that burden, or the strength of thy Spirit to beare it? Why wilt thou not leave *God* to dispēse vvhath degees of this *Grace & Gift of his Spirit* as he pleaseth, as well as in matters of *Sanctificatiō*? Wilt thou not be *Content* vvvith lesse *Grace* then thy *Brother* (so *Content* I meane, as to hope *God* loves thee, though not so as to be idle & not labour for more) and vvvhy not vvvith lesse *Humiliation*?

But suppose thou hadest so much as thou desirest, and as ever any had? What then? Yet mayest thou fall of, and prove naught, as much experience shewes.

It is onely Gods leading on *humbled Soules*, to apply *Christ*, by *Faith*; that doth secure them; Labour thou therefore for this *Faith*, give that Obedience that God calls for in the present; Of others, he calls for Humiliation; Of thee, he calls for the *Obedience of Faith*, therefore labour for that; whilst thou art taken with this conceite, that it is not humiliation enough, thou art kept from *Faith*, and not so onely, but from due *Thanks* to God; for thou hast received a favour (as ye heard is implied in that, *Rom. 8. 15*) a gift from God, and that which betokens some purpose to doe thee good; at least, it sets thee nearer Salvation then the most are, then all they are that be not humbled, thou art prepared for *Mercy in Christ*, and shalt have it (if unbeliefe hinders not,) Now thou prizest not, nor givest thanks for it, nor takest that comfort from it, nor so improvest it, as thou mayest & shouldst, and all from this false conceite, that it is not enough; Therefore by this Doctrine discover the Snare, avoide it; and because thou art *enough humbled*, Come to Christ by *Faith*.

2. Others that are more hübled falling into dispare. Secondly there be others, who are *more humbled*, and are in another Snare; they thinke themselves irrecoverable, hated of God, appointed to destruction; they apprehend so much Wrath in God, & Sinne in themselves, and so despaire; this was the case of *Caine & Judas*; If there be any such heere, let them knowe, that *Sence of Sinnes Misery*, is a Preparatory worke for *Mercy by Christ*, be it ever so great a *Sence*; God oft lets Sinne abound in our fence, that *Grace may so abound much more*, as *Rom. 5. 20*; There is yet nothing done by which God shewes either hatred or purpose to destroy thee; so much hath he humbled those he after

healed,

healed, as the *Taylor, Paule, David*, after his sinne with *Bathsheba* &c. Thou art among them whome *Christ* calls, He calls the Sinners, that is; *such as be sensible of their Sinne*; and doth he exempt any? he calls such onely, and therefore because they are *sensible*; therefore the more *sensible* any one is, the more and rather he calls him; And if *Christ* be more willing to save one Sinner then other, it is such as be *most humbled*, because he getts most Praise to his Grace, which is that he aimes at, *Eph 1. 6*. And why wilt thou refuse to goe and sinke in dispaire, when an helpe is offered thee?

To Conclude to passe this latter Sorte with a word, because I thinke none such are heere; As I am sure on the one side, that none be so miserable by Sinne (except that against the *Holy-Ghost*) or so sensible of it; but they may & should be saved, if they apply'd *Christ* and rested on him; So there is none so farr humbled as hath beene expressed, but they also may & ought to apply *Christ*, as is cleare from this present Text, and many others; especially that, *Revela: 22. 17*. I knowe not any thing betweene this *Humiliation* & *Faith*; but People being thus *humbled*, may and should step on to *beleeve in Christ*; Indeed, in some (specially, there seeme to precede other things, before *beleeving*; as the melting of Heart for offending God so Good & Mercifull, a seeking Gods Face, hating Sinne as Sinne, a being Content and not making hast out of the Trouble, a desiring more to be cured of Sinne, then freed from Punishment &c. and therefore some make these middle Things betweene through legall Humiliation and true *Beleeving*; and to be Works of the *Gospel*, which say they, must be before *Faith* can be; But I thinke, Those be the *Works* of a true *Iustifying Faith*, which yet
is not

is not strong enough, to *apply Christ*; Nor can I see, that they can be in any, but in such in vvhome, true *Faith* is begun; And vvhyy must there be a Worke of the Gospel in Humiliatiō to prepare for *Faith*? The Jaylor had none, *Acts. 16.* for he knew not the *Gospel*; Wee never reade of the *Humiliation* of Gods *Elect*, but of the *Faith*. *Calling* that is proper to the *Elect*, is the conception & hatching *Faith* in them that are *humbled*; Surely, the difference is made by *Faith*, and first & onely by that, as *Rom: 3. 22. 25. 27. 28.* In the preparatory vvorke of Humiliatiō, there is noe difference betweene the *Elect* & such *Reprobates* as have it, but onely this:

