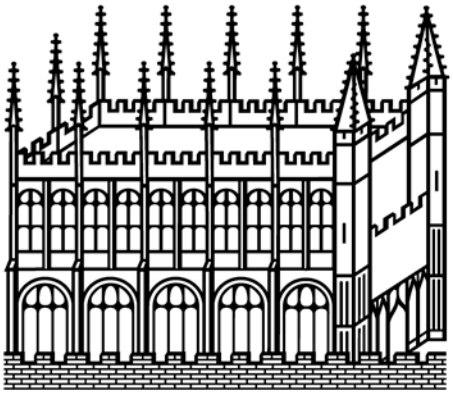

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COME and WELCOME

TO

JESUS CHRIST.

COME and WELCOME

TO

JESUS CHRIST;

OR,

A Plain and Profitable

DISCOURSE

On JOHN vi. 37.

SHEWING,

The Cauſe, Truth, and Manner of the Coming of a Sinner to JESUS CHRIST; with his happy Reception, and bleſſed Entertainment.

And they ſhall come which are ready to periſh.
Iſa. xxvii. 13.

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COME and WELCOME TO *JESUS CHRIST*; OR, A PLAIN and PROFITABLE DISCOURSE On JOHN VI. XXXVII.

And they ſhall come which were ready to periſh.

Iſa. xxvii. 13.

JOHN vi. 37.

All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.

A Little before, in this Chapter, you may read that the *Lord Jeſus* walked on the Sea to go to *Capernaum*, having ſent his Diſciples before in a Ship, but the Wind was contrary; by which Means the Ship was hindered in her Paſſage. Now about the fourth Watch of the Night, *Jeſus* came walking on the Sea, and overtook them; at the Sight of whom they were afraid.

Note, When Providences are black and terrible to God's People, the *Lord Jeſus* ſhews himſelf to

them in wonderful Manner; the which, ſometimes they can as little bear, as they can the Things that were before terrible to them. They were afraid of the Wind and Water; they were alſo afraid of their Lord and Saviour, when he appeared to them in that State.

But he ſaid, *Be not afraid, it is I.*

Note, that the End of the appearing of the *Lord Jeſus* unto his People (though the Manner of his Appearance be never ſo terrible) is to allay their Fears and Perplexities.

Then they received him into the Ship, and immediately the Ship was at Land whither it went.

Note, When *Chriſt* is abſent from his People, they go on but ſlowly, and with great Difficulty; but when he joineth himſelf unto them, Oh! how faſt they ſteer their Courſe; how ſoon are they at their Journey's End.

The People now among whom he laſt preached, when they ſaw that both *Jeſus* was gone and his Diſciples, they alſo took Shipping, and came to *Capernaum*, ſeeking for *Jeſus*. And when they had found him they wondering aſked him, Rabbi, when cameſt thou hither? But the *Lord Jeſus* ſlighting their Compliment, anſwered, *Verily, verily, ye ſeek me, not becauſe ye ſaw the Miracles, but becauſe ye did eat of the Loaves and were filled.*

Note, A People may follow *Chriſt* far for baſe Ends, as theſe went after him beyond Sea for Loaves; A Man's Belly will carry him a great Way in Religion: Yea, a Man's Belly will make him venture far for *Chriſt*.

Note again, They are not feigning Compliments, but gracious Intentions, that crown the Work in the Eye of *Chriſt*: Or thus, It is not the Toil and Buſineſs of Profeſſors, but their Love to him, that makes him approve of them.

Note again When Men ſhall look for friendly Entertainment at *Chriſt*'s Hand (if their Hearts be rotten) even then will they meet with a Check and Rebuke;

Rebuke: Ye ſeek me not becauſe ye ſaw the Miracles, but becauſe ye did eat of the Loaves, and were filled.

Yet obſerve again, He doth not refuſe to give, even to theſe, good Counſel; He bids them labour for the Meat that endureth to eternal Life. O how willing would *Jeſus Chriſt* have even thoſe Profeſſors that come to him with Pretences only, come to him ſincerely that they may be ſaved.

The Text, you will find, is after much more Diſcourſe, with and about this People; and it is utterred by the *Lord Jeſus*, as the Concluſion of the Whole; and intimateth, that ſince they were Profeſſors in Pretence only, and therefore ſuch as his Soul could not delight in, as ſuch, that he would content himſelf with a Remnant that his Father had beſtowed upon him. As who ſhould ſay, *I am not like to be honoured in your Salvation; but the Father hath beſtowed upon me a People and they ſhall come to me in Truth, and in them will I be ſatisfied* The Text before may be called *Chriſt*'s *Repoſe*; in the fulfilling whereof he reſteth himſelf content, after much Labour and many Sermons ſpent, as it were in vain. As he hath by the Prophet, *I have laboured in vain, I have ſpent my Strength for nought, and in vain*, Iſa. 49. 4.

But as there he ſaith, *My Judgment is with the Lord, and my Work with my God*; ſo in the next Text he ſaith, *All the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.* By theſe Words therefore, the Lord *Jeſus* comforteth himſelf under the Conſideration of the Diſſimulation of ſome of his Followers. He alſo thus betook himſelf to reſt under the Conſideration of the little Effect that his Miniſtry had in *Capernaum, Corazin*, and *Bethſaida*; *I thank thee, O Father*, ſaid he, *Lord of Heaven and Earth, becauſe thou haſt hid theſe Things from the Wiſe and Prudent, and haſt revealed them to Babes; even ſo, Father,*

for ſo it ſeemed good in thy Sight, Mat. 11. 25. Luke 10. 21.

The Text, in the General, conſiſts of two Parts, and hath ſpecial Reſpect to the Father and the Son; as alſo their joint Management of the Salvation of the People. *All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.*

The firſt Part of the Text (as is evident) reſpecteth the Father and his Gift; the other Part, the Son and his Reception of that Gift.

Firſt, For the Gift of the Father there is this to be conſidered; to wit,

The Gift itſelf; and that is the Gift of certain Perſons to the Son. The Father giveth, and that Gift ſhall come: *And him that cometh:* The Gift then is of Perſons; the Father giveth Perſons to *Jeſus Chriſt.*

Secondly, Next you have the Son's Reception of this Gift, and that ſheweth itſelf in theſe Particulars:

1. In his hearty Acknowledgement of it to be *a Gift, The Father giveth me.*

2. In his taking Notice after a ſolemn Manner, of *All*, and every Part of the *Gift: All that the Father giveth me.*

3. In his Reſolution to bring them to himſelf. *All that the Father giveth me, ſhall come to me.*

4. And in his determining, that not any Thing ſhall make him diſlike them in their coming. *And him that cometh to me, I will in no wiſe caſt out.*

Theſe Things might be ſpoken to at large, they are in this Method preſented to View: But I ſhall chuſe to ſpeak to the Words,

1. By Way of Explication.

2. By Way of Obſervation.

Firſt,

Firſt, By Way of Explication, (All) *that the Father giveth me.* This Word *All*, is often uſed in Scripture, and is to be taken more largely, or more ſtrictly, even as the Truth or Argument, for the Sake of which it is made uſe of, will bear: Wherefore that we may better underſtand the Mind of *Chriſt* in the Uſe of it here, we muſt conſider, that it is limited and reſtrained only to thoſe that ſhall be ſaved, to wit, to thoſe that ſhall come to *Chriſt*; even to thoſe whom he will *in no wiſe caſt out.* Thus alſo the Words *All Iſrael*, is ſometimes to be taken (though ſometimes it is taken for the whole Family of *Jacob.*) And ſo *All Iſrael ſhall be ſaved*, *Rom.* 11. By *All Iſrael*, here he intendeth, not all of *Iſrael*, in the largeſt Senſe; for they are not all *Iſrael* which are of *Iſrael*; *neither becauſe they are the Seed of Abraham, are they* All *Children*; *but in Iſaac ſhall thy Seed be called*; that is, *They who are the Children of the Fleſh*; *theſe are not the Children of God, but the Children of the Promiſe are counted for their Seed*, Rom. 9. 6, 7, 8.

This Word All, therefore muſt be limited, and enlarged, as the Truth and Argument, for the Sake of which it is uſed, will bear; elſe we ſhall abuſe Scriptures and Readers, and Ourſelves, and All. And *I, if I be lifted up from the Earth*, ſaid Chriſt, *will draw* All *Men after me*, John 12. 32. Can any one imagine, that by All, in this Place, he ſhould mean All, and every individual Man in the World; and not rather, that All, that is conſonant to the Scope of the Place? And if by being *lift up from the Earth*, he means, as he ſhould ſeem, his being taken up into Heaven; and if by *drawing* All *Men after him*, he meant a drawing them into the Place of Glory; then muſt he mean by all Men, thoſe, and only thoſe, that ſhall in Truth be eternally ſaved from the Wrath to come: *For God hath concluded them* All *in Unbelief, that he might have Mercy upon* All, *Rom.* 11. 32. Here again you have All

and All, two Alls; but yet a greater Diſparity between the All made mention of in the firſt Place, and that All made mention of in the ſecond. Thoſe intended in this Text, are the *Jews*, even All of them, by the firſt (All) that you find in the Words. The ſecond All doth alſo intend the ſame People; but yet only ſo many of them as God will have Mercy upon. *He hath concluded them* All *in Unbelief, that he might have Mercy upon* All. The All alſo in the Text, is likewiſe to be limited and reſtrained to the Saved, and them only. But again,

The Word *(Giveth)* or, *hath given*, muſt be reſtrained after the ſame Manner, to the ſame limited Number, All *that the Father giveth me*. Not all that are *given*. If you take the Gifts of the Father to the Son, in the largeſt Senſe; for in that Senſe, there are many given to him that ſhall never come unto him: Yea, many are *given* unto him, that *He will caſt out*. I ſhall therefore firſt ſhew you the Truth of this, and then in what Senſe the *Gift* in the Text muſt be taken.

Firſt, That All are given to *Chriſt*, if you take the *Gift* of the Father to him, in the largeſt Senſe, cannot be intended in the Text, is evident,

1. Becauſe then all the Men, yea, all the Things in the World muſt be ſaved. All *Things*, ſaid he, *are delivered unto me by the Father*, Mat. 11. 27. This, I think, no rational Man in the World will conclude. Therefore the *Gift* intended in the Text, muſt be reſtrained to ſome, to a *Gift* that's given by Way of Speciality by the Father to the Son.

2. It muſt not be taken for *All*, that in any Senſe are given by the Father to him, becauſe the Father hath given him ſome, yea, many to him, to be daſhed in Pieces by him. *Aſk of me*, ſaid the Father to him, *and I will give thee the Heathen for thine Inheritance, and the uttermoſt Parts of the Earth for thy Poſſeſſion:*

Poſſeſſion: But what muſt be done with them? Muſt he ſave them all? No, *Thou ſhalt break them with a Rod of Iron, thou ſhalt daſh them in Pieces like a Potter's Veſſel.* Pſal. 2. This Method he uſeth not with them that he ſaveth by his Grace, but with thoſe that himſelf and Saints ſhall rule over in Juſtice and Severity, *Rev.* 2. 26, 27. Yet, as you ſee, *They are given to him.* Therefore the Gift intended in the Text, muſt be reſtrained to *ſome*; to a *Gift* that is given by Way of *Speciality* by the Father to the Son.

In *Pſal.* 18. he ſaith plainly, that ſome are given to him that he might deſtroy them; *Thou haſt given me the Necks of mine Enemies, that I might deſtroy them that hate me*, verſe 40. Theſe therefore cannot be of the Number of thoſe that are ſaid to be given in the Text; for thoſe, even all of them ſhall come to him, and *he will in no wiſe caſt them out.*

3. Some are given to *Chriſt*, that he by them might bring about ſome for his high and deep Deſigns in the World. Thus *Judas* was given to *Chriſt*, to wit, that by him, even as he was determined before, he might bring about his Death, and ſo the Salvation of his Elect by his Blood. Yea, and *Judas* muſt ſo manage this Buſineſs, as that he muſt loſe himſelf for ever in bringing it to paſs. Therefore the *Lord Jeſus*, even in his loſing of *Judas*, applies himſelf to the Judgment of his Father, if he had not in that Thing done that which was right, even in ſuffering *Judas* ſo to bring about his Maſter's Death, as that he might by ſo doing bring about his own eternal Damnation alſo.

Thoſe, ſaid he, *that thou gaveſt me, have I kept, and none of them is loſt, but the Son of Perdition, that the Scripture might be fulfilled*, John 17. 12. Let us then grant that *Judas* was given to *Chriſt*, but not as others are given to him, nor as thoſe made mention of in the Text; for then he ſhould not have

failed to have been ſo received by *Chriſt*, and kept to eternal Life. Indeed he was given to *Chriſt*, but he was given to him to loſe him, in the Way that I have mentioned before; he was given to *Chriſt*, that he by him might bring about his own Death, as was before determined; and that in the Overthrow of him that did it. Yea, he muſt bring about his own Death, as was before determined; and that in the Overthrow of him that did it. Yea, he muſt bring about his dying for us in the Loſs of the Inſtrument that betrayed him, that he might even fulfil the Scripture in his Deſtruction, as well as in the Salvation of the reſt. And none of them is loſt, but the Son of Perdition, that the Scripture might be fulfilled.

The Gift therefore in the Text, muſt not be taken in the largeſt Senſe, but even as the Words will bear, to wit, for ſuch a Gift as he accepteth, and promiſeth to be an effectual Means of eternal Salvation to. All *that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out*, Mark! They ſhall come that are in ſpecial given to me; and they ſhall by no Means be rejected: For this is the Subſtance of the Text.

Thoſe therefore intended, as the Gift in the Text, are thoſe that are given by Covenant to the Son; thoſe that in other Places are called the *Elect*, the *Choſen*, the *Sheep*, and the *Children of the Promiſe*, &c.

Theſe be they that the Father hath given to *Chriſt* to keep them; thoſe that *Chriſt* hath promiſed eternal Life unto; thoſe, to whom he hath given his Word, and that he will have with him in his Kingdom to behold his Glory.

This is the Will of the Father that hath ſent me, that of all that he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt Day. And I give unto them eternal Life, and they ſhall never periſh; neither ſhall any Man pluck them out of my Hand. My Father

Father that gave *them me, is greater than* All: *And no Man is able to pluck them out of my Father's Hand.* As *thou haſt given him Power over all Fleſh, that he ſhould give eternal Life to as many as thou haſt* given him. *Thine they were, and thou gaveſt them me, and they have kept thy Word, I pray for them, I pray not for the World, but for thoſe that thou haſt given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.*

Keep through thine own Name, thoſe whom thou haſt given *me, that they may be one as we are. Father, I will, that thoſe whom thou haſt given me, may be with me where I am, that they may behold my Glory which thou haſt given me; for thou loveſt me before the Foundation of the World,* John 6. 39. chap. 10. 28. chap. 17. 1, 6, 9, 10, 24.

All theſe Sentences are of the ſame Import with the Text; and the Alls and the Manies, thoſe, they, &c. In theſe ſeveral Sayings of *Chriſt*, are the ſame with *all the* given in the Text. All *that the Father giveth.*

So that (as I ſaid before) the Word All, as alſo other Words, muſt not be taken in ſuch Sort as our fooliſh Fancies or groundleſs Opinions will prompt us to, but do admit of an Enlargement or a Reſtriction, according to the true Meaning and Intent of the Text. We muſt therefore diligently conſult the Meaning of the Text, by comparing it with other the Sayings of God; ſo ſhall we be better able to find out the Mind of the Lord, in the Word which he has given us to know it by.

All that the (Father) giveth.

By this Word *(Father) Chriſt* deſcribeth the Perſon giving; by which we may learn ſeveral uſeful Things: 1. That the Lord God, and Father of our *Lord Jeſus Chriſt*, is concerned with the Son in the

Salvation of his People. True, his Acts, as to our Salvation, are diverſe from thoſe of the Son, he was not capable of doing that, or thoſe Things for us, as did the Son; he died not, he ſpilt not Blood for our Redemption, as the Son; but yet hath a Hand, a great Hand in our Salvation too: As *Chriſt* ſaith, *The Father himſelf loveth you*, and his Love is manifeſt in chuſing of us, in giving of us to his Son; yea, and in giving his Son alſo to be a Ranſom for us. Hence he is called, *The Father of Mercies, and the God of all Comfort*. For here even the Father hath himſelf found out and made Way for his Grace to come to us through the Sides, and the Heart-blood of his well-beloved Son, *Col.* 1. 12. The Father therefore is to be remembered and adored as one having a chief Hand in the Salvation of Sinners, *we ought to give Thanks to the Father, who hath made us meet to be partakers of the Inheritance of the Saints in Light; for the Father ſent the Son to be the Saviour of the World*, 1 John 4. 14. Col. 1. 12. As alſo we ſee in the Text, the *Father giveth* the Sinner to *Chriſt* to ſave him.

Secondly, *Chriſt Jeſus* the *Lord* by this Word *Father*, would familiarize this Giver to us Naturally the Name of God is dreadful to us, eſpecially when he is diſcovered to us by thoſe Names that declare his Juſtice, Holineſs, Power and Glory; but now this Word *Father*, is a familiar Word, it frighteth not the Sinner, but rather inclineth his Heart to love, and be pleaſed with the Remembrance of him. Hence *Chriſt* alſo when he would have us to pray with godly Boldneſs, puts this Word *Father* into our Mouths, ſaying, when ye pray, ſay, *Our Father which art in Heaven*; concluding thereby, that by the Familiarity that by ſuch a Word is intimated, the Children of God may take more Boldneſs to pray for, and aſk great Things. I myſelf have often found, that when I can ſay but this Word *Father*,

ther, it doth me more Good than when I call him by any other Scripture-name; it is worth your noting, that to call God by his relative Title, was rare among the Saints in old Teſtament-times; ſeldom do you find him called by this Name, no, ſometimes, not in three or four Books; but now in new Teſtament-times, he is called by no Name ſo often as this, both by the *Lord Jeſus* himſelf, and by the Apoſtles afterwards. Indeed the *Lord Jeſus* was he that firſt made this Name common among the Saints, and that taught them, both in their Diſcourſes, their Prayers, and in their Writings, ſo much to uſe it; it being more pleaſing to, and diſcovering more plainly our Intereſt in God, than any other Expreſſion; for by this one Name we are made to underſtand, that all our Mercies are the Offspring of God, and that we alſo that are called, are his Children by Adoption.

All *that the Father* (giveth.)

This Word *(giveth)* is out of *Chriſt*'s ordinary Dialect, and ſeemeth to intimate, at the firſt Sound, as if the Father's Gift to the Son, was not an Act that is paſt, but one that is preſent and continuing; when indeed this Gift was beſtowed upon *Chriſt,* when the Covenant, the eternal Covenant was made between them, before all Worlds. Wherefore in thoſe other Places, when this Gift is mentioned, it is ſtill ſpoken of as of an Act that is paſt: As All *that he hath* given *me*; *to as many as thou haſt* given *me: Thou* gaveſt *them me, and theſe which thou haſt* given *me.* Therefore of Neceſſity this muſt be the firſt and chief Senſe of the Text. I mean of this Word *(giveth)* otherwiſe the Doctrine of Election, and of the eternal Covenant which was made between the Father and the Son (in which Covenant this Gift of the Father is moſt certainly comprized) will be ſhaken, or at leaſt wiſe queſtionable by erroneous

roneous and wicked Men.: For they may ſay, That the Father gave not all thoſe to *Chriſt* that ſhall be ſaved, before the World was made; for that this Act of giving is an Act of Continuation.

But again, this Word *(giveth)* is not to be rejected; for it hath its proper Uſe, and may ſignify to us,

Firſt, That though the Act of giving among Men doth admit of the Time paſt, or the Time to come, and is to be ſpoken of with Reference to ſuch Time; yet with God it is not ſo. Things paſt, or Things to come, are always preſent with God, and with his Son *Jeſus Chriſt: He calleth Things that are not* (that is, to us) *as though they were.* And again, *Known unto God are all his Works from the Foundation of the World.* All Things to God are preſent, and ſo the Gift of the Father to the Son, although to us, as is manifeſt by the Word, it is an Act that is paſt, *Rom.* 4. 17. *Acts* 15. 10.

Secondly, *Chriſt* may expreſs himſelf thus, to ſhew, that the Father hath not only given him this Portion in the Lump, before the World was; but that thoſe he had ſo given, he will give him again; that is, will bring them to him at the Time of their Converſion; for *the Father bringeth them to Chriſt,* John 6. 44.

As it is ſaid, *She ſhall be brought unto the King in Raiment of Needle-work*; that is, in the Righteouſneſs of *Chriſt,* for it is God imputeth that, to thoſe that art ſaved, *Pſal.* 45. 14. 1 *Cor.* 1.

A Man giveth his Daugter to ſuch a Man, firſt in Order to Marriage, and this reſpects the Time paſt, and he giveth her again at the Day appointed in Marriage: And in this laſt Senſe, perhaps, the Text may have a Meaning; that is, that all that the Father hath (before the World was) given to *Jeſus Chriſt,* he giveth them again to him, in the Day of their Eſpouſals.

Things

Things that are given among Men, are oft-times beſt at firſt, to wit, when they are new; and the Reaſon is, becauſe all earthly Things wax old; but with *Chriſt* it is not ſo: This Gift of the Father is not old and deformed, and unpleaſant in his Eyes; and therefore to him it is always new. When the Lord ſpake of giving the Land of *Canaan* to the *Iſraelites*, he ſaith not, that he had given, or would give it to them, but thus: *The Lord thy God giveth thee this good Land.* Deut. 9. 6. Not but that he had given it to them, while they were in the Loins of their Fathers, hundreds of Years before. Yet he ſaith *now*, he *giveth* it to them; as if they were now alſo in the very Act of taking Poſſeſſion, when as yet they were on the other Side *Jordan*. What then ſhould be the Meaning? Why, I take it to be this: That the Land ſhould be to them always as new; as new as if they were taking Poſſeſſion thereof but now. And ſo is the Gift of the Father mentioned in the Text to the Son; it is always new, as if it were always new.

All that the Father giveth (Me.)

In theſe Words, you find Mention made of two Perſons, the Father, and the Son; the Father giving, and the Son receiving, or accepting of this Gift. This then in the firſt Place, clearly demonſtrateth, that the Father and the Son, though they, with the Holy Ghoſt, are one and the ſame eternal God; yet as to their Perſonality, are diſtinct. The Father is one, the Son is one, the holy Spirit is one. But becauſe there is in this Text mention made but of two of the three, therefore a Word about theſe two, The Giver and Receiver cannot be the ſame Perſon in a proper Senſe, in the ſame Act of giving, and receiving. He that giveth, giveth, giveth not to himſelf, but to another; the Father giveth not to the Father, to wit, to himſelf; but the Son:

The

The Son receiveth not of the Son, to wit, of himſelf, but of the Father: So when the Father giveth Commandment, he giveth it not to himſelf, but to another; as *Chriſt* ſaith, He hath given me a Commandment, *John* 12. 42. So again, *I am one that beareth Witneſs of myſelf, and the Father that ſent me, beareth Witneſs of me* John 10. 18.

Further, here is ſomething implied that is not expreſſed, to wit, that the Father hath not given all Men to *Chriſt*; that is, in that Senſe as is intended in the Text, though in a larger, as was ſaid before, he hath given every one of them; for then all ſhould be ſaved: He hath therefore diſpoſed of ſome another way. He gives ſome up to Idolatry; he gives ſome up to Uncleanneſs, to vile Affections, and to a reprobate Mind. Now theſe he diſpoſeth of in his Anger, for their Deſtruction, (*Acts* 7. 42. *Rom.* 1. 24, 26, 28.) that they may reap the Fruit of their Doings, and be filled with the Reward of their own Ways. But neither hath he thus diſpoſed of all Men; he hath even of Mercy reſerved ſome from theſe Judgments, and thoſe are they that he will pardon, as he ſaith. *For I will pardon them whom I reſerve*, Jer. 50. 20. Now theſe he hath given to *Jeſus Chriſt* by Will, as a Legacy and Portion. Hence the *Lord Jeſus* ſays, *This is the Father's Will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt Day*, John 36. 29.

The Father therefore in giving of them to him to ſave them, muſt Needs declare unto us theſe following Things:

1. That he is able to anſwer this Deſign of God, to wit, to ſave them to the uttermoſt Sin, the uttermoſt Temptation, *&c. Heb.* 7. 25. Hence he is ſaid to *lay Help on one that is mighty, mighty to ſave*: And hence it is again, that God did even of old promiſe to ſend his People a Saviour, a great one,

Pſal.

Pſal. 89. 19. *Iſa.* 63. 1, To ſave is a great Work, and calls for Almightineſs in the Undertaker: Hence he is called the *Mighty God, the wonderful Counſellor*, &c. Sin is ſtrong, *Satan* is alſo ſtrong, and ſo is the Curſe of the Law; therefore it follows, that this *Jeſus* muſt Needs be by God the Father accounted Almighty, in that he hath given his Elect to him to ſave them, and deliver them from theſe, and that in Deſpite of all their Force and Power.

And he gave us Teſtimony of this his Might, when he was employed in that Part of our Deliverance that called for a Declaration of it. He aboliſhed Death; he deſtroyed him that had the Power of Death; he was the Deſtruction of the Grave; he hath finiſhed Sin, and made an End of it, as to it's damning Effects upon the Perſons that the Father hath given him; he hath vanquiſhed the Curſe of the Law, nailed it to his Croſs, triumphed over them upon his Croſs, and made a Shew of theſe Things openly, 2 *Tim.* 1. 10. *Heb.* 2. 14, 15. *Hoſ.* 13. 14. *Dan.* 9. 24. *Gal.* 3. 13. *Col.* 2. 14, 15.

Yea, and even now, as a Sign of his Triumph and Conqueſt, he is alive from the Dead, and hath the Keys of Hell and Death in his own Keeping, *Rev.* 1. 18.

2. The Father's giving of them to him to ſave them, declares unto us that he is and will be faithful in his Office of Mediator, and that therefore they ſhall be ſecured from the Fruit and Wages of their Sins, which is eternal Damnation, by his faithful Execution of it. And indeed it is ſaid, even by the Holy Ghoſt himſelf; *That he is faithful to him that appointed him*; that is, to this Work of ſaving thoſe that the Father hath given him for that Purpoſe; as *Moſes was faithful in all his Houſe*: Yea, and more faithful too, for *Moſes* was faithful in God's

God's Houſe, but as a Servant; *but Chriſt as a Son, over his own Houſe*, Heb. 3.

And therefore this man is counted worthy of more Glory than *Moſes*, even upon this Account, becauſe more faithful than he, as well as becauſe of the Dignity of his Perſon. Therefore in him, and in his Truth and Faithfulneſs, God reſted well-pleaſed, and hath put all the Government of his people upon his ſhoulders. Knowing, that nothing ſhall be wanting in him, that may any Way perfect the Deſign. And of this, He, to wit, the Son, hath already given a Proof: For when the Time was come, that his Blood was by divine Juſtice required for their Redemption, waſhing and cleanſing, He as freely poured it out of his Heart, as if it had been Water out of a Veſſel; not ſticking to part with his own Life, that the Life which was laid up for his People in Heaven, might not fail to be beſtowed upon them. And upon this Account (as well as upon any other) it is that God calleth him the *righteous Servant*, Iſa. 53. For his Righteouſneſs could never have been compleat, if he had not been to the uttermoſt faithful to the Work he undertook: It is alſo, becauſe he is faithful and true, that in Righteouſneſs he doth judge and make Work for his People's Deliverance. He will faithfully perform this Truſt repoſed in him: The Father knows this, and hath therefore given his Elect unto him.

Thirdly, The Father giving of them, to him, to ſave them, declares that he is, and will be gentle and patient towards them, under all their Provocations and Miſcarriages. It is not to be imagined, the Trials and Provocations that the Son of God hath all along had with theſe People that have been given to him to ſave: Indeed he is ſaid to be a tried ſtone; for he has been tried, not only by the Devil, Guilt of Sin, Death, and the Curſe of the Law, but alſo by his People's Ignorance, Unrulineſs, Falls

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into Sin, and declining to Errors in Life and Doctrine. Were we but capable of ſeeing how this *Lord Jeſus* has been tried even by his People, ever ſince there was one of them in the World, we ſhould be amazed at his Patience and gentle Carriages to them. It is ſaid, indeed, *The Lord is very pitiful, ſlow to Anger, and of great Mercy:* And indeed, if he had not been ſo, he could never have endured their Manners as he has done from *Adam* hitherto. Therefore is his Pity and Bowels towards his Church, preferred above the Pity and Bowels of a Mother towards her Child. *Can a Woman forget her ſucking Child, that ſhe ſhould not have Compaſſion on the Son of her Womb? Yea, they may forget, yet I will not forget thee, ſaith the Lord,* Iſa. 49. 15.

God did once give *Moſes*, as *Chriſt*'s Servant, an Handful of his People, to carry them in his Boſom, but no farther than from *Egypt* to *Canaan*; and this *Moſes*, as is ſaid of him by the *Holy Ghoſt*, was the meekeſt Man that was then to be found on the Earth: yea, and he loved the People at a very great Rate, yet neither would his Meekneſs nor Love hold out in this Work; he failed and grew Paſſionate, even to provoking his God to Anger under this Work. *And Moſes ſaid unto the Lord, Wherefore haſt thou afflicted thy Servant?* But what was the Affliction? Why the Lord had ſaid unto him, *Carry this People in thy Boſom as a nurſing Father beareth his ſuckling Child, unto the Land that he ſware unto their Fathers.* And how then? *Not I*, ſays Moſes, *I am not able to bear all this People, becauſe it is too heavy for me: If thou deal thus with me, kill me, I pray thee, out of Hand, and let me not ſee my Wretchedneſs,* Numb. 11. 11, 12, 13, 14. God gave them to *Moſes*, that he might carry them in his Boſom, that he might ſhew Gentleneſs and Patience towards them, under all the Provocations wherewith they would provoke him from that Time, till he had brought them to their Land; but he failed in the Work;

Work; he could not exerciſe it, becauſe he had not that Sufficiency of Patience towards them: But now it is ſaid of the Perſon ſpeaking in the Text, *That he ſhall gather his Lambs with his Arm, ſhall carry them in his Boſom, and ſhall gently lead them that are with Young*. Iſa. 40. 10, 11. Intimating that this was one of the Qualifications that God looked for, and knew was in him, when he gave his Elect to him to ſave them.

Fourthly, The Father giving of them to him to ſave them, declares that he hath a Sufficiency of Wiſdom to wage with all thoſe Difficulties that would attend him in his bringing of his Sons and Daughters unto Glory, 1 *Cor*. 1. 30. *He hath made him to us to be Wiſdom*; yea he is called Wiſdom itſelf: And God ſaith moreover, That *he ſhall deal prudently*, Iſa. 52. 13. And, indeed, he that ſhall take upon him to be the Saviour of the People, had Need be wiſe, becauſe their Adverſaries are ſubtle above any. Here they are to encounter with the Serpent, who for his Subtility outwitted our Father and Mother, when their Wiſdom was at higheſt (*Gen*. 3.) But if we talk of Wiſdom, our *Jeſus* is wiſe, wiſer than *Solomon*, wiſer than all Men, wiſer than all Angels; he is even the Wiſdom of God. *Chriſt is the Wiſdom of God*, (Col. 1. 1.) And hence it is, that he turneth Sin, Temptations, Perſecutions, Falls, and all Things for Good unto his People, (*Rom*. 8.)

Now theſe Things thus concluded on, do ſhew us alſo the great and wonderful Love of the Father in that he ſhould chuſe out one every Way ſo well prepared for the Work of Man's Salvation.

Herein indeed perceive we the Love of God. *Hurám* gathered, that God loved *Iſrael*, becauſe he had given them ſuch a King as *Solomon*, (2 *Chron*. 2. 11.) But how much more may we behold the Love that God hath beſtowed upon us, in that he hath

hath given us to his Son, and alſo given his Son for us.

All *that the Father giveth me (ſhall come.)*

In theſe laſt Words, there is cloſely inſerted an Anſwer unto the Father's End in giving of his Elect to *Jeſus Chriſt*. The Father's End was, that they might come to him, and be ſaved by him; and that, ſays the Son, ſhall be done; neither Sin nor *Satan*, neither Fleſh nor World, neither Wiſdom nor Folly, ſhall hinder their coming to me. *They ſhall come to me, and him that cometh to me, I will in no wiſe caſt out.*

Here therefore the *Lord Jeſus* poſitively determineth to put forth ſuch a Sufficiency of all Grace, as ſhall effectually perform this Promiſe. *They ſhall come:* That is, he will cauſe them to come, by infuſing of an effectual Bleſſing into all the Means that ſhall be uſed to that End. As was ſaid to the evil Spirit that was ſent to perſwade *Ahab* to go and fall at *Ramoth Gilead*; *Go: Thou ſhalt perſwade him and prevail alſo; go forth, and do ſo*, 1 Kings 22. 22. So will *Jeſus Chriſt* ſay to the Means that ſhall be uſed for the bringing of thoſe to him that the Father hath given him. I ſay he will bleſs it effectually to this very End; it ſhall perſwade them, and ſhall prevail alſo. Elſe, as I ſaid, the Father's End would be fruſtrate: For the Father's Will is, That, *Of all that he hath given him, he ſhould loſe nothing, but ſhould raiſe it up at the laſt Day*; in Order next unto himſelf, *Chriſt* the Firſt-fruits, afterwards thoſe that are his, at his coming, (1 *Cor.* 15.) But this cannot be done, if there ſhould fail to be a Work of Grace effectually wrought, though but in any one of them. But this ſhall not fail to be wrought in them, even in all the Father hath given him to ſave. *All that the Father hath given me, ſhall come unto me*, &c. But to ſpeak more diſtinctly to

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the Words, *They ſhall come*. Two Things I would ſhew you from theſe Words:

Firſt, What it is to come to *Chriſt*.

Secondly, What force there is in this Promiſe, to make them come to him.

Firſt, I would ſhew you what it is to come to *Chriſt*. This Word Come, muſt be underſtood ſpiritually, not carnally; for many came to him carnally, or bodily, that had no ſaving Advantage by him: Multitudes did thus come unto him in the Days of his Fleſh; yea, innumerable Companies. There is alſo at this Day a formal cuſtomary coming to his Ordinances and Way of Worſhip, which availeth not any Thing; but with them I ſhall not now meddle: For they are not intended in the Text. The coming then intended in the Text, is to be underſtood of the coming of the Mind to him, even the moving of the Heart towards him, from a ſound Senſe of the abſolute Want that a Man hath of him for his Juſtification and Salvation.

This Deſcription of coming to *Chriſt*, divideth itſelf into two Heads.

Firſt, That coming to *Chriſt* is a moving of the Mind towards him.

Secondly, That it is a moving of the Mind towards him from a ſound Senſe of the abſolute Want that a Man hath of him for his Juſtification and Salvation.

To ſpeak to the firſt, That it is a moving of the Mind towards him. This is evident, becauſe coming hither or thither, if it be voluntary, is by an Act of the Mind or Will; ſo coming to *Chriſt*, is through the inclining of the Will. *Thy People ſhall be willing*, Pſal. 110. 3. This Willingneſs of Heart, is it which ſets the Mind a moving after, or towards him. The Church expreſſeth this moving of her Mind towards *Chriſt*, by the moving of her Bowels.

Bowels. *My beloved put in his Hand by the Hole of the Door, and my Bowels were moved for him,* Song 5. 4. *My Bowels*; the Paſſions of my Mind and Affections; which Paſſions of the Affections are expreſſed by the yearning and ſounding of the Bowels, the yearning and paſſionate working of them, the ſounding of them, or their making a Noiſe for him, *Gen.* 43. 30. 1 *Kings* 3. 26. *Iſa.* 16. 11.

This then is the coming to *Chriſt*, even a moving towards him with the Mind. *And it ſhall come to paſs, That every Thing that liveth, which moveth whitherſoever the Water ſhall come, ſhall live,* Ezek. 47. 9.

The Water in this Text, is the Grace of God in the Doctrine of it: The living Things are the Children of Men to whom the Grace of God, by the Goſpel is preached. Now, ſaith he, *every living Thing which moveth whitherſoever the Water ſhall come, ſhall live.* And ſee how this Word *(moveth)* is expounded by *Chriſt* himſelf in the Book of the *Revelations The Spirit and the Bride ſay, Come, and and let him that heareth ſay, Come. And let him that is athirſt, Come. And whoſoever will, that is willing, let him take the Water of Life freely,* Rev. 22. 17.

So that to move in thy Mind and Will after *Chriſt* is to be coming to him. There are many poor Souls that are coming to *Chriſt*, that yet cannot tell how to believe it; becauſe they think that coming to him, is ſome ſtrange and wonderful Thing; and indeed ſo it is: But I mean they overlook the Inclination of their Will, the moving of their Mind, and the ſounding of their Bowels after him; and count theſe none of this ſtrange and wonderful Thing; when indeed it is a Work of greateſt Wonder in this World, to ſee a Man who was ſometimes dead in Sin, poſſeſſed of the Devil, an Enemy to *Chriſt*, and to all Things ſpiritually good: I ſay, to ſee this Man moving with his Mind after

after the *Lord Jeſus Chriſt* is one of the higheſt Wonders in the World.

Secondly, It is a moving of the Mind towards him, from a ſecond Senſe of the abſolute Want that a Man hath of him for his Juſtification and Salvation. Indeed, without this Senſe of a loſt Condition without him, there will be no moving of the Mind towards him: A moving of their Mouth there may be; *With their Mouth they ſhew much Love*, Ezek. 33. 31. Such a People as this will come as the true People cometh; that is, in ſhew and outward Appearance: And they will ſit before God's Miniſters, as his People ſit before them; and they will hear his Words too, but they will not do them; that is, will not come inwardly with their Minds: *For with their Mouth they ſhew much Love, but their Heart* (or Mind) *goeth after their Covetouſneſs*. Now all this is, becauſe they want an effectual Senſe of the Miſery of their State by Nature; for not till they have that, will they in their Mind move after him. Therefore thus it is ſaid concerning the true Comers, *At that Day the great Trumpet ſhall be blown, and they ſhall come which were ready to periſh in the Land of Aſſyria, and the Outcaſts of the Land of Egypt, and ſhall worſhip the Lord in his holy Mountain, at Jeruſalem*, (Iſa. 27. 13.) They are then (as you ſee) the Out-caſts, and thoſe that are ready to periſh, that indeed have their Minds effectually moved to come to *Jeſus Chriſt*. This Senſe of Things, was that which made the three Thouſand come, that made *Saul* come, that made the Jailor come, and that indeed makes all others come, that come effectually, *Acts* 2. 8. 16. chapters.

Of the true coming to *Chriſt*, the three Lepers were a famous Semblance; of whom you read, 2 *Kings* 7. 3, &c. The Famine in thoſe Days was ſore in the Land, there was no Bread for the People; and as for that Suſtenance that was, which

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was Aſſes Fleſh, and Doves Dung, that was only in *Samaria*, and of theſe the Lepers had no Share, for they were thruſt without the City. Well, now they ſat in the Gate of the City, and Hunger was, as I may ſay, making his laſt Meal of them; and being therefore half dead already, what do they think of doing? Why, firſt they diſplay the diſmal Colours of Death before each others Faces, and then reſolve what to do, ſaying, *If we ſay we will go into the City, then the Famine is in the City, and we ſhall die there; if we ſit ſtill here, we die alſo: Now therefore come, let us fall into the Hoſt of the Syrians; if they ſave us alive we ſhall live, if they kill us we ſhall but die.* Here now was Neceſſity at Work, and this Neceſſity drove them to go thither for Life, whither elſe they would never have gone for it. Thus it is with them that in Truth come to *Jeſus Chriſt:* Death is before them, they ſee it, and feel it; he is feeding upon them, and will eat them quite up, if they come not to *Jeſus Chriſt*; and therefore they come, even of Neceſſity, being forced thereto by that Senſe they have of their being utterly and everlaſtingly undone, if they find not Safety in him.

Theſe are they that will come: Indeed theſe are they that are invited to come. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.* Mat. 11. 21.

Take two or three Things to make this more plain; to wit, That coming to *Chriſt*, floweth from a ſound Senſe of the abſolute Need that a Man hath of him, as afore.

1. *They ſhall come with Weeping, and with Supplication will I lead them; I will cauſe them to walk by Rivers of Waters in a plain Way wherein they ſhall not ſtumble,* Jer. 31. 9. Mind it! they come with Weeping and Supplication; they come with Prayers and Tears. Now Prayers and Tears are the Effects of a right Senſe of the Need of Mercy. Thus a ſenſeleſs Sinner cannot come, he cannot pray, he

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cannot cry, he cannot come ſenſible of what he ſees not, nor feels. *In thoſe Days, and at that Time, the Children of Iſrael ſhall come; they and the Children of Judah together, going and Weeping; they ſhall ſeek the Lord their God; they ſhall aſk their Way to Zion, with their Faces thitherward, ſaying, Come, and let us join ourſelves to the Lord in a perpetual Covenant that ſhall not be forgotten,* Jer. 50. 4, 5.

Secondly, This coming to *Chriſt*, it is called a running to him, as flying to him; a flying to him from Wrath to come. By all which Terms, is ſet forth the Senſe of the Man that comes; to wit, That he is affected with the Senſe of his Sin, and the Death due thereto; that he is ſenſible that the Avenger of Blood purſues him, and that therefore he is cut off, if he makes not Speed to the Son of God for Life, *Mat.* 3. 7. *Pſal.* 143. 9, Flying is the laſt Work of a Man in Danger, all that are in Danger do not fly; no, not all that ſee themſelves in Danger; all that hear of Danger will not fly. Men will conſider if there be no other Way of Eſcape before they fly. Therefore, as I ſaid, flying is the laſt Thing. When all Refuge fails, and a Man is made to ſee that there is nothing left him but Sin, Death, and Damnation, unleſs he flies to *Chriſt* for Life; then he flies, and not till then.

Thirdly, That the true coming is from a Senſe of an abſolute Need of *Jeſus Chriſt* to ſave, &c. is evident by the Out-cry that is made by them to come, even as they are coming to him, *Mat.* 14. 30. *Acts* 2. 37. *Acts* 16. 30. *Lord ſave me or I periſh; Men and Brethren, what ſhall we do; Sirs, what muſt I do to be ſaved,* (and the like.) This Language doth ſufficiently diſcover that the truly coming Souls, are Souls ſenſible of their Need of Salvation by *Jeſus Chriſt*; and moreover, that there is nothing elſe that can help them, but *Chriſt*.

Fourthly, It is yet farther evident by theſe few Things that follow; It is ſaid that ſuch are pricked in their Hearts, that is, with the Sentence of Death by the Law; and the leaſt Prick in the Heart kills a Man, *Acts* 2. 37. Such are ſaid, as I ſaid before, to weep, to tremble, and to be aſtoniſhed in themſelves at the evident and unavoidable Danger that attends them, unleſs they fly to *Jeſus Chriſt*, Acts 9. 16.

Fifthly, Coming to *Chriſt* is attended with an honeſt and ſincere forſaking all for him. *If any Man come unto me and hateth not his Father and Mother, and Wife and Children, and Brethren and Siſters, yea, and his own Life alſo, he cannot be my Diſciple; and whoſoever doth not bear his Croſs, and come after me, cannot be my Diſciple,* Luke 14. 26, 27.