1. It lasts, (though vvvith some interruption, and abateing perhaps,) even beyond all Sorrovv vvhich at first perhaps vvas sensibly greater; Yea, it never ceaseth, but vvhē they beleeve, it serves to awe & tame the flesh, yea, and helpe the *Spirit*, for the *Spirit* may feare Hell, & Gods Wrath, so it be not vvvith a despairfull or discouraging, but onely, aweing feare; and it is good for Beleevers to preserve and increase this Humiliation, all their dayes: But in others, such as be *Reprobates*, the Sorrovv vanisheth quite avvay for the most part, but in these it continueth sufficient till it have vvrought to *Christ*; as shee sayed of *Boaz*, *Ruth. 3. 18.*

2. It makes inquisitive after meanes to be helped and is restles in the use of them, till an helpe is found as *Acts. 2. 37.* & *Chapt. 16. 30.* Whereas that in *Reprobates*, if it vanish not, yet it sucks the Heart (as in *Caine & Iudas*) that it seekes noe meanes, or becomes careles & negligent, *Viz:* vvhē it is but slight & little, and in the end vanisheth; and these are more frō Gods vvorking vvvith, or ordering this Humiliation; then
from

from the Humiliation it selfe ; God continuing the *Spirit of bondage* to them , he purposeth good to ; and taking it away from others; and giving them some generall Fayth , whereby they knowing the *Gospel*, knowe him to be *Mercyfull in Christ* ; And this noe doubt may be in Reprobates humbled ; But cannot so worke, because *God* is not with it ; And perhaps even this generall Worke, by which they are carried on to be inquisitive & restles in the use of Meanes ; is the rude & weake beginnings of *true Faith*.

Thus I say, though there is a difference in *Gods* ordering the *Humiliation* of the *Elect* & *Reprobate* ; yet in themselves they are alike, & common one to other; and noe difference twixt *Elect* & *Reprobate* , in any thing they doe, till the *Elect* hath *Faith* begun in him ; And therefore the reason why some that are so humbled, (as we make enough) fall quite away, and grow senceles, and loose it, Is not, that there is more in that which lasts & prevailes, then in the other ; But because *God* gives not *Grace* to apply *Christ*, and also with drawes the *Spirit of bondage*, for his *Spirit* is not tyed but to *Beleivers*:

I knowe there is a kind of difference in *Humiliatiōs*; Some knowe not the *Gospel*, and so are altogether without Knowledge of possibility of a Remedy ; Others knowe this, but cannot apply it as possible to them, and so the effect is in a manner one & the same;

This difference ; I shall acknowledg, As also, that they may knowe, That Some so miserable as they, shall have Benifitt by that Remedy, As *Balam* did; And this is all the Worke of the *Gospel* before *Faith* comes , In Such , as be Legally humbled enough:

But I thinke, though there is difference in *Knowledge*; yet there is one & the same worke in *Humiliation* before *Faith*, and till that is begun, both in the humbled Reprobate & Elect; So that, I see nothing more to be labored for, before you *apply Christ*, but this *Humiliation*, that may so worke as hath beene expressed; Therefore, ye that have it, proceed to *apply Christ*, & rest on *Him*, and knowe that belongs to you, *Iohn. 6. 29. This is the Worke of God &c.* And till you have done this, you can have noe *Grace*; Noe not *Godly Sorrow*, nor *hated of Sinne*, as *Sinne*; Nor are you secured by any thing you can find or feele, from falling from vvhath you have, or from perishing; And vvhyy vwill you so mind vvhath is not simply needfull (*Viz: more Humiliation*) and neglect vvhath is simply needfull to your *Saluation*, *Viz: Beleeving in Christ*.

I deny not (as I sayed in the first Use) that vvhant of Humiliation is a cause vvhyy many fall of, and prove Carnall Gospellers &c. they never vvere enough humbled; But I say, in such as be *thus much humbled* as this Point expresseth (vvhich Reprobates may be) I thinke, their perishing, falling away, or vvhath ever ill befalls them, is because they apply not Christ, and rest not on him; Therefore labour if you vwill, to increase your Humiliation; for it must last, and is of use (as ye heard before) and the more it increaseth, the better it is; But let not your labour for that, make you neglect labour to *Beleeve in Christ*, or to thinke that yet you should not *beleeve*, for ye see, you are *Called by Christ*; If a Phisician say, who ever is so sensible of his sicknes, that he will give up himselfe to me to doe what I will with him, and be wholly mine for tyme to come, let him come to me, and I will heale him; Or if a King

King should to Traytors make such a Proclamation ; would any question who were so, but that going they should speede, if they thought them who made the proffer, to be able and faythfull: Is it not just thus in this Case?

It may be *Objected*, But I apply Christ, as you wish me; and yet am *not quickened*; therefore not *humbled enough*: I *Answer*, doe not thus conclude, for so ye may much wrong your selves, misse that Comfort ye might take; and be kept of from that Worke which most concernes you, *Viz: Beleeving in Christ*; Ye see by what hath beenc said; What measures are requisite, finding them, your Worke is to *Beleeve*; And if on your indeavoring to beleeve, ye doe not find that *quickenings*, labour to mend your *Fayth*, and not give over, as not being humbled enough &c.

Againe, it may be *Objected*; That Christ is *not promised*. But to such as have more then this Humiliation, *Viz: Contrition of Heart &c.* I *Answer*, Christ is a *Proffer*, not a *Promise* (except in generall to the World & the Israelites (& made to such as be *Willing*, and with him the Promises are made, for which, *Beleeving in Christ*, doth qualifie, & beget the Conditions of these Promises.

4. USE.

To shewe, with what Sinners, Preachers & good Christiāns should choose to cōverse, *viz: Such as be sicke & sensible of their Sinnfullnes*; In so doing, ye shall be like *Christ*; who as ye have heard chose to converse with such: Such you are most like to doe good to &c. 4. Use.

Thus we have done with the *Pointe* chiefly intended in these *Words*, Namely, The *Objects prepared for Mercy by Christ*; *Viz: The Thoroughly humbled.*

HAVING finished the maine *Doctrines*; We may add a *Second Observation*; though not so principally aimed at in this place; yet expresse in the Words, and usefull for our purpose, taken from the end of *Christ's respect to Sinners*, or what *He intends to thē*, *whō He respectes and shewes Mercy to*; Viz: To call them to *Repentance*; The meaning is to shew them *Mercy*, and it is so exprest in other *Scriptures*, as *1. Tim. 1. 10. 16.* But heere it is exprest by *Calling to Repentance*; Because this is the Way & Meanes, by which he recovers them out of *Misery*, & brings them to *Happines*.

Call to *Repentance*; That is to *effect Repentance*; For others be called ineffectually, *Math. 22. 3.* He sent his Servants to Call them that were bidden to the Wedding, and they would not come, Verse. 14. *For many are called, but few are chosen*, But as *Acts. 2. 39.* *The Promise is to You & to your Children, and to all that are afarr off*; even as many as the Lord our God shall call. And *Rom 9. 24. 25.* *He makes knowne the riches of Glory on the vessells of Mercy, even us whome he hath called, as he sayeth also in Hosea, I will call them my People, which were not my People.*

Doctrines.

DOCTRINES.

1. *The way by which Christ conveys Mercy on Sinners, is by bringing them to Repentance.*
2. *Christ brings to Repentance, all them to whom he shewes Mercy.*

This we see *Acts. 5. 31.* speaking of Christ; *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israell & forgiveness of sinnes:*

So *Isay. 59:20.* And the Redeemer shall come to Sion, & unto them that turne from transgression in Iacob, sayth the Lord. So *Rom. 11. 26.* And so all Israell shall be saved; And he quoteth that of *Isay*, and alters the Words thus, There shall come out of Sion the deliverer, and shall turne away ungodlynes from Iacob So that Christ brings to repentance, all them to whome he shewes Mercy.

Question. What is Repentance?

Question.

For Answer, There are Two Words in Scripture by which it is exprest (as one well observes) One is as much as to say an *after greife* or *care*; A *greife* or *care* after doing some what; An other is an *after wisdom*, when seeing our error we are better advised and change our myndes: But sometimes *Repentance* is taken largely, and sometimes more strictly, sometimes for the whole worke, preparatiō & other of our turning to God; Sometimes onely for the preparative, *Math: 21. 32. Acts 26. 20.* Sometimes for the turning *Heb: 6. 1. Repentance from dead workes*, that is turning from them, and so I take it, its ment in our Text, because it speakes of *humbled Sinners*,

What is Repentance?

Answer.

Its a turning of the whole Man, in part from all Sinne to the whole Lawv of God, and so to God; The whole Man; His Iudgment & Affections, His Soule & Body; from Sinne, *Ier. 26. 3* If they will hearken and turne every man from the evill of his wayes And as from Sinne, so frō all Sinne, *Psal. 119 128.* Therefore I esteeme thy Precepts to be right I hate every false way; And so it is a turning to the Lawv of God, *2. Kings. 17. 13.* Turne ye from your evill wayes, and keepe my Commandements & my Statutes; *Psal. 119 191* thoughts on my wayes, and turned my feete unto thy Testimonies,

Ezek. 14. 6.