By theſe and the like Expreſſions elſewhere, *Chriſt* deſcribeth the true Comer, or the Man that indeed is coming to him; he is one that caſteth all behind his Back; he leaveth all, he forſaketh all, he hateth all Things that would ſtand in his Way to hinder his coming to *Jeſus Chriſt*. There are a great many pretended Comers to *Jeſus Chriſt* in the World. And they are much like to the Man you read of in *Mat.* 21. 30. that ſaid to his Father's Bidding, *I go, Sir, and went not*. I ſay, there are a great many ſuch Comers to *Jeſus Chriſt*; they ſay, when *Chriſt* calls by his Goſpel, I come Sir, but ſtill they abide by their Pleaſure and carnal Delights. They come not at all, only they give him a courtly Compliment; but he takes Notice of it, and will not let it paſs for any more than a Lye. He ſaid, *I go, Sir. and went not*; he diſembled and lied. Take Heed of this, you that flatter yourſelves with your own Deceivings! Words

will not do with *Jeſus Chriſt*: Coming is coming, and nothing elſe will go for coming with him.

Before I ſpeak to the other Head, I ſhall anſwer ſome Objections that uſually lie in the Way of thoſe that in Truth are coming to *Jeſus Chriſt*.

Objection 1.

Though I cannot deny, but my Mind runs after *Chriſt*, and that too as being moved thereto from a Sight and Conſideration of my loſt Condition, (for I ſee without him I periſh) yet I fear my Ends are not right in coming to him.

Queſt. Why, what is thine End in coming to *Chriſt?*

Anſw. My End is, that I might have Life, and be ſaved by *Jeſus Chriſt*.

This is the Objection; well, let me tell thee, that to come to *Chriſt* for Life, and to be ſaved, although at preſent thou haſt no other End, is a lawful and good coming to *Jeſus Chriſt*. This is evident, becauſe *Chriſt* propoundeth Life, as the only Argument to prevail with Sinners to come to him, and ſo alſo blameth them becauſe they come not to him for Life. *And ye will not come to me that ye might have Life*, John 5. 3. Beſides, there are many other Scriptures whereby he allureth Sinners to come to him, in which he propoundeth nothing to them but their Safety. As, *He that believeth in him ſhall not periſh; he that believeth is paſſed from Death to Life. He that believeth ſhall be ſaved. He that believeth on him is not condemned.* And believing and coming are all one. So that you ſee to come to *Chriſt* for Life, is a lawful coming, and good.

1. In that he believeth, that he alone hath made Atonement for Sin, *Rom.* 2.

And

And let me add over and above, that for a Man to come to *Chriſt* for Life, though he come to him for nothing elſe but Life, it is to give much Honour to him.

Firſt, He honoureth the Word of *Chriſt*, and conſenteth to the Truth of it; and that in theſe two general Heads.

1. He conſenteth to the Truth of all thoſe Sayings that teſtify, that Sin is moſt abominable in itſelf, diſhonourable to God, and damnable to the Soul of Man; for thus ſayeth the Man that cometh to *Jeſus Chriſt*, Jer. 44. 4. Rom. 2. 23. chap. 6. 23. 2 Theſſ. 2. 12.

2. In that he believeth, as the Word hath ſaid, that there is in the World's beſt Things, Righteouſneſs and all, nothing but Death and Damnation; for ſo alſo ſays the Man that comes to *Jeſus Chriſt* for Life. *Rom.* 7. 24, 25. chap. 8. 2, 3. 2 *Cor.* 3. 6, 7, 8.

Secondly, He honoureth *Chriſt's* Perſon, in that he believeth that there is Life in him, and that he is able to ſave him from Death, Hell, the Devil, and Damnation; for unleſs a Man believes this, he will not come to *Chriſt* for Life, *Heb.* 7. 24, 25.

Thirdly, He honoureth him, in that he believeth that he is authorized of the Father to give Life to thoſe that come to him for it, *John* 5. 11, 12. chap. 17. 1, 2, 3.

Fourthly, He honoureth the Prieſthood of *Jeſus Chriſt*.

2. In that he believeth that *Chriſt* hath more Power to ſave from Sin by the Sacrifice that he hath offered for it, than hath all Law, Devils, Death, or Sin to condemn: He that believes not

this, will not come to *Jeſus Chriſt* for Life, *Acts* 13. 38. *Heb.* 2. 14, 15. *Rev.* 1. 17. 18.

Thirdly, In that he believeth that *Chriſt*, according to his Office, will be moſt faithful and merciful in the Diſcharge of his Office. This muſt be included in the Faith of him that comes for Life to *Jeſus Chriſt*, 1 John 2. 1, 2, 3. Heb. 2. 17, 18.

Fourthly. Further, He that cometh to *Jeſus Chriſt* for Life, taketh Part with him againſt Sin, and againſt the ragged and imperfect Righteouſneſs of the World! yea, and againſt falſe *Chriſt's*, and damnable Errors that ſet themſelves againſt the Worthineſs of his Merits and Sufficiency: This is evident, for that ſuch a Soul ſingleth *Chriſt* out from them all, as the only that can ſave.

Fifthly, Therefore as *Noah*, at God's Command, thou prepareſt this Ark, for the ſaving of thyſelf, by which alſo thou condemneſt the World, and art become Heir of the Righteouſneſs which is by Faith, (*Heb.* 11. 7.) wherefore coming Sinner be content; he that cometh to *Jeſus Chriſt* believeth too that he is willing to ſhew Mercy to, and have Compaſſion upon him (tho' unworthy) that comes to him for Life. And therefore thy Soul lieth not only under a ſpecial Invitation to come, but under a Promiſe too of being accepted and forgiven, *Mat.* 11. 28.

All theſe particular Parts and Qualities of Faith are in that Soul that comes to *Jeſus Chriſt* for Life, as is evident to any indifferent Judgment.

For, will he that believeth not the Teſtimony of *Chriſt* concerning the Baſeneſs of Sin, and the Inſufficiency of the Righteouſneſs of the World, come to *Chriſt* for Life? No. He

He that believeth not the Teſtimony of the Word, comes not; He that believeth that there is Life any where elſe, comes not; He that queſtions whether the Father hath given *Chriſt* Power to forgive, comes not; He that thinketh that there is more in Sin, in the Law, in Death and the Devil, to deſtroy, than there is in *Chriſt* to ſave, comes not; He alſo that queſtions his faithful Management of his Prieſthood for the Salvation of Sinners, comes not.

Thou then that art indeed the coming Sinner, believeſt all this: True, perhaps thou doſt not believe with that full Aſſurance, nor haſt thou Leiſure to take Notice of thy Faith as to theſe diſtinct Acts of it; but yet all this Faith is in him coming to *Chriſt* for Life. And the Faith that thus worketh, is the Faith of the beſt and pureſt Kind, becauſe this Man comes alone as a Sinner, and as ſeeingthat Life is to be had only in *Jeſus Chriſt*.

Before I conclude my Anſwer to this Objection, take into thy Conſideration theſe two Things:

Firſt, That the Cities of Refuge were erected for thoſe that were dead in the Law, and that yet would live by Grace, even for thoſe that were to fly thither for Life from the Avenger of Blood that purſueth after them. And it is worth your noting, that thoſe that were upon their Flight thither, are in a peculiar Manner called the People of God. *Caſt ye up, caſt ye up*, ſaith God, *prepare ye the Way; take up the Stumbling-block out of the Way of my People*, Iſa. 57. 14. This is meant of preparing the Way to the City of Refuge, that the Slayers might eſcape thither; which flying Slayers are here by Way of Speciality, called the People of God; even thoſe of them that eſcaped thither for Life.

Secondly, Conſider that of *Ahab*, when *Benhadad* ſent to him for Life, ſaying, *Thus ſaith thy Servant Benhadad, I pray thee let me live.* Though *Benhadad* had ſought the Crown, Kingdom, yea, and alſo the Life of *Ahab*, yet how effectually doth *Benhadad* prevail with him. Is *Benhadad* yet alive? ſaith *Ahab*, He is my Brother; yea, *go ye, bring him to me: So he made him ride in his Chariot*, 1 Kings 20.

Coming Sinner, what thinkeſt thou? If *Jeſus Chriſt* had as little Goodneſs in him as *Ahab*, he might grant an humble *Benhadad* Life; thou neither beggeſt of him his Crown and Dignity: Life, eternal Life will ſerve thy Turn: How much more then ſhalt thou have it, ſince thou haſt to deal with him who is Goodneſs and Mercy itſelf! yea, ſince thou art alſo called upon, yea, greatly encouraged by a Promiſe of Life, to come unto him for Life? Read alſo theſe Scriptures, *Numb.* 35. 11, 14, 15; *Joſh.* 20. 1, to 6. *Heb.* 6. 16, to 21.

Objection 2.

When I ſay I only ſeek myſelf, I mean I do not find that I do deſign God's Glory in mine own Salvation by *Chriſt*, and that makes me fear, I do not come aright.

Anſw. Where doth *Chriſt Jeſus* require ſuch a Qualification of thoſe that are coming to him for Life? Come thou for Life, and Trouble not thy Head with ſuch Objections againſt thyſelf, and let God and *Chriſt* alone to glorify themſelves in the Salvation of ſuch a Worm as thou art. The Father ſaith to the Son, *Thou art my Servant, O Iſrael, in whom I will be glorified.* God propoundeth Life to Sinners, as the Argument to prevail with them to come to him for Life; and *Chriſt* ſays plainly, *I am come that ye might have Life,*

Life, John 12. 10. He hath no Need of thy Deſigns, though thou haſt Need of his eternal Life, Pardon of Sin, and Deliverance from Wrath to come, *Chriſt* propounds to thee, and theſe be the Things that thou haſt Need of: Beſides, God will be gracious and merciful to worthleſs, undeſerving Wretches; come then as ſuch an one, and lay no Stumbling-block in the Way to him, but come to him for Life and live, *John* 5. 34. Ch. 10. 19. Ch. 3. 36. *Mat.* 1. 21. *Prov.* 8. 36, 37. 1 *Theſ.* 11. *John* 11. 25, 26.

When the Gaoler ſaid, *Sirs, What muſt I do to be ſaved?* Paul did not ſo much as once aſk him, what is your End in this Queſtion? Do you deſign the Glory of God, in the Salvation of your Soul? He had more Wit; He knew that ſuch Queſtions as theſe would have been but Fools Baubles, about, inſtead of a ſufficient Salve to ſo weighty a Queſtion as this. Wherefore, ſince this poor Wretch lacked Salvation by *Jeſus Chriſt*, I mean to be ſaved from Hell and Death, which he knew (now) was due to him for the Sins that he had committed; *Paul* bids him, like a poor condemned Sinner as he was, to proceed ſtill in this his Way of Self-ſeeking, ſaying, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*, Acts 16. 30, 31, 32. I know that afterwards, thou wilt deſire to glorify *Chriſt* by walking in the Way of his Precepts; but at preſent thou wanteſt Life: the Avenger of Blood is behind thee, and the Devil like a roaring Lion is behind thee; Well, come now, and obtain Life from theſe; and when thou haſt obtained ſome comfortable Perſuaſion that thou art made Partaker of Life by *Chriſt*, then, and not till then, thou wilt ſay, *Bleſs the Lord, O my Soul, and all that is within me bleſs his holy Name. Bleſs the Lord, O my Soul, and forget not all his Benefits; who forgiveth all*

thine Iniquities, and healeth all thy Diſeaſes; who redeemeth thy Life from Deſtruction, and crowneth thee with loving Kindneſs and tender Mercies, Pſal. 103. 1, to 6.

Objection 3.

But I cannot believe that I am come to *Chriſt* aright, becauſe ſometimes I am apt to queſtion his very Being and Office to ſave.

Thus to do is horrible; but may'ſt thou not judge amiſs in this Matter?

How can I judge amiſs, when I judge as I feel? Poor Soul! Thou may'ſt judge amiſs for all that. Why, ſaith the Sinner, I think that theſe queſtionings come from my Heart.

Anſw. Let me anſwer: That which comes from thy Heart, comes from thy Will and Affections, from thy Underſtanding, Judgment and Conſcience, for theſe muſt acquieſce in thy queſtioning, if thy queſtioning be with thy Heart. And how ſay'ſt thou (for to name no more) doſt thou with the Affection and Conſcience thus queſtion?

Anſw. No, my Conſcience trembles when ſuch Thoughts come into my Mind; and my Affections are otherways inclined.

Then I conclude, that theſe Things are either ſuddenly injected by the Devil, or elſe are the Fruits of that Body of Sin and Death that yet dwells within thee, or perhaps from both together.

If they come wholly from the Devil, as they ſeem, becauſe thy Conſcience and Affections are againſt them, or if they come from that Body of Death that is in thee, (and be not thou curious in enquiring from whither of them they come, the ſafeſt Way is to lay enough at thy own Door) nothing of this ſhould hinder thy coming, nor make thee conclude thou comeſt not aright.

And

And before I leave thee, let me a little query with thee about this Matter.

Firſt, Doſt thou like theſe wicked Blaſphemies

Anſ. No, no, their Preſence and Working kill me.

Secondly, Doſt thou mourn for them, pray againſt them, and hate thyſelf becauſe of them?

Anſ. Yes, yes, but that which afflicts me is, I do not prevail againſt them.

Thirdly, Doſt thou ſincerely chuſe (mighteſt thou have thy Choice) that thy Heart might be affected and taken with the Things that are beſt, moſt heavenly and holy?

Anſ. With all my Heart, and Death the next Hour (if it were God's Will) rather than thus to ſin againſt him.

Well then, thy not liking of them, thy mourning for them, thy praying againſt them, and thy loathing thyſelf becauſe of them, with thy ſincere chuſing of thoſe Thoughts for thy Delectation that are heavenly and holy; clearly declares that theſe Things are not countenanced either with thy Will, Affections, Underſtanding, Judgment, or Conſcience; and ſo, that thy Heart is not in them; but that rather they come immediately from the Devil, or ariſe from the Body of Death that is in thy Fleſh; of which thou oughteſt thus to ſay, *Now then it is no more I that doth it, but Sin that dwells in me*, Rom. 7. 16, 17.

I will give thee a pertinent Inſtance: In *Deut.* 22. thou may'ſt read of a betrothed Damſel, one betrothed to her beloved, one that had given him her Heart and Mouth, as thou haſt given thyſelf to *Chriſt*, yet ſhe was met with as ſhe walked in the Field, by one that forced her, becauſe he was

ſtronger than ſhe. Well, what Judgment now doth God, the righteous Judge, paſs upon the Damſel for this? *The Man only that lay with her*, ſaith God, *ſhall die: But unto the Damſel thou ſhalt do nothing; there is in the Damſel no Sin worthy of Death. For as when a Man riſeth againſt his Neighbour, and ſlayeth him, even ſo is this Matter; he found her in the Field, and the betrothed Damſel cried, and there was none to ſave her*, Deut. 22. 26, 27.

Thou art this Damſel: The Man that forced thee with theſe blaſphemous Thoughts, is the Devil; and he lighteth upon thee in a fit Place, even in the Fields, as thou art wandring after *Jeſus Chriſt*; but thou crieſt out, and by the Cry, did ſhew, that thou abhorredſt ſuch wicked Lewdneſs. Well, the Judge of all the Earth will do right; he will not lay the Sin at thy Door, but at his that offered the Violence: and for thy Comfort, take this into Conſideration, That *he comes to heal them that were oppreſſed with the Devil*, Acts 10, 38.

Objection 4.

But, ſaith another, I am ſo heartleſs, ſo ſlow, and, as I think, ſo indifferent in my Coming, that to ſpeak Truth, I know not whether my Kind of coming ought to be called a coming to *Chriſt*.

Anſ. You know that I told you at firſt, that coming to *Chriſt* is a moving of the Heart and Affections towards him.

But, ſaith the Soul, My Dulneſs and Indifferency in all holy Duties, demonſtrate my Heartleſſneſs in coming. and to come, and not with the Heart, ſignifies nothing at all.

Anſ.

Anſ. The moving of the Heart after *Chriſt*, is not to be diſcerned (at all Times) by thy ſenſible affectionate Performance of Duties, but rather by thoſe ſecret Groanings and Complaints which thy Soul makes to God againſt that Sloth that attends thee in Duties.

Secondly, But grant it be even as thou ſay'ſt it is, that thou comeſt ſo ſlowly, &c. yet, ſince *Chriſt* bids them come, that come not at all; ſurely they may be accepted that come, though attended with thoſe Infirmities, which thou at preſent groaneſt under. He ſaith, *And him that cometh:* He ſaith not, If they come ſenſible, ſo faſt: But, *And him that cometh to me, I will in no wiſe caſt out.* He ſaith alſo in the eighth of *Proverbs*, *As for him that wanteth Underſtanding*, that is, an Heart, for oftentimes the Underſtanding is taken for the Heart: *Come eat of my Bread, and drink of the Wine that I have mingled.*

Thirdly, Thou may'ſt be vehement in thy Spirit in coming to *Jeſus Chriſt*, and yet be plagued with ſenſible Sloth. So was the Church, when ſhe cried, *Draw me, we will run after thee*; and *Paul*, when he ſaid, *When I would do Good, Evil is preſent with me:* (Song 14. Rom. 7 Gal. 5. 19.) The Works, Strugglings and Oppoſitions of the Fleſh are more manifeſt than are the Works of the Spirit in our Hearts, and ſo are ſooner felt than they. What then? Let us not be diſcouraged at the Sight and Feeling of our own Infirmities, but run the faſter to *Jeſus Chriſt* for Salvation.

Fourthly, Get thy Heart warmed with the ſweet Promiſe of *Chriſt*'s Acceptance of the coming Sinner, and that will make thee make more Haſte unto him. Diſcouraging Thoughts, they are like unto cold Weather, they benumb

the Senſes, make us go ungainly about our Buſineſs; but the ſweet and warm Gleads of Promiſe, are like the comfortable Beams of the Sun, which enliveneth and refreſheth. You ſee how little the Bee and the Fly do play in the Air in Winter; why the Cold hinders them from doing it; but when the Wind and Sun is warm, who ſo buſy as they.

Fifthly, But again, he that comes to *Chriſt* flies for his Life: Now there is no Man that flies for his Life, that thinks he ſpeeds faſt enough on his Journey; no, could he, he would willingly take a Mile at a Step. O my Sloth and Heartleſſneſs, ſay'ſt thou! *O that I had Wings like a Dove, for then would I flee away and be at reſt! I would haſten my Eſcape from the windy Storm and Tempeſt*, Pſal. 55. 6, 8.

Poor coming Soul, thou art like the Man that would ride full Gallop, whoſe Horſe will hardly trot! now the Deſire of his Mind is not to be judged of by the ſlow Pace of the dull Jade he rides on, but by the hitching, and kicking and ſpurring, as he ſits on his Back. Thy Fleſh is like this dull Jade, it will not gallop after *Chriſt*, it will be backward, though thy Soul and Heaven lie at Stake: But be of good Comfort, *Chriſt* judgeth not according to the Fierceneſs of outward Motion, *Mark* 10. 17. but according to the Sincerity of the Heart and inward Parts, *John* 1. 47. *Pſal.* 51. 6. *Mat.* 16. 41.

Sixthly, *Ziba* in Appearance came to *David* much faſter than did *Mephiboſheth*; but yet his Heart was not ſo upright in him to *David* as was his. It is true, *Mephiboſheth* had a Check from *David*; for, ſaid he, *Why wenteſt thou not with me Mephiboſheth?* But when *David* came to remember that *Mephiboſheth* was lame, (for that was

was his Plea) *Thy Servant is lame*, 2 Sam. 19. he was content, and concluded he would have come after him faſter than he did: And *Mephiboſheth* appealed to *David*, who was in thoſe Days as an Angel of God, to know all Things that are done in the Earth, if he did not believe that the Reaſon of his Backwardneſs lay in his Lameneſs, and not in his Mind. Why, poor coming Sinner, thou canſt not come to *Chriſt* with that outward Swiftneſs of Career, as many others do; but doth the Reaſon of thy Backwardneſs lie in thy Mind and Will, or in the Sluggiſhneſs of the Fleſh? Canſt thou ſay ſincerely, *The Spirit truly is willing, but the Fleſh is Weak*, Mat. 26. 41. Yea, canſt thou appeal to the *Lord Jeſus*, who knoweth perfectly the very inmoſt Thought of thy Heart, that this is true? Then take this for thy Comfort; he hath ſaid, *I will aſſemble her that halteth, I will make her that halteth a Remnant, and I will ſave her that halteth.* Micah 4. 6, 7. Zeph. 3. 19. What canſt thou have more from the ſweet Lips of the Son of God? But,

Seventhly, I read of ſome that are to follow *Chriſt* in Chains; I ſay, to come after him in Chains: *Thus ſaith the Lord, the Labour of Egypt, and the Merchandize of Ethiopia, and the Sabeans, Men of Stature, ſhall come over unto thee, and they ſhall be thine: They ſhall come after thee: In Chains ſhall they come over, and they ſhall fall down unto thee: They ſhall make Supplication unto thee, ſaying, Surely there is none elſe to ſave*, Iſa. 45. 14. Surely they that come after *Chriſt* in Chains, come to him in great Difficulty, becauſe their Steps by the Chains are ſtraitened.

And what Chain ſo heavy, as thoſe that diſcourage thee? Thy Chain which is made up of Guilt and Filth, is heavy; it is a wretched Band about

about thy Neck, by which thy Strength doth fail, *Lam.* 1. 14. chap. 3. 17. But come, though thou comeſt in Chains; it is Glory to *Chriſt*, that a Sinner comes after him in Chains. The chinking of thy Chains, though troubleſome to thee, are not, nor can be Obſtruction to thy Salvation; it is *Chriſt*'s Work and Glory to ſave thee from thy Chains, to enlarge thy Steps, and ſet thee at Liberty. The blind Man, though called, ſurely could not come apace to *Jeſus Chriſt*, but *Chriſt* could ſtand ſtill, and ſtay for him. True, *He rideth upon the Wings of the Wind*; but yet he is long-ſuffering, and his Long-ſuffering is Salvation to him that cometh to him, *Mat.* 19. 49. 2 *Pet.* 3. 9.