2. Tim. 2. 25. 26. And so it is a turning to God, *Deut. 4. 30. If thou turne unto the Lord thy God &c. Acts. 26. 20. He shewed them, That they should repent & turne to God.*

I. REASON.

1. Reason Because else they should not glorifie him, nor serve him, as his People, which all must doe, to whome he shewes Mercy, *Luke. 1. 71. 72. 74. 75. That we should be saved from our enemies, To performe the mercy promised to our Fathers, and to remember his holy Covenant; That he would grant unto us, that we being delivered out of the hands of our enemies might serve him without feare, in holynes & righteousnes before him all the dayes of our Life;*

Titus. 2. 14. Who gave himselfe for us that he might redeeme us from all iniquitie, and purifie to himselfe a peculiar People zealous of good Workes.

2. REASON.

2. Reason Because he is appointed for this use also, *1. Cor. 1. 30. He of God is made unto us Wisedome, & Righteousnes, & Sanctification and Redemption; In that this is also promised: Micha. 7. 19. He will turne againe, he will have compassion on us: he will subdue our iniquities, and thou wilt cast all their sinnes into the depths of the Sea.*

3. REASON.

3. Reason Because else it is not Mercy, for they are in Misery till they have Repentance, And it is a fruite and punishment of Adams sinne imputed, that they be so turned to Sinne from God, Therefore must be removed as well as guilt & other punishments, *Acts. 20. 21. It is called Repentance to wards God. And Acts. 3. 19. Repent and be Converted; And Verse, 26. It is sayed, God hath sent Christ to blesse you in turning every one of you from his iniquities. Now followes the Uses breifly, from what hath beene sayed.*

USES.

1. It being so, Hence see, That all ye that be not brought to *Repentance*, as yet never had *Mercy by Christ*: Consider, are ye *Penitentiaries*? are your mindes *changed*, or no? doe ye *Workes meete for Repentance*? If not, Then as yet *Christ* hath not conveyed *Mercy* to you.

2. Hence learne & see, That if ye would have *Mercy by Christ*, then ye must come to *Repentance*; If thou art not willing to this, then art thou *not fitted for Christ*; Many please themselves with a *desire of Christ*, thinking he will *onely save* thē, but if he *save*, he will also *sanctifie*, He will not doe the one without the other, *He sanctifies all them whome he saves*, and *Saves none but whome He sanctifies*, If he call you to *Life Eternall*: as in *1. Tim. 6. 12. Lay hold on Eternall Life, where unto thou art alsoe called*; He will call you to *Holynes*; *1. Thes. 4. 7. For God hath not called us to uncleanes, but unto Holynes*; And that, not in one, but in every perticuler; therefore that, *Rom. 1. 6. 7. Among whome are ye also the called of Iesus Christ, beloved of God & called to be Saints*: And it is therefore called an *Holy Calling*, *2. Tim. 1. 9. And till ye be willing to this, to repent, you are not fitly prepared for Christ.*

But *You* that be willing to this and *would repent*, Ye must *first beleeve*; *Beleeve & repent*; which that ye may doe, you must Consider the *free offer of Christ* (of which and to whome, I shall speake more after) you must *cease from Evil & doe Good*, as *Esay. 1. 16. 17. This Christ calls ye to*: And this *Wee*, who are *Christs Messengers*, also call Yee to.

As for you who are *Just persons*, and need noe *Repentance*, as *Luke, 15. 7. That is, Its so in your owne esteeme,*

Uses.

1.

2.

esteeme, *Christ* hath nothing to doe with you (In this way of *Mercy*) Nor we that are *His Messengers*, as yet. This in truth makes you to reject *Christ*; because he calls to *Repentance*: You must expect *Calling to Repentance*, when *Christ*, or his *Ministers* come; Therefore *Iohn Baptist* calls to *repentance*, So *Christ*, *Math. 4. 17.* From that time *Iesus* begā to preach & say *Repent for the Kingdom of Heaven is at hand*; So his *Disciples Marke. 6. 12.* They preached *That men should repent*: And in *Acts. 17. 30.* Nowv (say they) *God commandeth men every vvhether to repent*: And *Acts. 26. 20.* They shewed that *They should Repent & turne to God, and doe vvorkes meete for Repentance.*

The Summe of all this Text is this; *Ye must be humbled thoroughly, and Sensible of your Sinfullnes, If you will have Mercy from Christ*: And where *Christ shewes Mercy, He brings to repent*: And None be willing to have *Christ*, that be not *villing to repent.*

U S E S.

1. *Regard, & Receive them, that would worke ye to Repentance, either Preachers or People, They goe Christs way to doe you good.*
2. *Be ye from hence Comforted, That doe Repent.*

F I N I S.