Eighthly, Hadſt thou ſeen thoſe that came to the *Lord Jeſus* in the Days of his Fleſh, how ſlowly, how hoblingly they came to him, by Reaſon of their Infirmities; and alſo how friendly, and kindly, and graciouſly he received them, and gave them the Deſire of their Hearts, thou wouldeſt not, as thou doſt, make ſuch Objections againſt thyſelf, in thy coming to *Jeſus Chriſt*.

Objection 5.

But, (ſays another) I fear I come too late; I doubt I have ſtaid too long; I am afraid the Door is ſhut.

Anſ. Thou canſt never come too late to *Jeſus Chriſt*, if thou doſt come. This is manifeſt by two Inſtances.

Firſt, By the Man that came to him at the eleventh Hour. This Man was idle all the Day long: He had a whole Goſpel-day to come in, and he played it all away ſave only the laſt Hour thereof: But at laſt, at the eleventh Hour he came,

and

and goes into the Vineyard with the reſt of the Labourers, that had born the Burden and Heat of the Day. Well, but how was he received by the Lord of the Vineyard? Why, when Pay-day came, he had even as much as the reſt; yea, had his Money firſt. True, the others murmured at him; but what did the *Lord Jeſus* anſwer them? *Is thine Eye evil becauſe mine is good? I will give unto this laſt even as unto thee*, Mat. 20.

Secondly, The other Inſtance is, *The Thief upon the Croſs*; he came late alſo, as even at an Hour before his Death; yea, he ſtrayed from *Jeſus Chriſt* as long as he had Liberty to be a Thief; and longer too; for could he have deluded the Judge, and by lying Words eſcaped his juſt Condemnation, for ought I know, he had not come as yet to his Saviour: but being convicted and condemned to die, yea, faſtened to the Croſs, that he might die like a Rogue, as he was in his Life; behold the *Lord Jeſus*, when this wicked one, even now, deſireth Mercy at his Hands, tells him, and that without the leaſt Reflection upon him for his former miſpent Life; *To Day thou ſhalt be with me in Paradiſe*, Luke 23 43.

Let no Man turn this Grace of God into Wantonneſs; my Deſign is now to encourage the coming Soul.

Objection.

But is not the Door of Mercy ſhut againſt ſome before they die?

Anſ. Yea; and God forbids that Prayers ſhould be made to him for them, *Jer* 7. 16. *Jude* 22.

Queſt. Then why may not I doubt that I may be one of theſe?

Anſ. By no Means, if thou art coming to *Jeſus Chriſt*: becauſe when God ſhuts the Door upon Men,

Men, he gives them no Heart to come to *Jeſus Chriſt*. *None come but thoſe to whom it is given of the Father:* But thou comeſt, therefore it is given to thee of the Father.

Be ſure therefore, if the Father hath given thee an Heart to come to *Jeſus Chriſt*, the Gate of Mercy yet ſtands open to thee: For it ſtands not with the Wiſdom of God *to give Strength to come to the Birth, and yet to ſhut up the Womb*, Iſa. 66, 9. To give Grace to come to *Jeſus Chriſt*, and yet ſhut up the Door of his Mercy upon thee. *Incline thine Ear*, ſaith he, *and come unto me. Hear, and your Souls ſhall live, and I will make an everlaſting Covenant with you, even the ſure Mercies of David*, Iſa. 55. 3.

Objection.

But it is ſaid, that ſome knocked when the Door was ſhut.

Anſ. Yes; But the Texts in which theſe Knockers are mentioned, are to be referred unto the Day of Judgment, and not to the coming of the Sinner to *Chriſt* in this Life. See the Texts, *Matt.* 25. 11. *Luke* 13, 24, 25.

Theſe therefore concern thee nothing at all, thou art coming to *Jeſus Chriſt*, thou art coming *Now! Now is the acceptable Time, behold now is the Day of Salvation.* 2 Cor. 6. 2. Now God is upon the Mercy-ſeat; now *Chriſt Jeſus* ſits by, continually pleading the Victory of his Blood for Sinners: and now, even as long as this World laſts, this Word of the Text ſhall ſtill be free, and fully fulfilled; *And him that cometh to me, I will in no wiſe caſt out.*

Sinner, the greater Sinner thou art, the greater Need of Mercy thou haſt, and the more will *Chriſt* be glorified thereby: Come then, come

and

and try: *Come, taſte and ſee how good the Lord is* ſo an undeſerving Sinner.

Objection 6.

But (ſays another) I am fallen ſince I began to come to *Chriſt*; therefore I fear I did not come aright, and ſo conſequently that *Chriſt* will not receive me.

Anſw. Falls are dangerous; for they diſhonour *Chriſt*, wound the Conſcience, and cauſe the Enemies of God to ſpeak reproachfully. But it is no good Argument, *I am fallen, therefore I was not coming aright to Jeſus Chriſt.* If *David*, and *Solomon*, and *Peter* had thus objected againſt themſelves, they had added to their Griefs; and yet at leaſt, as much Cauſe as thou. A Man whoſe Steps are ordered by the Lord, and whoſe Goings the Lord delights in, may yet be overtaken with a Temptation that may cauſe him to fall, *Pſal.* 37. 23, 24. Did not *Aaron* fall; yea, and *Moſes* himſelf? What ſhall we ſay of *Hezekiah* and *Jehoſaphat*? There are therefore Falls and Falls; Falls pardonable, and Falls unpardonable: Falls unpardonable, are Falls againſt Light, from the Faith to the deſpiſing of, and trampling upon *Jeſus Chriſt* and his bleſſed Undertakings, (*Heb.* 6. 2, 3, 4, 5. Chap. 10. 28, 29.) Now as for ſuch, there remains no more Sacrifice for Sin: Indeed, they have no Heart, no Mind, no Deſire to come to *Jeſus Chriſt* for Life, therefore they muſt periſh: Nay, ſays the *Holy Ghoſt*, *It is impoſſible that they ſhould be renewed again unto Repentance.* Therefore, Theſe God hath no Compaſſion for, neither ought we; but for other Falls, though they be dreadful (and God will chaſtiſe his People for them) they do not prove thee a graceleſs Man, one not come to *Jeſus Chriſt* for Life.

It is ſaid of the Child in the Goſpel, That, *while he was yet a coming, the Devil threw him down, and tore him*, Luke 9. 4.

Dejected Sinner, it is no Wonder that thou haſt caught a Fall in coming to *Jeſus Chriſt*: Is it not rather to be wondered at, that thou haſt not caught before this, a thouſand Times a thouſand Falls? conſidering:

1. What Fools we are by Nature.

2. What Weakneſſes are in us.

3. What mighty Powers the fallen Angels, our implacable Enemies, are.

4. Conſidering alſo how often the coming Man is benighted in his Journey, and alſo what Stumbling-blocks do lie in his Way.

5. Alſo his Familiars (that were ſo before) now watch for his Halting, and ſeek by what Means they may, to cauſe him to fall by the Hand of their ſtrong ones.

What then? Muſt we becauſe of theſe Temptations, incline to fall? No; Muſt we not fear Falls? Yes, *Let him that thinketh he ſtandeth, take Heed leſt he fall*, 1 Cor. 10. 12. Yet let him not utterly be caſt down; *The Lord upholdeth all that fall, and raiſeth up thoſe that are bowed down.* Make not light of Falls: Yet haſt thou fallen? *Ye have*, ſaid Samuel, *done all this Wickedneſs; yet turn not aſide, from following the Lord, but ſerve him with a perfect Heart, and turn not aſide, for the Lord will not forſake his People* (and he counted the coming Sinner one of them) *becauſe it hath pleaſed the Lord to make you his People*, 1 Sam. 12. 20, 21, 22.

(Shall come to me)

Now we come to ſhew what Force there is in this Promiſe to make them come to him. All *that the Father giveth me, ſhall come to me.*

I will

I will ſpeak to this *Promiſe*;

Firſt, In general

Secondly, In particular.

In general. This Word (Shall) is confined to *Theſe* (All) that are given to *Chriſt*. All *that the Father giveth me, ſhall come to me.* Hence I conclude,

Firſt, That coming to *Jeſus Chriſt* aright, is an Effect of their being (of God) given to *Chriſt* before. Mark, *They* ſhall come; Who? *Thoſe* that are given: They *come* then, becauſe they were *given: Thine they were, and thou gaveſt them me.* Now, this is, indeed, a ſingular Comfort to them that are a coming in Truth to *Chriſt*, to think that the Reaſon why they come, is, Becauſe they were given of the Father before to him. Thus then may the coming Soul reaſon with himſelf as he comes. Am I coming indeed to *Jeſus Chriſt*? This Coming of mine is not to be attributed to me, or my Goodneſs, but to the Grace and Gift of God to *Chriſt*; God gave firſt my Perſon to him, and therefore hath now given me a Heart to come.

Secondly, This Word *ſhall come*, maketh thy Coming, not only the Fruit of the Gift of the Father, but alſo of the Purpoſe of the Son; for theſe Words are a divine Purpoſe; they ſhew us the heavenly Determination of the Son. *The Father hath given them to me, and* they ſhall; *yea*, they ſhall *come to me. Chriſt* is as full in his Reſolution to ſave thoſe given to him, as is the Father in giving of them. *Chriſt* prized the Gift of his Father, he will loſe nothing of it; he is reſolved to ſave it every Whit by his Blood, and to raiſe it up again at the laſt Day: and thus he fulfils his Father's Will, and accompliſheth his own Deſires, *John* 6. 39.

Thirdly,

Thirdly, Theſe Words, *ſhall come*, make thy Coming to be alſo the Effect of an abſolute Promiſe; coming Sinner, thou art concluded in a Promiſe: thy coming is the Fruit of the Faithfulneſs of an abſolute Promiſe. It was this Promiſe, by the Virtue of which thou at firſt receivedſt Strength to come: And this is the Promiſe, by the Virtue of which thou ſhalt be effectually brought to him. It was ſaid to *Abraham*, *At this Time I will come, and Sarah ſhall have a Son.* This Son was *Iſaac*. Mark! *Sarah* ſhall *have a Son*: There is the Promiſe; and *Sarah* had a Son: There was the fulfilling of the Promiſe: And therefore was *Iſaac* called, the *Child of the Promiſe*, Gen. 17. 19. chap. 18. 10. Rom. 9. 9.

Sarah ſhall *have a Son*: But how if *Sarah* be paſt Age? why ſtill the Promiſe continues to ſay, *Sarah* ſhall *have a Son*: But how if *Sarah* be barren? Why ſtill the Promiſe ſays, *Sarah* ſhall *have a Son*. But *Abraham*'s Body is now dead; why the Promiſe is ſtill the ſame: *Sarah* ſhall *have a Son*. Thus you ſee what Virtue there is in an abſolute Promiſe: It carrieth enough in it's own Bowels to accompliſh the Thing promiſed, whether there be Means or no in us to affect it. Wherefore this Promiſe in the Text, being an abſolute Promiſe, by Virtue of it, not by Virtue of ourſelves or by our own Inducements do we come to *Jeſus Chriſt*, for ſo are the Words of the Text; All *that the Father giveth me*, ſhall *come to me*.

Therefore is every ſincere Comer to *Jeſus Chriſt* called alſo a Child of the Promiſe. *Now we Brethren, as Iſaac was, are the Children of the Promiſe*, Gal. 4. 28. That is, We are the Children that God hath promiſed to *Jeſus Chriſt*, and given to him; yea, the Children that *Jeſus Chriſt* hath promiſed

promiſed ſhall come to him. *All that the Father giveth me ſhall come.*

Fourthly, This Word *(ſhall come)* engageth *Chriſt* to communicate all Manner of Grace to thoſe thus given him to make them effectually come to him. *They* ſhall *come*; that is, not if they will, but if Grace, all Grace, if Power, Wiſdom, a new Heart, and the Holy Spirit, and all joining together can make them come. I ſay, This Word *(ſhall come)* being abſolute, hath no Dependance upon our own Will or Power, or Goodneſs; but it engageth for us even God himſelf; *Chriſt* himſelf, the Spirit himſelf. When God had made the abſolute Promiſe to *Abraham*, That *Sarah ſhould have a Son*, *Abraham* did not at all look at any Qualifications in himſelf, becauſe the Promiſe looked at none; but as God had by the Promiſe abſolutely promiſed him a Son; ſo he conſidered now not his own Body now dead, nor yet the Barrenneſs of *Sarah*'s Womb. *He ſtaggered not at the Promiſe of God through Unbelief, but was ſtrong in Faith giving Glory to God, being fully perſuaded that what he had promiſed, he was able to perform*, Rom. 4. He had promiſed, and had promiſed abſolutely, *Sarah* ſhall *have a Son*: Therefore *Abraham* looks that he, to wit, God, muſt fulfil the Condition of it. Neither is this Expectation of *Abraham* diſapproved by the *Holy Ghoſt*, but accounted good and laudable; it being that by which he gives Glory to God. The Father alſo hath given to *Chriſt* a certain Number of Souls for him to ſave; and he himſelf hath ſaid, *They ſhall come to him.* Let the Church of God then live in a joyful Expectation of the utmoſt Accompliſhment of this Promiſe; for aſſuredly it ſhall be fulfilled, and not one thouſandth Part of a Tittle thereof ſhall fail: *They* ſhall *come to me.*

And

And now, before I go any farther, I will more particularly enquire into the Nature of an abſolute Promiſe.

Firſt, We call that an abſolute Promiſe, that is made without any Condition; or more fully, thus: That is an abſolute Promiſe of God, or of *Chriſt*, which maketh over to this or that Man any ſaving ſpiritual Bleſſing, without a Condition to be done on our Part for the obtaining thereof. And this we have in Hand is ſuch an one: Let the beſt Maſter of Arts on Earth, ſhew me, if he can, any Condition in this Text depending upon any Qualification in us, which is not by the ſame Promiſe concluded, ſhall be by the *Lord Jeſus* effected in us.

Secondly, An abſolute Promiſe therefore is, as we ſay, without if or and; and that is, it requireth nothing of us, that itſelf might be accompliſhed. It ſaith not, they ſhall, if they will; but, they ſhall: not, they ſhall if they uſe the Means; but, they ſhall. You may ſay, that a Will, and the Uſe of the Means is ſuppoſed, though not expreſſed. But I anſwer, no, by no Means; that is as a Condition of this Promiſe: If they be at all included in the Promiſe, they are included there as the Fruit of the abſolute Promiſe, not as if it expected the Qualification to ariſe from us. *Thy People ſhall be* willing *in the Day of thy Power*, Pſal. 110. 3. That is another abſolute Promiſe: But doth that Promiſe ſuppoſe a Willingneſs in us, as a Condition of God's making us willing? They ſhall be willing, if they are willing; or, they ſhall be willing, if they will be willing: This is ridiculous; there is nothing of this ſuppoſed. The Promiſe is abſolute, as to us; all that it engageth for it's own Accompliſhment is, the mighty Power of *Chriſt*, and his Faithfulneſs to accompliſh. The

The Difference therefore betwixt the abſolute and conditional Promiſe is this:

Firſt, They differ in their Terms. The abſolute Promiſes ſay, I will, and you ſhall: The other, I will, if you will; or do this, and thou ſhalt live, *Jer.* 31. 31, 32, 33. *Ezek.* 36. 24, *to* 34. *Heb.* 8. 7, *to* 13. *Jer.* 4. 1. *Ezek.* 18. 30, 31, 32. *Matt.* 19. 21.

Secondly, they differ in their Way of communicating of good Things to Men; the abſolute ones communicate Things freely only of Grace; the other, if there be that Qualification in us, that the Promiſe calls for, not elſe.

Thirdly, The abſolute Promiſes therefore engage God, the other engage us: I mean God only, us only.

Fourthly, Abſolute Promiſes, muſt be fulfilled; conditional may, or may not be fulfilled. The abſolute ones muſt be fulfilled, becauſe of the Faithfulneſs of God, the other may not, becauſe of the Unfaithfulneſs of Men.

Fifthly, Abſolute Promiſes have therefore a Sufficiency in themſelves to bring about their own Fulfillings; the conditional have not ſo. The abſolute Promiſe is therefore a big-bellied Promiſe, becauſe it hath in itſelf a Fulneſs of all deſired Things for us; and will, when the Time of that Promiſe is come, yield to us Mortals that which will verily ſave us; yea, and make us capable of anſwering of the Demands of the Promiſe that is conditional. Wherefore, though there be a real, yea, an eternal Difference in theſe Things (with others) betwixt the conditional and abſolute Promiſe; yet again, in other Reſpects, there is a bleſſed Harmony betwixt them; as may be ſeen in theſe Particulars. Firſt,

First, The conditional Promiſe calls for Repentance, the abſolute Promiſe gives it, *Acts* 5. 30, 31.

Secondly, The conditional Promiſe calls for Faith, the abſolute Promiſe gives it, *Zeph.* 3. 12. *Rom.* 15. 12.

Thirdly, The conditional Promiſe calls for a new Heart, the abſolute Promiſe gives it, *Ezek.* 36.

Fourthly, The conditional Promiſe calleth for holy Obedience, the abſolute Promiſe giveth it, or cauſeth it, *Ezek.* 36. 27.

And as they harmoniouſly agree in this, ſo again the conditional Promiſe bleſſeth the Man, who by the abſolute Promiſe is endued with it's Fruit: As for Inſtance;

Firſt, The abſolute Promiſe maketh Men upright, and then the conditional follows, ſaying, *Bleſſed are the Undefiled in the Way, who walk in the Way of the Lord,* Pſal. 119. 1.

Secondly, The abſolute Promiſe giveth to this Man the Fear of the Lord, and then the Conditional followeth, ſaying, *Bleſſed is every one that feareth the Lord,* Pſal. 128. 1.

Thirdly, The abſolute Promiſe giveth Faith, and then this Conditional follows, ſaying, *Bleſſed is he that believeth,* Zeph. 3. 12. Luke 1. 45.

Fourthly, The abſolute Promiſe brings free Forgiveneſs of Sins; and them ſays the Conditional, *Bleſſed are they whoſe Tranſgreſſions are forgiven, and whoſe Sin is covered,* Rom. 4. 7, 8.

Fifthly, The abſolute Promiſe ſays, That God's Elect ſhould hold out to the End; then the Conditional follows with his Bleſſings, *He that ſhall endure to the End, the ſame ſhall be ſaved,* 1 Pet. 1. 4, 5, 6. Matt. 24.

Thus

Thus do the Promiſes gloriouſly ſerve one another and us, in this their harmonious Agreement.

Now the Promiſe under Conſideration, is an abſolute Promiſe: All *that the Father giveth me, ſhall come to me.*

This Promiſe therefore is, as is ſaid, a big-bellied Promiſe, and hath in itſelf all thoſe Things to beſtow upon us, that the conditional calleth for at our Hands. They ſhall come! Shall they come? Yes, they ſhall come. But how if they want thoſe Things, thoſe Graces, Power, and Heart, without which they cannot come? Why, Shall-come anſwereth all this, and all Things elſe that may in this Matter be objected. And here I will take the Liberty to amplify Things.

Objection 1.

But they are dead, dead in Treſpaſſes in Sins, how ſhall they then come?

Anſ. Why, Shall-come can raiſe them from this Death. *The Hour is coming, and now is, that the Dead ſhall hear the Voice of the Son of God, and they that hear ſhall live.* Thus therefore is this Impediment by Shall-come removed out of the Way. They ſhall heal, they ſhall live.

Objection 2.

But they are *Satan*'s Captives; he takes them Captives at his Will, and he is ſtronger than they: How then can they come?

Anſ. Why, Shall-come hath alſo provided an Help for this. *Satan* hath bound that Daughter of *Abraham* ſo, that ſhe could by no Means lift up herſelf; but yet Shall-come ſet her free both in Body and Soul. *Chriſt* will have them turned

from the Power of *Satan* to God. But what! Muſt it be, if they turn themſelves, or do ſomewhat to merit of him to turn them? No, he will do it freely, of his own good Will. Alas! Man whoſe Soul is poſſeſſed by the Devil! Is turned whitherſoever that Governor liſteth, is taken captive by him, notwithſtanding its natural Powers at his Will; but what will he do? Will he hold him when Shall-come puts forth itſelf (will he then let him) for coming to *Jeſus Chriſt*? No, that cannot be! His Power is but the Power of a fallen Angel; but Shall-come is the Word of God: Therefore Shall-come muſt be fulfilled; *and the Gates of Hell* ſhall *not prevail againſt him.*

There were ſeven Devils in *Mary Magdalen*, too many for her to get from under the Power of; but when the Time was come, that Shall-come was to be fulfilled upon her, they gave Place, fly from her, and ſhe comes (indeed) to *Jeſus Chriſt*, according as it is written: *All that the Father giveth me*, ſhall *come to me.*

The Man that was poſſeſſed with a Legion, *Mark* 5. was too much by them captivated, for him by human Force to come; yea, had he had (to boot) all the Men under Heaven to help him, had he that ſaid, He ſhall come, with-held his mighty Power: but when this Promiſe was to be fulfilled upon him, then he comes; nor could all their Power hinder his coming. It was alſo this (Shall-come) that preſerved him from Death; when by theſe evil Spirits he was hurled hither and thither; and it was by the Virtue of (Shall-come) that at laſt he was ſet at Liberty from them, and enabled indeed to come to *Chriſt*. *All that the Father giveth me ſhall come to me.*

Objection

Objection 3.

They ſhall (you ſay;) but how if they will not; and if ſo, then what can Shall-come do?

Anſ. True, there are ſome Men ſay, *We are Lords, we will come no more under thee*, Jer. 2. 31. But as God ſays in another Caſe, (if they are concerned in Shall-come to me) *They ſhall know whoſe Words ſhall ſtand, mine or theirs*, Jer. 41. 28. Here then is the Caſe, we muſt now ſee who will be the Liar; he that ſaith, I will not, or he that ſaith, He ſhall come to me. You ſhall come, ſays God: I will not come, ſaith the Sinner. Now as ſure as he is concerned in this Shall-come, God will make that Man eat his own Words; for I will not, is the unadviſed Concluſion of a crazy-headed Sinner; but Shall-come, was ſpoken by him that is of Power to perform his Word. *Son, go Work to Day in my Vineyard*, ſaid the Father: But he anſwered, and ſaid, I will not come. What now? Will he be able to ſtand to his Refuſal? Will he purſue his deſperate Denial? No, *he afterwards repented and went*. But how came he by that Repentance? Why, it was wrapped up for him in the abſolute Promiſe; and therefore notwithſtanding he ſaid, I will *not*, *he afterwards repented and went*. By this Parable *Jeſus Chriſt* ſets forth the Obſtinacy of the Sinners of the World, as touching their coming to him; they will not come, though threatened; yea, though Life be offered them upon Condition of coming.

But now, when Shall-come, the abſolute Promiſe of God, comes to be fulfilled upon them, then they come; becauſe by that Promiſe a Cure is provided againſt the Rebellion of their Will: *Thy People ſhall be willing in the Day of thy Power*, Pſal. 110. 3. Thy People, what People? Why,

the People that the Father hath given thee. The Obſtinacy and Plague that is in the Will of that People, ſhall be taken away: And they ſhall be made willing, *ſhall-come* will make them willing to come to thee.

He that had ſeen *Paul* in the Midſt of his Outrages againſt *Chriſt*, his Goſpel, and People, would hardly have Thought that he would ever have been a Follower of *Jeſus Chriſt*, eſpecially ſince he went not againſt his Conſcience in his perſecuting of them. He thought verily that he ought to do what he did. But we may ſee what (*Shall-come*) can do, when it comes to be fulfilled upon the Soul of a rebellious Sinner, he was a choſen Veſſel, given by the Father to the Son; and now the Time being come, that (*Shall-come*) was to take him in Hand, behold he is over maſtered, aſtoniſhed, and with Trembling and Reverence, in a Moment becomes willing to be obedient to the heavenly Call, *Acts* 9.

And were not they far gone (that you read of, *Acts* 2.) who had their Hands and Hearts in the Murder of the Son of God; and to ſhew their Reſolvedneſs never to repent of that horrid Fact, ſaid, *His Blood be on us and our Children?* But muſt their Obſtinacy rule? Muſt they be bound to their own Ruin, by the Rebellion of their ſtubborn Wills: No, not *Thoſe* of *Theſe* the Father gave to *Chriſt*, wherefore at the Times appointed, *Shall-come* breaks in among them; the abſolute Promiſe takes them in Hand; and then they come indeed, crying out to *Peter* and the reſt of the Apoſtles, *Men and Brethren what ſhall we do?* No Stubbornneſs of Men's Will can ſtand, when God hath abſolutely ſaid the Contrary; *Shall-come* can make them come as Doves to their Windows, that had afore reſolved never to come to him.

The Lord ſpake unto *Manaſſeth*, and to his People (by the Prophets) but would he hear? No, he would not: But ſhall *Manaſſeth* come off thus? No, he *ſhall not*. Therefore, he being alſo one of thoſe whom the Father hath give to the Son, and ſo falling within the Bounds and Reach of *Shall-come*; at laſt *Shall-come* takes him in Hand, and then he comes indeed. He comes bowing and bending; he humbles himſelf greatly and made Supplication to the Lord, and prayed unto him, and he was entreated of him, and had Mercy upon him, 2 *Chron.* 3. 33.

The Thief upon the Croſs, at firſt, did rail with his Fellow, upon *Jeſus Chriſt*; but he was one that the Father had given to him, and therefore, *Shall-come* muſt handle him and his rebellious Will. And behold, ſo ſoon as he is dealt withal, by Virtue of that abſolute Promiſe, how ſoon he buckleth, leaves his Railing, falls to ſupplicating of the Son of God for Mercy; *Lord*, ſaith he, *Remember me when thou comeſt into thy Kingdom*, Mat. 27. 44. Luke, 23. 40, 41, 42.

Objection 4.

They ſhall come, ſay you, but how if they be blind, and ſee not the Way? For ſome are kept off from *Chriſt*, not only by the Obſtinacy of their Will, but by the Blindneſs of their Mind: Now, if they be blind, how ſhall they come?

Anſw. The Queſtion is not, Are they blind? But are they within the Reach and Power of *Shall-come?* If ſo, that *Chriſt* that ſaid, *They* ſhall come, will find them Eyes, or a Guide, or both, to bring them to himſelf. *Muſt, is for the King.* If they ſhall come, they ſhall come: No Impediment ſhall hinder.

The *Theſſalonians* Darkneſs did not hinder them from being the Children of Light; *I am come,*

ſaid Chriſt, *that they that ſee not, might ſee.* And if he ſaith, *See ye Blind that have Eyes*; Who ſhall hinder it? *Eph.* 5. 8. *John* 9. 39. *Iſa.* 39. 18. Chap. 43. 8.

This Promiſe therefore is, as I ſaid, a big-bellied Promiſe, having in the Bowels of it, all Things that ſhall occur to the compleat fulfilling of itſelf, *They* ſhall *come.* But it is objected, that they are blind: Well, Shall-come is ſtill the ſame, and continueth to ſay, *They ſhall come to me.* Therefore he ſaith again, *I will bring the Blind by a Way that they know not, I will lead them in Paths that they know not. I will make Darkneſs light before them, and crooked Things ſtraight; theſe Things will I do unto them, and not forſake them,* Iſa. 42. 16.

Mark, I will bring them, though they be blind; I will bring them by a Way they know not; I will, I will; and therefore, *they ſhall come to me.*

Objection 5.

But how if they have exceeded many in Sin, and ſo made themſelves far more abominable? They are the ring-leading Sinners in the Country, the Town, or Family.

Anſw. What then? Shall that hinder the Execution of *Shall-come?* It is not Tranſgreſſions, nor Sins, nor all their Tranſgreſſion in all their Sins (if they by the Father are given to *Chriſt* to ſave them) that ſhall hinder this Promiſe, that it ſhould not be fulfilled upon them. *In thoſe Days, and at that Time,* ſaith the Lord, *the Iniquities of Iſrael ſhall be ſought for, and there ſhall be none; and the Sins of Judah, and they ſhall not be found,* Jer. 32. 30. Not that they had none (for they abounded in Tranſgreſſion, 2 *Chron.* 33. 9. *Ezek.*

Ezek. 16. 48.) but God would pardon, cover, hide, and put them away, by Virtue of his abſolute Promiſe, by which they are given to *Chriſt* to ſave them. *And I will cleanſe them from all their Iniquity, whereby they have ſinned againſt me; and I will pardon all their Iniquity, whereby they have tranſgreſſed againſt me. And it ſhall be to me for a Name of Joy, a Praiſe, and an Honour before all the Nations of the Earth, which ſhall hear of all the Good I do unto them; and they ſhall fear and tremble for all the Goodneſs and all the Proſperity that I procure in it,* Jer. 33. 8. 9.

Objection 6.

But how if they have not Faith and Repentance? How ſhall they come then?

Anſw. Why, he that ſaith, They *ſhall come*, ſhall he not make it good? If they ſhall come, they ſhall come; and he that hath ſaid, they ſhall come, if Faith and Repentance be the Way to come, as indeed they are, then Faith and Repentance ſhall be given to them; for *ſhall come* muſt be fulfilled on them.

Firſt, Faith ſhall be given them: *I will alſo leave in the Midſt of thee an afflicted and poor People, and they ſhall truſt in the Name of the Lord. There ſhall be a Root of* Jeſſe, *and he* ſhall riſe to Reign *over the* Gentiles, *and in him ſhall the* Gentiles *truſt*, Zeph. 3. 12. Rom. 15. 12.

Secondly, They ſhall have Repentance: He is exalted to give Repentance: *They ſhall come weeping, and ſeeking the Lord their God:* And again, *with Weeping and Supplication will I lead them*, Acts 5. 30, 31. Jer. 31. 9.

I told you before, that an abſolute Promiſe hath all conditional ones in the Belly of it, and alſo

Proviſion to anſwer all thoſe Qualifications that they propound to him that ſeeketh for their Benefit: And it muſt be ſo; for if *ſhall-come* be an abſolute Promiſe, as indeed it is, then it muſt be fulfilled, upon every of thoſe concerned therein. I ſay, it muſt be fulfilled, if God can by Grace, and his abſolute Will, fulfil it. Beſides, ſince coming and believing is all one, (according to *John* 6. 35.) *He that cometh to me* ſhall *never hunger, and he that believeth in me* ſhall *never thirſt*.

Then, when he ſaith, they *ſhall come*, it is as much as to ſay, they *ſhall believe*, and conſequently repent to the Saving of the Soul. So then the preſent Want of Faith and Repentance, cannot make the Promiſe of God of none Effect: becauſe that this Promiſe hath in it to give, what others call for and expect. I will give them an Heart, I will give them my Spirit, I will give them Repentance, I will give them Faith. Mark theſe Words! *If any Man be in* Chriſt, *he is a new Creature*. But how came he to be a *new Creature*, ſince none can create but God? Why, God indeed doth make them *new Creatures*. *Behold*, ſaith he, *I make all Things new*. And hence it follows, even after he had ſaid, they are *new Creatures*; *And all Things are of God*: that is, all theſe new Creatures ſtandeth in the ſeveral Operations, and ſpecial Workings of the Spirit of Grace, who is God, 2 *Cor*. 5. 17, 18.

Objection 7.

But how ſhall they eſcape all thoſe dangerous and damnable Opinions, that like Rocks and Quickſands are in the Way in which they are going?

Anſw. Indeed this Age is an Age of Errors, if ever there was an Age of Errors in the World; but

but yet the Gift of the Father, laid claim to by the Son in the Text, muſt Needs eſcape them, and in Concluſion come to him. There are a Company of *Shall-comes* in the Bible that doth ſecure them. Not but that they may be aſſaulted by them; yea, and alſo for the Time intangled and detained by them from the Biſhop of their Souls; but theſe *Shall-comes* will break thoſe Chains and Fetters, that thoſe given to *Chriſt* are intangled in, and they *ſhall come*, becauſe he hath ſaid they ſhall come to him.

Indeed, Errors are like that Whore, of whom you read in the *Proverbs*, that ſitteth in her Seat in the high Places of the City, *To call Paſſengers who go right on their Way*, (Prov. 9. 13, 14, 15, 16.) But the Perſons, as I ſaid, that by the Father are given to the Son to ſave them, are fit one Time or other, ſecured by *ſhall-come to me.*

And therefore, of ſuch it is ſaid, God will guide them with his Eye, with his Counſel, by his Spirit, and that in the Way of Peace, by the Springs of Water, and into all Truth, *Pſal* 32. 8. *Pſal.* 73. 24. *John* 16. 13. *Luke* 1. 79. *Iſa.* 47. 10. So then he that hath ſuch a Guide (and all that the Father giveth to *Chriſt*, ſhall have it) he ſhall eſcape thoſe Dangers, he ſhall not err in the Way; yea, though he be a Fool, he ſhall not err therein, (*Iſa.* 35.) for of every ſuch an one it is ſaid, *Thine Ears* ſhall *hear a Word behind thee*, ſaying, *This is the Way, walk in it, when ye turn to the right Hand, and when ye turn to the Left*, Iſa. 30. 21.

There were Thieves and Robbers before *Chriſt*'s coming, as there are alſo now, but ſaid he, *The* Sheep *did not hear them.*

And why did they not hear them, but becauſe they were under the Power of *Shall come*; that abſolute Promiſe, that had that Grace in itſelf to

beſtow upon them, as could make them able rightly to diſtinguiſh of Voices, *My Sheep hear my Voice.* But how came they to hear it? Why, to them it is given to know and to hear, and that diſtinguiſhingly, *John* 10. 8, 16. Chap. 5. 25. *Eph.* 5. 14.

Further, The very plain Sentence of the Text makes Proviſion againſt all theſe Things; for, ſaith it, *All that the Father giveth me,* ſhall *come to me*; that is, ſhall not be ſtopped, or be allured to take up any where Short of *me*, nor ſhall they turn aſide, to abide with any beſides *me*.

Shall come to (me.)

To me.] By theſe Words there is further inſinuated (though not expreſſed) a double Cauſe of their coming to him.

Firſt, There is in *Chriſt* a Fulneſs of All-ſufficiency of that, even of all that which is needful to make us happy.

Secondly, Thoſe that indeed come to him, do therefore come to him that they may receive it at his Hand.

For the firſt of theſe, There is in *Chriſt* a Fulneſs of All-ſufficiency of all that, even of all that which is needful to make us happy. Hence it is ſaid, *For it pleaſed the Father, that in him ſhould all Fulneſs dwell.* And again, *Of his Fulneſs, all we have received, and Grace for Grace,* Col. 1. 19. Joh. 1. 16. It is alſo ſaid of him, that his Riches are unſearchable. *The unſearchable Riches of* Chriſt, *Eph.* 3. 8. Hear what he ſaith of himſelf, *Riches and Honour are with me, even durable Riches and Righteouſneſs: My Fruit is better than Gold, yea, than fine Gold, and my Revenue than choice Silver: I lead in the Way of Righteouſneſs, in the Midſt of the Paths of Judgment, that I may*

cauſe

cauſe them that love me to inherit Subſtance. And I will fill their Treaſures, Prov. 18. 19, 20, 21.

This in general. But more particularly:

Firſt, There is that Light in *Chriſt*, that is ſufficient to lead them out of, and from all that Darkneſs, in the Midſt of which all others, but them that come to him, ſtumble, and fall, and periſh: *I am the Light of the World*, ſaith he, *he that followeth me, ſhall not abide in Darkneſs, but ſhall have the Light of Life*, John 8. 12. Man by Nature is in Darkneſs, and walketh in Darkneſs, and knows not whither he goes, for Darkneſs hath blinded his Eyes; neither can any Thing but *Jeſus Chriſt* lead Men out of this Darkneſs: Natural Conſcience cannot do it; the ten Commandments though in the Hearts of Men, cannot do it: This Prerogative belongs only to *Jeſus Chriſt*.

Secondly, There is Life in *Chriſt*, that is to be found no where elſe, *Joh.* 5. 40. Life as a Principle in the Soul, by which it ſhall be acted and enabled to do that which through him is pleaſing to God. *He that believeth in*, or cometh to *me*, ſaith he, as the Scriptures have ſaid *Out of his Belly ſhall flow Rivers of living Water*, Joh. 7. 38. Without this Life a Man is dead, whether he be bad, or whether he be good; that is, good in his own, and other Men's Eſteem. There is no true and eternal Life, but what is in the Me that ſpeaketh in the Text.

There is alſo Life, for thoſe that come to him, to be had by Faith in his Fleſh and Blood. *He that eateth me, ſhall live by me*, Joh. 6. 57.

And this is a Life againſt that Death that comes by the Guilt of Sin, and the Curſe of the Law, under which all Men are, and for ever muſt be, unleſs they eat Me, that ſpeaks in the Text.

Whoſo findeth Me, ſaith he, *findeth Life*; Deliverance from the everlaſting Death and Deſtruction, that without Me he ſhall be devoured by, *Prov.* 8.

Nothing is more deſirable than Life, to him that hath in himſelf the Sentence of Condemnation; and here only is Life to be found. This Life, to wit, eternal Life, this Life is in his Son; that is, in him that ſaith in the Text, *All that the Father hath given Me, ſhall come to me*, 1 John 5. 10.

Thirdly, The Perſon ſpeaking in the Text, is he alone by whom poor Sinners have Admittance to, and Acceptance with the Father, becauſe of the Glory of his Righteouſneſs, by, and in which he preſenteth them amiable and ſpotleſs in his Sight; neither is there any Way beſides him, ſo to come to the Father: *I am the Way*, ſays he, *the Truth and the Life, no Man cometh to the Father, but by me*, John 14. 6. All other Ways to God are dead and damnable, the deſtroying Cherubims ſtand with flaming Swords, turning every Way to keep all others from his Preſence, (*Gen.* 3. 24.) I ſay, all others but them that come by him.

I am the Door, by me, ſaith he, *if any Man enter in, he ſhall be ſaved*, John 10. 1, 2.

The Perſon ſpeaking in the Text is he, and only he, that can give ſtable and everlaſting Peace, therefore, ſaith he, *My Peace I give unto you*. My Peace, which is a Peace with God, Peace of Conſcience, and that of an everlaſting Duration. My Peace, Peace that cannot be matched, *not as the World giveth, give I unto you*; for the World's Peace is but carnal and tranſitory, but mine is divine and eternal. Hence it is called the Peace of God, that paſſeth all Underſtanding.

Fourthly,

Fourthly, The Perſon ſpeaking in the Text, hath enough of all Things truly ſpiritually good, to ſatisfy the Deſire of every longing Soul. *And* Jeſus *ſtood, and cried, ſaying, If any Man thirſt, let him come to Me and drink. And to him that is a-thirſt, I will give of the Fountain of the Water of Life freely,* John 7. 37. Rev. 21. 6.

Fifthly, With the Perſon ſpeaking in the Text, is Power to perfect and defend, and deliver thoſe that come to him for Safe-guard. *All Power,* ſaith he, *in Heaven and Earth are given unto me,* Mat. 28. 18.

Thus might I multiply Inſtances in this Nature in Abundance. But,

Secondly, They that in Truth do come to him, do therefore come to him, that they may receive it at his Hand. They come for Light, they come for Life, they come for Reconciliation with God; they alſo come for Peace, theycome that their Souls maybe ſatisfied with ſpiritual Good, and they may be protected by him againſt all ſpiritual and eternal Damnation; and he alone is able to give them all this, to the fulfilling of their Joy to the Full, as they alſo find when they come to him.

This is evident,

Firſt, From the plain Declaration of thoſe that already are come to him. *Being juſtified by Faith, we have Peace with God through our* Lord Jeſus Chriſt, *by whom alſo we have Acceſs with Boldneſs into this Grace, wherein we ſtand, and rejoice in Hope of the Glory of God,* Rom. 5.

Secondly, 'Tis evident alſo, in that while they keep their Eyes upon him, they never deſire to change him for another, or to add to themſelves ſome other Thing, together with him to make up their ſpiritual Joy. *God forbid,* ſaid Paul, *that*

that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt. *Yea, and I count all Things but Loſs for the Excellency of the Knowledge of* Chriſt Jeſus *my Lord, for whom I have ſuffered the Loſs of all Things; and do count them but Dung, that I may win* Chriſt, *and be found in him: Not having mine own Righteouſneſs, which is of the Law, but that which is through the Faith of* Chriſt, *the Righteouſneſs which is of God by Faith,* Phil. 3. 7, 8, 9.

Thirdly, 'Tis evident alſo by their earneſt Deſires, that others might be made Partakers of their Bleſſedneſs. Brethren, ſaid Paul, *My Heart's Deſire and Prayer to God for* Iſrael, *is, That they might be ſaved*; that is, that Way that he expected to be ſaved himſelf: As he ſaith alſo to the *Galatians, Brethren,* ſaith he, *I beſeech you, be as I am, for I am as ye are*; that is, I am a Sinner as ye are. Now I beſeech you ſeek for Life, as I am ſeeking of it: As who ſhould ſay, For there is a Sufficiency in the *Lord Jeſus* both for me and you.

Fourthly, 'Tis evident alſo, by the Triumph that ſuch Men make over all their Enemies, both bodily and ghoſtly: *Now Thanks be to God,* ſaid Paul, *who cauſeth us always to triumph in* Jeſus Chriſt. And who ſhall ſeparate us from the Love of *Chriſt* our Lord; And again, *O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law; but Thanks be to God, who giveth us the Victory through our* Lord Jeſus Chriſt, 2 *Cor.* 2. 14. *Rom.* 8. 35. 1 *Cor.* 15. 55, 56.

Fifthly, 'Tis evident alſo, for that they are made by the Glory of that which they have found in him, to ſuffer and endure what the Devil and Hell itſelf hath or could invent, as a Means to

ſeparate

ſeparate them from him. Again, *Who ſhall ſeparate us from the Love of* Chriſt? *Shall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword, (as it is written, For thy Sake we are killed all the Day long, we are accounted as Sheep for the Slaughter.) Nay, in all theſe Things we are more than Conquerors, through him that loved us: For I am perſuaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor Height nor Depth, nor any other Creature ſhall be able to ſeparate us from the Love of God which is in* Chriſt Jeſus, *Rom.* 8.

Shall come (to Me) O the Heart-attracting Glory that is in *Jeſus Chriſt*, (when he is diſcovered) to draw thoſe to him that are given to him of the Father. Therefore thoſe that came of old, rendered this as the Cauſe of their coming to him, *And we beheld the Glory, as of the only Begotten of the Father*, John 1. 14. And the Reaſon why others come not, but periſh in their Sins, is for Want of a Sight of his Glory. *If our Goſpel be hid, it is hid to them that are loſt, in whom the God of this World hath blinded the Minds of them that believe not, leſt the glorious Light of the Goſpel of* Chriſt, *who is the Image of God, ſhould ſhine unto them*, 2 Cor. 4.

There is therefore heart-pulſing Glory in *Jeſus Chriſt*, which when diſcovered, draws the Men to him; wherefore by Shall come to Me, *Chriſt* may mean, when his Glory is diſcovered, then they muſt come, then they ſhall come to me. Therefore as the true Comers come with weeping and relenting, as being ſenſible of their own Vileneſs; ſo again, it is ſaid, *That the ranſomed of the Lord ſhall return, and come to* Zion, *with ſinging and everlaſting Joy upon their Heads, they ſhall obtain Joy and Gladneſs, and Sorrow and*

Sighing

Sighing ſhall flee away: That is, at the Sight of the Glory of that Grace, that ſhews itſelf to them now, in the Face of our *Lord Jeſus Chriſt*, and in the Hopes that they now have, of being with him in the heavenly Tabernacles. Therefore it ſaith again, *With Gladneſs and Rejoicing ſhall they be brought; they ſhall enter into the King's Palace*, Iſa. 35. 10. Ch. 51. 11. Pſal. 45. 15.

There is therefore heart-attracting Glory in the *Lord Jeſus Chriſt*; which, when diſcovered, ſubjects the Heart to the Word, and makes us come to him.

'Tis ſaid of *Abraham*; That when he dwelt in *Meſopotamia*, the God of Glory appeared unto him, (*Acts* 7. 2) ſaying, *Get thee out of thy Country.* And what then? Why, away he went from his Houſe and Friends, and all the World could not ſtay him. *Now*, as the Pſalmiſt ſays, *Who is the King of Glory?* He anſwers, *The Lord, mighty in Battle:* And who was that, but he that ſpoiled Principalities and Powers, when he did hang upon the Tree, triumphing over them thereon? And who was that but *Jeſus Chriſt*, even the Perſon ſpeaking in the Text? Therefore he ſaid of *Abraham, He ſaw his Day. Yea*, ſaith he to the *Jews, your Father* Abraham *rejoiced to ſee my Day, and he ſaw it and was glad*, Pſal. 24. 8. Col. 2. 14, 15. Jam. 1. 1 John 8. 56.

Indeed, The carnal Man ſays (at laſt) in his Heart, Iſa. 53. 1, 2, 3. *There is no Form or Comelineſs in* Chriſt, and when we ſhall ſee him, *There is no Beauty that we ſhould deſire him*; but he lies: This he ſpeaks, as having never ſeen him. But they that ſtand in his Houſe, and look upon him through the Glaſs of his Word, by the Help of his Holy Spirit, they will tell you other Things. *But we*, ſay they, *all with open Face, beholding,*

beholding, as in a Glaſs, the Glory of the Lord, are changed into the ſame Image, from Glory to Glory, 2 Cor. 3. 17, 18. They ſee Glory in the Perſon, Glory in his Underſtanding, Glory in his Merit of his Blood, and Glory in the Perfection of his Righteouſneſs; yea, heart-affecting, heart-ſweetning, and heart changing Glory!

Indeed, his Glory is veiled, and cannot be ſeen; but as diſcovered by the Father (*Matt.* 11. 27.) It is veiled with Fleſh, with Meanneſs of Deſcent from the Fleſh, and with that Ignominy and Shame that attended him in the Fleſh; but they that can, in God's Light, ſee through theſe Things, they ſhall ſee Glory in him; yea, ſuch Glory as will draw and pull their Hearts unto him.

Moſes was the adopted Son of *Pharoah's* Daughter; and for ought I know, had been King at laſt, had he conformed to the preſent Vanities that was there at Court, but he could not, he would not do it: Why? What was the Matter? Why? he ſaw more in the worſt of *Chriſt* (bear with the Expreſſion) than he ſaw in the beſt of all the Treaſures of the Land of *Egypt*. *He refuſed to be called the Son of* Pharoah's *Daughter; chuſing rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſure of Sin for a Seaſon: Eſteeming the Reproach of* Chriſt, *greater Riches than the Treaſures in* Egypt; *for he had Reſpect to the Recompence of Reward. He forſook* Egypt, *not fearing the Wrath of the King: But what emboldned him thus to do?* Why, he endured; for he had a Sight of the Perſon ſpeaking in the Text: *He endured as ſeeing him, who is inviſible.* But I ſay? Would a Sight of *Jeſus* have thus taken away *Moſes's* Heart from a Crown, and a Kingdom, &c. had he not by that Sight ſeen more in him,

him, than was to be ſeen in them? *Heb.* 11. 24, 25, 26.

Therefore, when he ſaith, *ſhall come to me*, he means, they ſhall have a Diſcovery of the Glory of the Grace that is in him; and the Beauty and Glory of that is of ſuch Virtue, that it conſtraineth, and forceth with a bleſſed Violence, the Hearts of thoſe that are given to him.

Moſes, of whom he ſpake before, was *no Child* when he was thus taken with the beauteous Glory of this Lord: He was forty Years old, and ſo conſequently was able, being a Man of that Wiſdom and Opportunity as he was, to make the beſt Judgment of the Things, and of the Goodneſs of them that was before him in the Land of *Egypt*. But he, even he it was, that ſet that low Eſteem upon the Glory of *Egypt*, as to count it not worth the medling with, when he had a Sight of this *Lord Jeſus Chriſt*. This wicked World thinks, that the Fancies of a Heaven and a Happineſs hereafter, may ſerve well enough to take the Heart of ſuch, as either have not the World's good Things to delight in; or that are Fools, and know not how to delight themſelves therein: But let them know again, that we have had Men of all Ranks and Qualities, that have been taken with the Glory of our *Lord Jeſus*, and have left all to follow him: As *Abel*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Iſaac*, *Jacob*, *Moſes*, *Samuel*, *David*, *Solomon*: and who not, that had either Wit or Grace, to ſavour heavenly Things? Indeed none can ſtand off from him, nor any longer hold out againſt him, to whom he reveals the Glory of his Grace.

And him that cometh to me (I will in no wiſe caſt out.)

By theſe Words our *Lord Jeſus* doth ſet forth (more amply) the great Goodneſs of his Nature

ture towards the coming Sinner. Before he ſaid, They *ſhall come*; and he declareth, *That with Heart and Affections he will receive them.* But by the Way, let me ſpeak one Word or two, to the ſeeming Conditionality of this Promiſe, with which now I have to do. *And him that cometh to me, I will in no wiſe caſt out.* Where it is evident, (may ſome ſay) that *Chriſt*'s receiving us to Mercy, depends upon our coming, and ſo our Salvation by *Chriſt* is conditional: If we come we ſhall be received; if not, we ſhall not: For that is fully intimated by the Words. The Promiſe of Reception is only to him that cometh: *And him that cometh.* I anſwer, that the coming in theſe Words mentioned, as a Condition of being received to Life, is that which is promiſed, yea, concluded to be effected in us by the Promiſe going before. In thoſe latter Words, coming to *Chriſt*, is implicitly required of us; and in the Words before, that Grace that can make us come is poſitively promiſed to us. *All that the Father giveth me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out thence.* We come to *Chriſt*, becauſe it is ſaid, *We ſhall come*; becauſe it is given to us to *come*: So that the Condition, which is expreſſed by *Chriſt* in theſe latter Words, is abſolutely promiſed in the Words before. And indeed, the coming here intended, is nothing elſe but the Effect of *ſhall come to me. They ſhall come, and I will not caſt them out.*

(And him that cometh.)

He ſaith not, and him that is *come*, but him that cometh.

To ſpeak theſe Words,

1. In general.
2. More particularly. In

In general; They ſuggeſt unto us theſe four Things;

Firſt, That *Jeſus Chriſt* doth build upon it; that ſince the Father gave his People to him, they ſhall be enabled to come unto him. *And him that cometh:* As who ſhould ſay, I know that ſince they are *given to me*, they ſhould be enabled to *come unto me*. He ſaith not, If *they came*, or *I ſuppoſe* they will *come*; but, *and him that cometh*. By theſe Words therefore he ſhews us, that he addreſſeth himſelf to the receiving of them whom the Father gave to him, to ſave them: I ſay, he addreſſeth himſelf, or prepareth himſelf to receive them: By which, as I ſaid, he concludeth or buildeth upon it, that they ſhould indeed *come* to him. He looketh that the Father ſhould bring them into his Boſom, and ſo ſtands ready to embrace them.

Secondly, *Chriſt* alſo ſuggeſteth by theſe Words, that he very well knoweth who are *given* to him: Not by their *coming* to him, but by their being given to him. *All that the Father giveth me, ſhall come to me: And him that cometh*, &c. This *him* he knoweth to be one of them that the Father hath given him; and therefore he receiveth him; even becauſe the Father hath *given* him to him, *John* 10. *I know my Sheep*, ſaith he. Not only thoſe that already have Knowledge of him, but thoſe too, that yet are ignorant of him. *Other Sheep have I*, ſaid he, *which are not of this Fold:* Not of the *Jewiſh* Church; but thoſe that lie in their Sins, even the rude and barbarous *Gentiles*. Therefore, when *Paul* was afraid to ſtay at *Corinth*, from a Suppoſition, that ſome Miſchief might befal him there: *Be not afraid*, (ſaid the *Lord Jeſus* to him) *but ſpeak, and hold not thy Peace, for I have much People in this City.*

John

John 10. 16. Acts 18. 9, 10. The People that the Lord here ſpeaks of, were not at this Time accounted his, by Reaſon of a Work of Converſion that already had paſſed upon them, but by Virtue of the Gift of the Father, for he had *given* them unto him: Therefore was *Paul* to ſtay here, to ſpeak the Word of the Lord to them, that by his ſpeaking the *Holy Ghoſt* might effectually work over their Souls; to the cauſing them to come to him, who was alſo ready with Heart and Soul to receive them.

Thirdly, *Chriſt* by theſe Words alſo ſuggeſteth; That no more *come* unto Him than indeed are *given* him of the Father: For the him in this Place, is one of the *All*, that by *Chriſt* was mentioned before. *All that the Father giveth me, ſhall come to me*; and every *Him*, of that *All*, *I will in no wiſe caſt out.* This the Apoſtle inſinuateth, where he ſaith, *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers; for the perfecting of the Saints, for the Work of the Miniſtry, for the edifying of the Body of* Chriſt: *Till we all come in the Unity of Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Meaſure of the Stature of the Fulneſs of* Chriſt, *Epheſ.* 4. 11, 12, 13.

Mark, as in the Text, ſo here he ſpeaketh of All; *Until we all come. We All!* All who? Doubtleſs, *All that the Father giveth to* Chriſt. This is farther inſinuated, becauſe he calleth this *All*, The Body of *Chriſt*; the Meaſure of the Stature of the Fulneſs of *Chriſt*: By which he Means, the univerſal Number given, to wit, The true elect Church; which is ſaid to be his Body and Fulneſs, *Epheſ.* 1. 22, 23.

Fourthly, *Chriſt Jeſus* by theſe Words farther ſuggeſteth, that he is well content with this Gift

of

of the Father to him. *All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.* I will heartily, willingly, and with great Content of Mind receive him.

They ſhew us alſo, That *Chriſt*'s Love in receiving, is as large as is Father's Love in giving, and no larger. Hence he thanks him for his Gift; and alſo thanks him for hiding of him, and his Things from the reſt of the wicked, *Matt.* 11. 25. *Luke* 10. 21.

But Secondly, and more particularly, *And (him) that cometh. And (him!)* This Word *him*; by it *Chriſt* looketh back to the Gift of the Father, not only to the Lump and Whole of the Gift; but to the every *him* of that Lump. As who ſhould ſay, I do not only accept of the Gift of my Father in the general, but have a ſpecial Regard to every of them in particular; and will ſecure not only ſome, or the greateſt Part, but every *him*, every Duſt: Not an Hoof of all ſhall be loſt, or left behind. And indeed, in this he conſenteth to his Father's Will; which is, That of All that he hath given him, he ſhould loſe nothing, *John* 6. 39.

(And him) Chriſt Jeſus alſo, by his thus dividing the Gift of his Father into *Hims*, and by his ſpeaking of them in the ſingular Number, ſhews, what a particular Work ſhall be wrought in each one, at the Time appointed of the Father. *And it ſhall come to paſs in that Day*, ſaith the Prophet, *that the Lord ſhall beat off from the Channel of the River, to the Stream of* Egypt; *and ye ſhall be gathered one by one, O ye Children of* Iſrael. Here are the *Hims* one by one to be gathered to him by the Father, *Iſa.* 27. 12.

He

He ſhews alſo hereby, that no Lineage, Kindred, or Relation, can at all be profited by any outward or carnal Union, with the Perſon that the Father hath given to *Chriſt*. It is only *Him*, the given *Him*, the *coming Him*, that he intends abſolutely to ſecure. Men make great Ado with the Children of Believers; and Oh the Children of Believers: But if the Child of the Believer is not the *Him* concerned in this abſolute Promiſe, it is not theſe Mens great Cry; nor yet what the Parent or Child can do, that can intereſt him in this Promiſe of the *Lord Chriſt*; this abſolute Promiſe.

And him.) There are divers Sorts of Perſons that the Father hath given to *Jeſus Chriſt*; they are not all of one Rank, of one Quality. Some are high, ſome are low; ſome are wiſe, ſome Fools; ſome are more civil, and complying with the Law; ſome more prophane, and averſe to him and his Goſpel. Now, ſince thoſe that are given to him, are in ſome Senſe ſo diverſe; and again, ſince he yet ſaith, *And* him *that cometh*, &c. He by that doth give us to underſtand, that he is not, as Men, for picking and chuſing to take a beſt, and leave a worſt, but he is for *him* that the Father hath given him, and that cometh to him. *He will not alter nor change it; a good for a bad, or a bad for a good*, (Lev. 27. 9, 10.) But will take him as he is, and will ſave his Soul.

There is many a ſad Wretch given by the Father to *Jeſus Chriſt*; but not one of them all is deſpiſed, or ſlighted by him.

It is ſaid of thoſe that the Father hath given to *Chriſt*, that they have done worſe than the Heathen; that they were Murderers, Thieves, Drunkards, unclean Perſons, and what not? But he has received them, waſhed them, and

ſaved

ſaved them. A fit Emblem of this Sort, is that wretched Inſtance mentioned in the ſixteenth of *Ezekiel*, that was caſt out in a ſtinking Condition, to the loathing of its Perſon in the Day that it was born: A Creature in ſuch a wretched Condition, that no Eye pitied, to do any of the Things there mentioned unto it, or to have Compaſſion upon it: No Eye but his that ſpeaketh in the Text.

And him.) Let him be as red as Blood, let him be as red as Crimſon: Some Men are blood-red Sinners, Crimſon Sinners, Sinners of a double Dye; dipt and dipt again, before they come to *Jeſus Chriſt*. Art thou that readeſt theſe Lines ſuch a one? Speak out, Man; Art thou ſuch a one? and art thou now coming to *Jeſus Chriſt* for the Mercy of Juſtification, that thou mighteſt be made white in his Blood, and be covered with his Righteouſneſs? Fear not; for as much as this thy coming betokeneth, that thou art of the Number of them that the Father hath given to *Chriſt*; for he will in no wiſe caſt thee out. *Come now*, ſaith Chriſt, *and let us reaſon together; though your Sins be as Scarlet, they ſhall be as white as Snow; though they be as red as Crimſon, they ſhall be as Wool*, Iſa. 1. 18.

And him) There was many a ſtrange *him* came to *Jeſus Chriſt*, in the Days of his Fleſh; but he received them all, without turning any away. *Speaking unto them of the Kingdom of God, and healing ſuch as had Need of healing*, Luke 9. 11. chap. 4. 40. Theſe Words, *and him*, are therefore Words to be wondered at: That not one of them, who by Virtue of the Father's Gift, and drawing, are coming to *Jeſus Chriſt*: I ſay, That not one of them, whatever they have been, whatever they have done, ſhould be rejected, or ſet by, but admitted to a Share in his ſaving Grace.

Grace. It is ſaid in *Luke*, that the People *wondered at the gracious Words that proceeded out of his Mouth*, Luke 4. 22. Now this is one of his gracious Words; theſe Words are like Drops of Honey, as it is ſaid, *Prov.* 16. 24. *Pleaſant Words are as an Honey-comb, ſweet to the Soul, and Health to the Bones.* Theſe are gracious Words indeed, even as full as a faithful and merciful High-prieſt could ſpeak them. *Luther* ſaith, *When* Chriſt *ſpeaketh, he hath a Mouth as wide as Heaven and Earth:* That is, to ſpeak fully to the Encouragement of every ſinful *him* that is coming to *Jeſus Chriſt.* And that this Word is certain, hear how himſelf confirms it: *Heaven and Earth*, ſaith he, *ſhall paſs away; but my Words ſhall not paſs away*, Iſa. 63. 1. Mat. 24. 35.

It is alſo confirmed by the Teſtimony of the four Evangeliſts, who gave faithful Relation of his loving Reception of all Sorts of coming Sinners, whether they were Publicans, Harlots, Thieves, poſſeſſed of Devils, Bedlams, and what not? *Luke* 19. 1, to 10. *Mat.* 21. 21. *Luke* 15. & *chap.* 23, 41, 42. *Mark* 19. 9. *chap.* 5. 1, 2, 3, to 9.

This then ſhews us,

Firſt, *The Greatneſs of the Merits of* Chriſt.

Secondly, *The Willingneſs of his Heart to impute them for Life to the great, if coming Sinners.*

Firſt, This ſhews us the Greatneſs of the Merits of *Chriſt*; for it muſt not be ſuppoſed, that his Words are bigger than his Worthineſs. He is ſtrong to execute his Word: He can do, as well as ſpeak. *He can do exceeding abundantly more than we aſk or think*, even to the Uttermoſt, and Out-ſide of his Word, (*Epheſ.* 3. 20.)

Now then, ſince he concludeth any coming *Him*; it muſt be concluded, that he can ſave to the uttermoſt Sin, any coming *Him*.

Do you think, I ſay, that the *Lord Jeſus* did not think before he ſpake? He ſpeaks all in Righteouſneſs, and therefore by his Word we are to judge how mighty he is to ſave, *Iſa.* 63. 1.

He ſpeaketh in Righteouſneſs, in very Faithfulneſs, when he began to build this bleſſed goſpel Fabrick; he firſt ſet down, and counted the Coſt; and knew he was able to finiſh it! What, Lord, *Any him! Any him* that cometh to thee! This is a *Chriſt worth* looking after, this is a *Chriſt worth coming* to.

This than ſhould learn us diligently to conſider the natural Force of every Word of God; and to judge of *Chriſt*'s Ability to ſave, not by our Sins, or by our ſhallow Apprehenſions of his Grace; but by his Word, which is the true Meaſure of Grace.

And if we do not judge thus, we ſhall diſhonour his Grace, loſe the Benefit of his Word, and needleſly fright ourſelves into many Diſcouragements, through coming to *Jeſus Chriſt*. *Him, Any him* that cometh, hath Sufficient from this Word of *Chriſt*, to feed himſelf with Hopes of Salvation. As thou art therefore coming, O thou coming Sinner, judge thou, whether *Chriſt* can ſave thee, by the true Senſe of his Words: judge coming Sinner, of the Efficacy of his Blood, of the Perfection of his Righteouſneſs, and of the Prevalency of his Interceſſion by his Word. *And him*, ſaith he, *that cometh to me, I will in no wiſe caſt out. In no wiſe*, that is, for no Sin: Judge therefore by his Word, how able he is to ſave thee: It is ſaid of God's Sayings to the Children of *Iſrael*, *There failed not ought of any good Thing which the Lord had ſpoken to the Houſe of* Iſrael; *all came*

to paſs. And again, *Not one Thing hath failed of all the good Things which the Lord your God ſpake concerning you, all are come to paſs unto you; and not one Thing hath failed thereof,* Joſh. 21. 45. chap. 23. 14.

Coming Sinner, what Promiſe thou findeſt in the Word of *Chriſt*, ſtrain it whether thou canſt, ſo thou doſt not corrupt it, and his Blood and Merits will anſwer all, what the Word ſaith, or any true Conſequence that is drawn therefrom, that we may boldly venture upon: As here in the Text, he ſaith, *And* Him *that cometh*, indefinitely; without the leaſt Intimation of the Rejection of any, though never ſo great, if he be a coming Sinner. Take it then for granted that thou, whoever thou art, if coming, art intended in theſe Words; neither ſhall it injure *Chriſt* at all, if, as *Benhadad*'s Servants ſerved *Ahab*, thou ſhalt catch him at his Word. *Now*, ſaith the Text, *The Man did diligently obſerve whether any Thing would come from him*, to wit, any Word of Grace; *And did haſtily catch it.* And it happened that *Ahab* had called *Benhadad* his Brother. The Man replied therefore, *Thy Brother* Benhadad! Catching him at his Word, 1 *Kings* 20. ver. 33. Sinner, coming Sinner, ſerve *Jeſus Chriſt* thus, and he will take it kindly at thy Hands. When he in his Argument called the *Canaanitiſh* Woman Dog, ſhe catcht him at it, and ſaid, *Truth Lord, yet the Dogs eat of the Crumbs that fall from their Maſter's Table.* I ſay, ſhe catcht him thus in his Words, and he took it kindly, ſaying, O *Woman, great is thy Faith; be it unto thee even as thou wilt*, Mat. 15. 16. Catch him, coming Sinner, catch him in his Words, ſurely he will take it kindly, and will not be offended at thee.

Secondly, The other Thing that I told you is ſhewed from theſe Words, is this; *The Willingneſs of Chriſt's Heart, to impute his Mercies for Life, to the great, if coming Sinner. And him that cometh to me, I will in no wiſe caſt out.*

The awakened coming Sinner doth not ſo eaſily Queſtion the Power of *Chriſt*, as his Willingneſs to ſave him: *Lord if thou wilt, thou canſt*, ſaid one, *Mark* 1. 40. He did not put the *If* upon his Power, but upon his Will: He concluded he could, but he was not as fully of Perſuaſion that he would. But we have the ſame Ground to believe he will, as we have to believe he can; and indeed, Ground for both, is the Word of God. If he was not willing, Why did he Promiſe? Why did he ſay, he would receive the coming Sinner? Coming Sinner, take Notice of this, we uſe to plead Practices with Men, and why not with God likewiſe? I am ſure we have no more Ground for one than the other; for we have to plead the Promiſe of a faithful God. *Jacob* took him there: *Thou ſaidſt*, ſaid he, *I will ſurely do thee Good*, Gen. 32. 12. For, from this Promiſe he concluded, that it followed in Reaſon, *He muſt be willnig*.

The Text alſo gives ſome Ground for us to draw the ſame Concluſion. *And him that cometh to me I will in no wiſe caſt out*. Here is his Willingneſs aſſerted, as well as his Power ſuggeſted. It is worth your Obſervation, that *Abraham*'s Faith conſidered rather God's Power, than his Willingneſs; that is, he drew his Concluſion, *I ſhall have a Child*, from the Power that was in God to fulfil the Promiſe to him: For he concluded he was willing to give him one, elſe he would not have promiſed one. *He ſtaggered not at the Promiſe of God through Unbelief, but was ſtrong in Faith, giving Glory to God; being fully perſuaded that what he had promiſed he was able to perform*, Rom. 4. 20. 21. But was not his Faith exerciſed or tried, about his Willingneſs too? No, there was no Shew of Reaſon for that, becauſe he had promiſed it: Indeed had he not promiſed it, he might lawfully have doubted it; but ſince he had promiſed it,

there

there was left no Ground at all for doubting, becauſe his Willingneſs to give a Son was demonſtrated in his promiſing him a Son. Theſe Words therefore are ſufficient Ground to encourage any coming Sinner, that *Chriſt* is willing to his Power to receive him; and ſince he hath Power alſo to do what he will, there is no Ground at all left to the coming Sinner, any more to doubt; but to come in full Hope of Acceptance, and of being received unto Grace and Mercy. *And him that (cometh.)* He ſaith not, And him that is *come*; but, And him that cometh; that is, and him whoſe Heart begins to move after me, who is leaving all for my Sake; *him*, who is looking out, who is on his Journey to me. We muſt therefore diſtinguiſh betwixt coming, and being come to *Jeſus Chriſt*: He that is come to me, has attained of him more ſenſibly what he felt before he wanted, than he has that but yet is coming to him.

A Man that is come to *Chriſt*, hath the Advantage of him that is but coming to him; and that in ſeven Things.

Firſt, He that is come to *Chriſt*, is nearer to him than he that is but coming to him: For he that is but coming to him, is yet in ſome Senſe, at a Diſtance from him; as it is ſaid of the coming Prodigal, *And while he was yet a great Way off*, Luk. 15. Now he that is nearer to him, hath the beſt Sight of him, and ſo is able to make the beſt Judgment of his wonderful Grace and Beauty, as God ſaith, *Let them come near, and let them ſpeak*. And as the Apoſtle *John* ſaith, *And we have ſeen, and do teſtify, that God ſent his Son to be the Saviour of the World*, Iſa. 41. 1. 1 John 4. 14. He that is not yet come, though he is coming, is not fit, not being indeed capable to make that Judgment of the Worth and Glory of the Grace of *Chriſt*, as he is that is come to him, and hath

ſeen and beheld it. Therefore, Sinner, ſuſpend thy Judgment till thou art come nearer.

Secondly, He that is come to *Chriſt* has the Advantage of him that is but coming, in that he is eaſed of his Burthen: For he that is but coming, is not eaſed of his Burthen, *Mat.* 11. 28. He that is come, has caſt his Burthen upon the Lord: By Faith he hath ſeen himſelf releaſed thereof; but he that is but coming, hath it yet as to Senſe and Feeling, upon his own Shoulders. *Come unto me, all ye that labour and are heavy laden*, implies, that their Burden, though they are coming, is yet upon them, and ſo will be till indeed they are come to him.

Thirdly, He that is come to *Chriſt*, has the Advantage of him that is but coming, in this alſo, namely, He hath drank of the ſweet and ſoul-refreſhing Water of Life: But he that is but coming hath not: *If any Man thirſt, let him come unto me and drink.*

Mark, He muſt come to him before he drinks; according to that of the Prophet, *Ho! every one that thirſteth*, come *ye to the Waters.* He drinketh not as he cometh, but when he is come to the Water, *John* 7. 37. *Iſa.* 45. 1.

Fourthly, He that is come to *Chriſt* hath the Advantage of him that as yet is but coming, in this alſo, to wit, He is not terrified with the Noiſe, and as I may call it, Hue and Cry, which the Avenger of Blood makes at the Heels of him that yet is but coming to him. When the Slayer was on his Flight to the City of his Refuge, he had the Noiſe or Fear of the Avenger of Blood at his Heels; but when he was come to the City, and was entered thereinto, the Noiſe ceaſed: Even ſo it is with him that is coming to *Jeſus Chriſt*: He heareth many a dreadful Sound in his Ear;

Ear; Sounds of Death and Damnation, which he that is come, is at preſent freed from. Therefore he ſaith, *Come, and I will give you Reſt*; And ſo he ſaith again, *We that have believed, do enter into Reſt*, as he ſaid, &c. *Heb.* 4.

Fifthly, He therefore that is come to *Chriſt*, is not ſo ſubject to thoſe Dejections and caſtings Down, by Reaſon of the Rage and Aſſaults of the evil one, as is the Man that is but coming to *Jeſus Chriſt* (though he has Temptations too) *And while he was yet coming the Devil threw him down, and tore him*, (Luke 9. 42.) For he has (though *Satan* ſtill roareth upon him) thoſe experimental Comforts and Refreſhments, to wit, in his Treaſury, to preſent himſelf with, in Times of Temptation and Conflict; which he that is but coming, has not.

Sixthly, He that is come to *Chriſt*, has the Advantage of him that is but coming to him, in this alſo, to wit, he hath upon him the Wedding-garment, &c. But he that is coming hath not. The Prodigal, when coming home to his Father, was cloathed with nothing but Rags, and was tormented with an empty Belly: But when he was come, the beſt Robe is brought out; alſo the gold Ring and the Shoes, yea, they are put upon him, to his great Rejoicing. The fatted Calf was killed for him; the Muſick was ſtruck up to make him merry: And thus alſo the Father himſelf ſang of him, *This my Son was dead, and is alive again; was loſt, and is found*, Luke 15. 18, 19, 20, 21, &c.

Seventhly, In a Word, he that is come to *Chriſt*, his Groans and Tears, his Doubts and Fears, are turned into Songs and Praiſes: For that he hath now received the Atonement, and the Earneſt of his Inheritance: But he that is but

yet a coming, hath not thoſe Praiſes, nor Songs of Deliverance with him, nor has he as yet received the Atonement and Earneſt of his Inheritance, which is the ſealing Teſtimony of the *Holy Ghoſt*, through the ſprinkling of the Blood of *Chriſt* upon his Conſcience; for he is not come, *Rom.* 5. 11. *Eph.* 1. 13. *Heb.* 12. 22, 23, 24.

And him that (cometh.)

There is further to be gathered from this Word (cometh) theſe following Particulars.

Firſt, That *Jeſus Chriſt* hath his Eye upon, and takes Notice of the firſt moving of the Heart of a Sinner after him: Coming Sinner, thou canſt not move with Deſires after *Chriſt*, but he ſees the working of thoſe Deſires in thy Heart. *All my Deſires*, ſaid David, *are before thee, and my Groanings are not hid from thee*, Pſal. 38. 9. This he ſpake, as he was coming (after he had Back-ſlidden) to the *Lord Jeſus Chriſt*. It is ſaid of the Prodigal, That while he was yet a great Way off, his Father ſaw him, had his Eye upon him, and upon the going out of his Heart after him, *Luke* 15. 20.

When *Nathanael* was come to *Jeſus Chriſt*, the *Lord* ſaid to them that ſtood before him, *Behold an Iſraelite indeed, in whom there is no Guile.* But *Nathanael* anſwered him, *Whence knoweſt thou me? Jeſus* anſwered, *Before that* Philip *called thee, when thou waſt under the Fig-tree, I ſaw thee.* There I ſuppoſe, *Nathanael* was pouring out of his Soul to God for Mercy, or that he would give him good Underſtanding about the *Meſſias* to come: And *Jeſus* ſaw all the Workings of his honeſt Heart at that Time, *John* 1. 47, 48.

Zacheus alſo had ſome ſecret Movings of Heart, ſuch as they were, towards *Jeſus Chriſt*, when he

he ran before, and climbed up the Tree to ſee him; and the *Lord Jeſus Chriſt* had his Eye upon him: Therefore when he was come to the Place, he looked up to him, bids him come down; *For to-day*, (ſaid he) *I muſt abide at thy Houſe:* To wit, in order to the further compleating the Work of Grace in his Soul, *Luke* 19. 1, to 9. Remember this, coming Sinner.

Secondly, As *Jeſus Chriſt* hath his Eye upon, ſo he hath his Heart open to receive the coming Sinner. This is verified by the Text: *And him that cometh to me, I will in no wiſe caſt out.* This is alſo diſcovered by his preparing of the Way, in his making of it eaſy (as it may be) to the coming Sinner; which Preparation is manifeſt by them bleſſed Words, *I will in no wiſe caſt out:* Of which more when we come to the Place. And while *he was yet a great Way off, his Father ſaw him, and had Compaſſion on him; and ran and fell on his Neck and kiſſed him*, (Luke 15. 20.) All theſe Expreſſions do ſtrongly prove, that the Heart of *Chriſt* is open to receive the coming Sinner.

Thirdly, As *Jeſus Chriſt* has his Eye upon, and his Heart open to receive; ſo he hath reſolved already, that nothing ſhall alienate his Heart from receiving the coming Sinner. No Sins of the coming Sinner, nor the Length of the Time that he hath abode in them, ſhall by any Means prevail with *Jeſus Chriſt* to reject him. Coming Sinner, thou art coming to a loving *Lord Jeſus.*

Fourthly, Theſe Words therefore dropped from his bleſſed Mouth, on Purpoſe that the coming Sinner might take Encouragement to continue on his Journey, until he be come indeed to *Jeſus Chriſt.* It was doubtleſs a great Encou-

ragement to blind *Bartimeus*, that *Jeſus Chriſt* ſtood ſtill and called him, when he was crying, Jeſus *thou Son of* David *have Mercy on me:* Therefore it is ſaid he caſt away his Garment, *Roſe up, and came to* Jeſus, *Mark* 10. 46, &c. Now, if a Call to come hath ſuch Encouragement in it, what is a Promiſe of receiving ſuch, but an Encouragement much more? And obſerve it, though he had a Call to come, yet not having a Promiſe, his Faith was forced to work upon a meer Conſequence, ſaying, He calls me; and ſurely ſince he calls me, he will grant me my Deſire. Ah! but coming Sinner, thou haſt no Need to go ſo far about, as to draw, (in this Matter) Conſequences, becauſe thou haſt plain Promiſes; *And him that cometh to me, I will in no wiſe caſt out.* Here is full, plain, yea, what Encouragement one can deſire: For, ſuppoſe thou wert admitted to make a Promiſe thyſelf, and *Chriſt* ſhould atteſt, that he would fulfil it upon the Sinner that cometh to him? Could'ſt thou make a better Promiſe? Could'ſt thou invent a more full, free, or larger Promiſe? A Promiſe that looks at the firſt moving of the Heart after *Jeſus Chriſt!* A Promiſe that declares; yea, that engageth *Chriſt Jeſus* to open his Heart, to receive the coming Sinner: Yea, farther, a Promiſe that demonſtrateth that the *Lord Jeſus* is reſolved freely to receive, and will in no wiſe caſt out, nor means to reject the Soul of the coming Sinner. For all this lieth fully in this Promiſe, and doth naturally flow therefrom. Here thou needeſt not make Uſe of far-fetched Conſequences, nor ſtrain thy Wits, to force encouraging Arguments from the Text. Coming Sinners, the Words are plain: *And him that cometh to me, I will in no wiſe caſt out.*

And him that (cometh.)

There are two Sorts of Sinners that are coming to *Jeſus Chriſt.*

Firſt, Him that hath never, while of late, at all began to come.

Secondly, Him that came formerly, and after that went back, but hath ſince bethought himſelf; and is now coming again.

Both theſe Sorts of Sinners are intended by the Him in the Text, as is evident; becauſe both are now the coming Sinners.

And him that cometh, &c.

For the firſt of theſe; the Sinner that hath never while of late, began to come, his Way is more eaſy: I do not ſay, more plain and open, to come to *Chriſt*, than is the other, (thoſe laſt not having the Clod of a guilty Conſcience for the Sin of Backſliding, hanging at their Heels.) But all the Encouragement of the Goſpel, with what Invitations are therein contained to coming Sinners, are as free and as open to the one as the other; ſo that they may with the ſame Freedom and Liberty, as from the Word, both alike claim intereſt in the Promiſe. *All Things are ready:* All Things for the coming Back-ſliders, as well as for the others: *Come to the Wedding: And let him that is a thirſt come,* Matt. 22. 1, 2, 3, 4. Rev. 22. 17.

But having ſpoke to the firſt of theſe already, I ſhall here paſs it by; and ſhall ſpeak a Word or two to him that is coming, after Back-ſliding, to *Jeſus Chriſt* for Life.

Thy Way, O thou Sinner of a double Dye, thy Way is open to come to *Jeſus Chriſt:* I mean thee, whoſe Heart, after long Back-ſliding doth

think of turning to him again. Thy Way, I ſay, is open to him, as is the Way of the other Sorts of Comers; as appears by what follows.

Firſt, Becauſe the Text makes no Exception againſt thee: It doth not ſay, And any him, but a Back-ſlider; any him but him. The Text doth not thus object, but indefinitely openeth wide its golden Arms to every coming Soul, without the leaſt Exception: Therefore thou may'ſt come. And take Heed that thou ſhut not that Door againſt thy Soul by Unbelief, which God has opened by his Grace.

Secondly, Nay, the Text is ſo far from excepting againſt thy coming, that it ſtrongly ſuggeſteth, that thou art one of the Souls intended, O thou coming Back-ſlider; elſe what Need that Clauſe have been ſo inſerted, *I will in no wiſe caſt out:* As who ſhould ſay, Though thoſe that come now, are ſuch as have formerly backſliden: I will in *no wiſe* caſt away the Fornicator, the Covetous, the Railer, the Drunkard, or other common Sinners, nor yet the Backſlider neither.

Thirdly, That the Backſlider is intended, is evident.

Firſt, For that he is ſent to by Name, *Go, tell his Diſciples and* Peter, *Mark* 16. 7. But *Peter* was a godly Man. True, but he was alſo a Backſlider, yea, a deſperate Backſlider: He had denied his Maſter once, twice, thrice, curſing and ſwearing, that he knew him not. If this was not Backſliding, if this was not an high and eminent Backſliding, yea, a higher Backſliding than thou art capable of, I have thought amiſs.

Again, when *David* had backſlidden, and had committed Adultery and Murder in his Backſliding,

ſliding, he muſt be ſent to by Name. *And*, ſaith the Text, *The Lord ſent* Nathan *to* David. And he ſent him to tell him, after he had brought him to unfeigned Acknowledgment, *The Lord hath alſo put away or forgiven thy Sins*, 2 Sam. 12. 1.

This Man alſo was far gone: He took a Man's Wife, and killed her Huſband, and endeavoured to cover all with wicked Diſſimulation. He did this, I ſay, after God had exalted him, and ſhewed him great Favour: Wherefore his Tranſgreſſion was greatned alſo by the Prophet with mighty Aggravations: Yet he was accepted, and that with Gladneſs, at the firſt Step he took in his returning to *Chriſt*; for the firſt Step of the Backſlider's Return, is to ſay, ſenſibly and unfeignedly, *I have ſinned:* But he had no ſooner ſaid thus, but a Pardon was produced, yea, thruſt into his Boſom. *And* Nathan *ſaid unto* David, *the Lord hath alſo put away thy Sin.*

Secondly, As the Perſon of the Backſlider is mentioned by Name, ſo alſo is his Sin, that if poſſible, thy Objections againſt thy returning to *Chriſt*, may be taken out of the Way; I ſay, thy Sin alſo is mentioned by Name, and mixed, as mentioned, with Words of Grace and Favour. *I will heal their Backſliding, and love them freely*, (Hoſ. 14. 4.) What ſay'ſt thou now, Backſlider.

Thirdly, Nay farther, thou art not only mentioned by Name, and thy Sin by the Nature of it; but thou thyſelf, who art a returning Backſlider, put,

Firſt, Among God's Iſrael, *Return, O Backſliding* Iſrael, *ſaith the Lord, and I will not cauſe mine Anger to fall upon you; for I am merciful, ſaith*

ſaith the Lord, and will not keep Anger for ever, Jer. 3. 12.

Secondly, Thou art put among his Children; among his Children to whom he is married. *Turn, O Backſliding Children, for I am married unto you,* verſe 14.

Thirdly, Yea, after all this, as if his Heart was ſo full of Grace for them, that he was preſſed until he had uttered it before them; he adds, *Return, ye Backſliding Children, and I will heal your Backſliding.*

Fourthly, Nay farther, the Lord hath conſidered, that the ſhame of thy Sin hath ſtopped thy Mouth, and made thee almoſt a prayerleſs Man; and therefore he ſaith unto thee, *Take with you Words and turn unto the Lord, and ſay unto him, Take away all Iniquity, and receive us graciouſly:* See his Grace, that himſelf ſhould put Words of Encouragement into the Heart of a Backſlider; as he ſaith in another Place, *I taught* Ephraim *to go, taking him by the Arms.* This is teaching him to go indeed, to hold him up by the Arms, by the Chin, as we ſay, *Hoſ.* 14. 1, 2, 3, 4. *Chap.* 11. 3.

From what hath been ſaid, I conclude, even as I ſaid before, that the him in the Text, *and him that cometh,* includeth both theſe Sorts of Sinners, and therefore both ſhould freely come.

Queſ. But where doth *Jeſus Chriſt*, in all the Words of the New Teſtament, expreſly ſpeak to a returning Backſlider with Words of Grace and Peace? For what you have urged as yet, from the New Teſtament, is nothing but Conſequences drawn from this Text. Indeed it is a full Text for carnal ignorant Sinners that come, but to

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me who am a Backſlider, it yieldeth but little Relief.

Anſ. Firſt, How! but little Encouragement from the Text, when it is ſaid, *I will in no wiſe caſt out.* What more could have been ſaid? What is here omitted that might have been inſerted, to make the Promiſe more full and free? Nay, take all the Promiſes in the Bible, all the freeſt Promiſes, with all the Variety of Expreſſions of what Nature or Extent ſoever, and they can but amount to the Expreſſions of this very Promiſe, "I will in no wiſe caſt out:" will for nothing, by no Means, upon no Account, however they have ſinned, however they have backſlidden, however they have provoked, caſt out the coming Sinner, But,

Secondly, Thou ſay'ſt, Where doth *Jeſus Chriſt*, in all the Words of the New Teſtament, ſpeak to a returning Backſlider with Words of Grace and Peace? that is, under the Name of a Backſlider?

Anſw. Where there is ſuch Plenty of Examples in receiving Backſliders, there is the leſs Need for expreſs Words to that Intent: One Promiſe, as the Text is, with thoſe Examples that are annexed, are inſtead of many Promiſes. And beſides, I reckon that the Act of receiving is of as much, if not of more Encouragement, than a bare Promiſe to receive; for receiving is as the Promiſe, and the fulfilling of it too: So that in the Old Teſtament thou haſt the Promiſe, and in the New, the fulfilling of it; and that in divers Examples.

Firſt, In *Peter*. *Peter* denied his Maſter, once, twice, thrice, and that with an open Oath; yet *Chriſt* receives him again without any the leaſt Heſitation

Heſitation or Stick. Yea, he ſlips, ſtumbles, falls again, in down-right Diſſimulation, and that to the Hurt and Fall of many others; but neither of this doth *Chriſt* make a Bar to his Salvation, but receives him again at his Return, as if he knew nothing of the Fault, *Gal.* 2.

Secondly, The reſt of his Diſciples, even all of them, did Backſlide and leave the *Lord Jeſus* in his greateſt Straights: "Then all the Diſciples forſook him, and fled; they returned (as he had foretold) every one to his own, and left him alone;" but this alſo he paſſes over as a very light Matter: Not that it was ſo indeed in itſelf, but the Abundance of Grace that was in him did lightly roll it away; for after his Reſurrection, when firſt he appeared unto them, he gives them not the leaſt Check for their perfidious Dealings with him, but ſalutes them with Words of Grace, ſaying, "All hail, be not afraid, Peace be to you; All Power in Heaven and Earth is given unto me." True, he rebuked them for their Unbelief, for the which alſo thou deſerveſt the ſame: For it is Unbelief that alone puts *Chriſt* and his Benefits from us, *Mat.* 26. 56. *John* 16. 52. *Mat.* 28. 9, 10, 11. *Luke* 24. 39. *Mark* 16. 14.

Thirdly, The Man that after a large Profeſſion, lay with his Father's Wife, committed a high Tranſgreſſion, even ſuch an one that at that Day was not heard of, no, not among the *Gentiles*. Wherefore this was a deſperate Backſliding; yet, at his Return he was received, and accepted again to Mercy, 1 *Cor.* 5. 1, 2. 2 *Cor.* 2. 6, 7, 8.

Fourthly, The Thief that ſtole was bid to ſteal no more; not at all doubting, but that *Chriſt* was

was ready to forgive him this Act of Backſliding, *Eph.* 4. 28.

Now all theſe are Examples, particular Inſtances of *Chriſt*'s Readineſs to receive the Backſliders to Mercy; and, obſerve it, Examples and Proofs that he hath done ſo, are to our unbelieving Hearts, ſtronger Encouragements than bare Promiſes, that ſo he will do. But again, the *Lord Jeſus* hath added to theſe, for the Encouragement of returning Backſliders, to come to him:

Firſt, A Call to come, and he will receive them, *Rev.* 2. 1, 2, 3, 4, 5, 14, 15, 16, 20, 21, 22. *Chap.* 3. 1, 2, 3, 15, 16, 17, 18, 19, 20, 21, 22. Wherefore New Teſtament Backſliders have Encouragement to come.

Secondly, A Declaration of Readineſs to receive them that come, as here in the Text, and in many other Places, is plain: Therefore, "Set thee up theſe Marks, make thee thoſe high Heaps, (of the golden Grace of the Goſpel) ſet thine Heart towards the High Way, even the Way that thou wenteſt (when thou didſt backſlide) turn again, O Virgin of *Iſrael*; turn again to theſe thy Cities," *Jer.* 31. 21.

And him that (cometh) He ſaith not, And him that talketh, that profeſſeth, that maketh a Show, a Noiſe, or the like, but him that cometh. *Chriſt* will take Leave to judge, who, among the many that make a Noiſe, they be that indeed are coming to him. It is not him that ſaith he comes, nor him of whom others affirm that he comes: But him that *Chriſt* himſelf ſhall ſay doth come; that is concerned in this Text. When the Woman that had the Bloody Iſſue came to him for Cure, there were others as well as ſhe, that made a great Buſtle about him, that touched,

touched, yea, thronged him; Ah, but *Chriſt* could diſtinguiſh this Woman from them all. "And he looked round about upon them all, to ſee her that had done this Thing," *Mar.* 25. 26—32.

He was not concerned with the thronging, or touching of the reſt; for theirs were but accidental, or at beſt, void of that which made her touch acceptable. Wherefore *Chriſt* muſt be Judge who they be that in Truth are coming to him; "Every Man's Ways is right in his own Eyes, but the Lord weigheth the Spirits:" It ſtandeth therefore every one in Hand to be certain of their coming to *Jeſus Chriſt*; for as thy coming is, ſo ſhall thy Salvation be: If thou comeſt indeed, thy Salvation ſhall be indeed; but if thou comeſt but in outward Appearance, ſo ſhall thy Salvation be: But of coming, ſee before, as alſo afterwards in the Uſe and Application.

"And him that cometh (to me.)"

Theſe Words (to me) are alſo to be well heeded; for by them, as he ſecureth thoſe that come to him, ſo alſo he ſhews himſelf unconcerned with thoſe that in their coming reſt ſhort, to turn aſide to others: For you muſt know, that every one that comes, comes not to *Jeſus Chriſt*; ſome that come, come to *Moſes*, and to his Law, and their take up for Life; with theſe *Chriſt* is not concerned: With theſe this Promiſe hath not to do. "*Chriſt* is become of none Effect unto you: whoſo of you are juſtified by the Law, ye are fallen from Grace," *Gal.* 5. 3, 4. Again, ſome that came, came no farther than the Goſpel-ordinances, and there ſtay; they came not through them to *Chriſt*: With theſe neither is he concern-

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ed; nor will their Lord Lord avail them any Thing in the great and diſmal Day. A Man may come to, and alſo go from the Place and Ordinances of Worſhip, and yet not be remembred by *Chriſt*, "So I ſaw the Wicked buried, ſaid *Solomon*, who had come and gone from the Place of the Holy, and they were forgotten in the City, where they had ſo done; this is alſo Vanity," *Eccl.* 8. 10.

To me.] Theſe Words therefore are by *Jeſus Chriſt* very warily put in, and ſerve for Caution and Encouragement; for Caution, leſt we take up in our coming any Thing ſhort of *Chriſt*; and for Encouragement to thoſe that ſhall in their coming, come paſt all, till they come to *Jeſus Chriſt*: "And him that cometh to me, I will in no wiſe caſt out"

Reader, if thou loveſt thy Soul, take this Caution kindly at the Hands of *Jeſus Chriſt*. Thou ſeeſt thy Sickneſs, thy Wound, thy Neceſſity of Salvation: Well, go not to King *Jareb*, for he cannot heal thee, nor cure thee of thy Wound, *Hoſ.* 5. 13. Take the Caution, I ſay, leſt *Chriſt*, inſtead of being a Saviour unto thee, becomes a Lion, a young Lion to tear thee, and go away, *ver.* 4.

There is a coming, but not to the moſt High: There is a coming, but not with the whole Heart, but as it were feignedly; therefore take the Caution kindly, *Jer.* 30. 10. *Hoſ.* 7. 16.

And him that cometh [*To me*] *Chriſt*, as a Saviour, will ſtand alone, becauſe his own Arm alone hath brought Salvation unto him: He will not be joined with *Moſes*, nor ſuffer *John Baptiſt* to be tabernacled by him: I ſay they muſt vaniſh, for *Chriſt* will ſtand alone, (*Luke* 9. 28, 36.) yea, God the Father will have it ſo; therefore they muſt be parted from him, and a Voice from Heaven

Heaven muſt come to bid the Diſciples hear, only the beloved Son. *Chriſt* will not ſuffer any Law, Ordinance, Statute, or Judgment to be Partners with him in the Salvation of the Sinner. Nay, he ſaith not, And him that cometh to my Word, but, and him that cometh to Me. The Words of *Chriſt*, even his moſt bleſſed and free Promiſes, ſuch as this in the Text, are not the Saviour of the World; for that is *Chriſt* himſelf, *Chriſt* himſelf only. The Promiſes therefore are but to encourage the coming Sinner to come to *Jeſus Chriſt*, and not to reſt in them ſhort of Salvation by him.

And him that cometh [*to me,*] the Man therefore that cometh aright, caſts all Things behind his Back, and looketh at (nor hath his Expectations from ought but) the Son of God alone, and *David* ſaid, "My Soul, wait thou only upon God; for my Expectation is from him: He only is my Rock, and my Salvation; he is my Defence; I ſhall not be moved," *Pſal.* 92. 5. His Eye is to *Chriſt*, his Heart is to *Chriſt*, and his Expectation is from him, from him only.

Therefore the Man that comes to *Chriſt*, is one that hath had deep Conſiderations of his own Sins, ſlighting Thoughts of his own Righteouſneſs, and high Thoughts of the Blood and Righteouſneſs of *Jeſus Chriſt*; yea, he ſees, as I have ſaid, more Virtue in the Blood of *Chriſt* to ſave him, than there is in all his Sins to damn him. He therefore ſetteth *Chriſt* before his Eyes, there is nothing in Heaven or Earth, he knows, that can ſave his Soul and Secure him from the Wrath of God, but *Chriſt*; that is, nothing but his perſonal Righteouſneſs, and Blood.

"And him that cometh to me, I will in no wiſe caſt out." In no wiſe: by theſe Words there

there is ſomething expreſſed; and ſomething implied. That which is expreſſed is *Jeſus Chriſt*, his unchangeable Reſolution to ſave the coming Sinner; I will in no wiſe reject him, or deny him the Benefit of my Death and Righteouſneſs. This Word therefore is like that which he ſpeaks of the everlaſting Damnation of the Sinner in Hell-fire, "he ſhall by no Means depart thence;" that is, never, never come out again; no, not to all Eternity, *Mat.* 5. 25. *chap.* 25. 26. So that as he that is condemned into Hell-fire, hath no Ground of Hope for his Deliverance thence; ſo him that cometh to *Chriſt*, hath no Ground to fear he ſhall ever be caſt in thither.

Thus ſaith the Lord: "If Heaven above can be meaſured, or the Foundation of the Earth ſearched out beneath, I will alſo caſt away all the Seed of *Iſrael*, for all that they have done, ſaith the Lord, *Jer.* 31. 37.

Thus ſaith the Lord, "If my Covenant be not with Day and Night, and if I have not appointed the Ordinances of Heaven and Earth, then will I caſt away the Seed of *Jacob*." But Heaven cannot be meaſured, nor the Foundations of the Earth ſearched out beneath; his Covenant is alſo with Day and Night, and he hath appointed the Ordinances of Heaven; therefore he will not caſt away the Seed of *Jacob*, who are the coming ones; but will certainly ſave them from the dreadful Wrath to come, *Jer.* 33. 25, 26. *chap.* 50. 4, 5. By this therefore it is manifeſt, that it was not the Greatneſs of Sin, nor the long Continuance in it, no, nor yet the Backſliding, nor the Pollution of thy Nature, that can put a Bar in againſt, or by an Hindrance of the Salvation of the coming Sinner: For, if indeed this could be, then would this ſolemn and abſolute Determination of the *Lord Jeſus*, of it-

ſelf fall to the Ground, and be made of none Effect: "But his Counſel ſhall ſtand, and he will do his Pleaſure: that is, his Pleaſure in this; for all his Promiſe, as to this irreverſible Concluſion, ariſeth of his Pleaſure; he will ſtand to it, and will fulfil it, becauſe it is his Pleaſure.

Suppoſe that one Man had the Sins, or as many Sins as an Hundred; and another ſhould have an Hundred Times as many as he; yet, if they come, this Word, "I will in no wiſe caſt out." ſecures them both alike.

Suppoſe a Man hath a Deſire to be ſaved, and for that Purpoſe is coming in Truth to *Jeſus Chriſt*, but he, by his debauched Life, has damned many in Hell: Why, the door of Hope is by theſe Words ſet as open for him, as it is for him that hath not the thouſandeth Part of his Tranſgreſſions: "And him that cometh to me, I will in no wiſe caſt out."

Suppoſe a Man is coming to *Chriſt* to be ſaved, and hath nothing but Sin, and an ill-ſpent Life to bring with him: Why, let him come and welcome to *Jeſus Chriſt*, "And he will in no wiſe caſt him out," *Luke* 7. 41. Is not this Love that paſſeth Knowledge? Is not this Love the Wonderment of Angels? And is not this Love worthy of all Acceptation at the Hands and Hearts of all coming Sinners?

Secondly, That which is implied in the Words is,

Firſt, The coming Souls have thoſe that continually lie at *Jeſus Chriſt*, to caſt them off.

Secondly, The coming Souls are afraid that thoſe will prevail with *Chriſt* to caſt them off.

For theſe Words are ſpoken to ſatisfy us, and to ſtay up our Spirits againſt theſe two Dangers: "I will in no wiſe caſt out."

Firſt,

Firſt, For the firſt, Coming Souls have thoſe that continually lie at *Jeſus Chriſt* to caſt them off.

And there are three Things that thus bend themſelves againſt the coming Sinner.

Firſt, There is the Devil, the Accuſer of the Brethren, that accuſes them before God, Day and Night, *Rev.* 12. 10. This Prince of Darkneſs is unwearied in this Work; he doth it, as you ſee, Day and Night; that is, without ceaſing: He continually puts in his Caveats againſt thee, if ſo be he may prevail. How did he play it againſt that good Man *Job*, if poſſible he might have obtained his Deſtruction in Hell-fire? He objected againſt him that he ſerved not God for nought, and tempted God to put forth his Hand againſt him, urging, that if he did it, he would curſe him to his Face; and all this as God Witneſſeth, "He did without a Cauſe," *Job* 1. 9, 10, 11. *chap.* 2. 4, 5. How did he play it with *Chriſt* againſt *Joſhua* the High-prieſt? And he ſhewed me *Joſhua*, ſaid the Prophet, the High-prieſt, ſtanding before the Angel of the Lord, and *Satan* ſtanding at his Right Hand to reſiſt him," *Zech.* 3.

To reſiſt him; that is, to prevail with the *Lord Jeſus Chriſt* to reſiſt him; objecting the uncleanneſs and unlawful Marriage of his Sons with the *Gentiles*; for that was the Crime that *Satan* laid againſt them, *Ezra* 10. 18. Yea, and for aught I know, *Joſhua* alſo was guilty of the Fact; but if not of that, of Crimes no Whit inferior; for he was cloathed with filthy Garments, as he ſtood before the Angel: Neither had he one Word to ſay in Vindication of himſelf, againſt all that this wicked one had to ſay againſt him. But notwithſtanding that, he came

off

off well; but he might for it, thank a good *Lord Jeſus*, becauſe he did not reſiſt him; but contrariwiſe took up his Cauſe, pleaded againſt the Devil, excuſing his Infirmity, and put juſtifying Robes upon him before his Adverſary's Face.

" And the Lord ſaid unto *Satan*, The Lord rebuke thee, O *Satan*, even the Lord that hath choſen *Jeruſalem*, rebuke thee. Is not this a Brand pluckt out of the Fire? And he anſwered and ſpoke to thoſe that ſtood before him, ſaying, Take away the filthy Garment from him; and to him he ſaid, Behold, I have cauſed thine Iniquities to Paſs from thee, and will clothe thee with a Change of Raiment."

Again, how did *Satan* ply in againſt *Peter*, when he deſired to have him, that he might ſift him as Wheat? That is, if poſſible, ſever all Grace from his Heart, and leave him nothing but Fleſh and Filth, to the End that he might make the *Lord Jeſus* loath and abhor him: " *Simon*, *Simon*, ſaid *Chriſt*, *Satan* hath deſired to have you, that he might ſift you as Wheat." But did he prevail againſt againſt him? No: " But I have prayed for thee, that thy Faith fail not." As who ſhould ſay, *Simon*, *Satan* hath deſired me that I would give thee up to him, and not only thee, but all the reſt of thy Brethren, (for that the Word you imports;) but I will not leave thee in his Hand, I have prayed for thee, thy Faith ſhall not fail: I will ſecure thee to the heavenly Inheritance, *Luke* 22. 30, 31, 32.

Secondly, As *Satan*, ſo every Sin of the coming Sinner, comes in with a Voice againſt him, if perhaps they may prevail with *Chriſt* to caſt off the Soul. When *Iſrael* was coming out of *Egypt* to *Canaan*, how many Times had their

Sins

Sins thrown them out of the Mercy of God, had not *Moſes*, as a Type of *Chriſt*, ſtood in the Breach to turn away his Wrath from them, *Pſal.* 106. 23. Our Iniquities teſtify againſt us, and would certainly prevail againſt us, to our utter Rejection and Damnation, had we not an Advocate with the Father, *Jeſus Chriſt* the Righteous, 1 *John* 2. 1, 2.

The Sins of the old World cried them down to Hell; the Sins of *Sodom* fetched upon them Fire from Heaven, which devoured them; the Sins of the *Egyptians* cried them down to Hell, becauſe they came not to *Jeſus Chriſt* for Life. Coming Sinner, thy Sins are no Whit leſs than any; nay, Perhaps they are as big as all theirs: Why is it then that thou liveſt when they are dead, and that thou haſt a Promiſe of Pardon when they had not: *Why thou art coming to* Jeſus Chriſt, and therefore Sin ſhall not be thy Ruin.

Thirdly, As *Satan* and Sin, ſo the Law of *Moſes*, as it is a perfect holy Law, hath a Voice againſt you before the Face of God. *There is one that accuſeth you, even* Moſes's *Law*. John 5. Yea, it accuſeth all Men of Tranſgreſſion, that have ſinned againſt it; for as long as Sin is Sin, there will be a Law to accuſe for Sin: But this Accuſation ſhall not prevail againſt the coming Sinner; becauſe it is *Chriſt* that died, and that ever lives, to make Interceſſion for them that *come to God by him*, Rom. 8. Heb. 7. 25.

Theſe Things, I ſay, do accuſe us before *Chriſt Jeſus*; yea, and alſo to our own Faces, if Perhaps they might prevail againſt us. But theſe Words. *I will in no wiſe caſt out*, ſecureth the coming Sinner from them all.

The coming Sinner is not ſaved becauſe there is none that comes in againſt him; but becauſe

the *Lord Jeſus* will not hear their Accuſations; will not caſt out the coming Sinner.

When *Shimei* came down to meet King *David*, and to aſk Pardon for his Rebellion; up ſtarts *Abiſhai*, and puts in his Caveat, ſaying, Shall not *Shimei* die for this? This is the Caſe of him that comes to *Chriſt*: He hath this *Abiſhai*, and that *Abiſhai* that preſently ſteps in againſt him, ſaying, ſhall not this Rebel's Sin deſtroy him in Hell? Read farther; "But *David* anſwered, What have I to do with you, ye Sons of *Zeruiah*, that you ſhould this Day be Adverſaries to me? Shall there any Man be put to Death this Day in *Iſrael*, for do not I know that I am King this Day over *Iſrael*," 2 Sam. 19. 16, to 23.

That is *Chriſt*'s Anſwer by the Text, to all the coming *Shimei*'s; What have I to do with you, that accuſe the coming Sinners to me? I count you Adverſaries, that are againſt my ſhewing Mercy to them. Do not I know, that I am exalted this Day to be King of Righteouſneſs, and King of Peace? *I will in no wiſe caſt them out.*

Secondly, But again, theſe Words do cloſely imply, that the coming Souls are afraid, that theſe Accuſers will prevail againſt them, as is evident, becauſe the Text is ſpoken for their Relief and Succour: For that need not be, if they that are coming, were not ſubject to fear, and deſpond upon this Account: Alas; there is a Guilt, and the Curſe lies upon the Conſcience of the coming Sinner!

Beſides, he is conſcious to himſelf, what a Villain, what a Wretch he hath been againſt God and *Chriſt*. Alſo he now knows, by woful Experience, how he hath been at *Satan*'s Beck, and at the Motion of every Luſt. He hath now alſo new Thoughts of the Holineſs and Juſtice of God:

Alſo,

Alſo, he feels, that he cannot forbear ſinning againſt him: "For the Motions of Sin, which are by the Law, doth ſtill work in his Members, to bring forth Fruit unto Death," (*Rom.* 7.) But none of this need diſcourage, ſince we have ſo good, ſo tender-hearted, and ſo faithful a *Jeſus* to come to; who will rather overthrow Heaven and Earth, than ſuffer a Tittle of this Text to fail: *And him that cometh to me I will in no wiſe caſt out.*

Now, We have yet to enquire into two Things that lie in the Words, to which there hath been nothing ſaid: As

1. What it is to caſt out.

2. How it appears that *Chriſt* hath power to ſave or caſt out.

For the firſt of theſe, What it is to caſt out. To this I will ſpeak,

1. Generally.

2. More particularly.

More generally;

Firſt, To caſt out, is to ſlight and deſpiſe, and contemn; and as it is ſaid of *Saul*'s Shield, *is was vilely caſt away*; that is, ſlighted and contemned. Thus it is with the Sinners that come not to *Jeſus Chriſt:* He ſlights, deſpiſes and contemns them; that is, *caſts them away*, 2 Sam. 1. 2.

Secondly, Things caſt away are reputed as menſtruous Cloaths, and as the Dirt of the Street, *Iſa.* 3. 22. *Pſal.* 18. 42. *Mat.* 5. 13. *chap.* 15. 17. And thus it ſhall be with the Men that come not to *Jeſus Chriſt*, they ſhall be counted as Menſtruous, and as the Dirt in the Streets.

Thirdly, To be caſt out, or off; it is to be abhorred, not to be pitied; but to be put to a perpetual

petual Shame, *Pſal.* 44. 9. *Pſal.* 89. 38. *Amos* 1. 11.

But more particularly, To come to the Text: The caſting out here mentioned, is not limited to this, or the other Evil: Therefore it muſt be extended to the moſt Extream and utmoſt Miſery; Or thus,

He that cometh to *Chriſt*, ſhall not want any Thing that may make him goſpelly-happy in this World, or that which is to come; Nor ſhall he want any Thing, that cometh not, that may make him ſpiritually and eternally miſerable.

But further, As it is to be generally taken, ſo it reſpecteth Things that ſhall be hereafter.

For the Things that are now, they are either,

1. More general.

2. Or more particular.

Firſt, More general, thus,

It is *To be caſt out* of the Preſence and Favour of God.

Thus was Cain *caſt out, thou haſt Driven* (or caſt) *me out this Day, from thy Face* (that is, from thy Favour) *ſhall I be hid.* A dreadful Complaint! But the Effect of a more dreadful Judgment! *Gen.* 4. 13, 14. *Jer.* 23. 39. *Chron.* 28. 9.

Secondly, *To be caſt out*, is to be caſt out of God's Sight; God will look after them no more, Care for them no more; nor will he Watch over them any more for Good, (2 *Kings* 17. 20. *Jer.* 7. 15) Now they that are ſo, are left like blind Men, to wander and fall into the Pit of Hell. This therefore is alſo a ſad Judgment! Therefore, here is the Mercy of him that *cometh* to *Chriſt*.

He

He ſhall not be left to wander at Uncertainties. The *Lord Jeſus Chriſt* will keep him, as a Shepherd doth his Sheep, *Pſal.* 23. *Him that cometh to me, I will in no wiſe caſt out.*

Thirdly, *To be caſt out,* is to be denied a Place in God's Houſe, and to be left as Fugitives and Vagabonds, to paſs a little Time away in this miſerable Life, and after that to go down to the Dead, *Gal.* 4. 30. *Gen.* 4. 13, 14. *chap.* 21. 10. Therefore here is the Benefit of him that cometh to *Chriſt,* he ſhall not be denied a Place in God's Houſe. They ſhall not be left like Vagabonds in the World, *Him that cometh to me, I will in no wiſe caſt out.* See *Prov.* 14. 26. *Iſa.* 56. 3, 4, 5. *Epheſ.* 2. 19, 20, 21, 22. 1 *Cor.* 3. 21, 22. 23.

Fourthly, In a Word, *To be caſt out,* is to be rejected as are the fallen Angels: For their eternal Damnation began at their being caſt down from Heaven to Hell. So then, *Not to be caſt out,* is to have a Place, a Houſe and Habitation there; and to have a Share in the Privileges of elect Angels.

Theſe Words therefore, *I will not caſt out,* will prove great Words one Day, to them that come to *Jeſus Chriſt,* 2 Pet. 2. 4. John 21. 31. Luke 20. 35.

Secondly, And more particularly.

Firſt, *Chriſt* hath everlaſting Life for him that cometh to him, and he ſhall never periſh; *For he will in no wiſe caſt him out:* But for the reſt, they are rejected, *caſt out,* and muſt be damned; *John* 10. 27, 28.

Secondly, *Chriſt* hath everlaſting Righteouſneſs, to cloath them with, that come to him, and they ſhall be covered with it, as with a Garment,

but the reſt ſhall be found in the filthy Rags of their own ſtinking Pollutions, and ſhall be wrapt up in them, as in a Winding-ſheet, and ſo bear their Shame before the Lord, and alſo before his Angels *Dan.* 9. 24. *Iſa.* 57. 2. *Rev.* 3. 4, 18. chap. 15. 16.

Thirdly, *Chriſt* hath precious Blood, that like an open Fountain, ſtands free for him to waſh in, that comes to him for Life, *And he will in no wiſe caſt him out:* But they that come not to him are rejected from a Share therein, and are left to ireful Vengeance for their Sins, *Zech.* 13. 1. 1 *Pet.* 1. 18, 19. *John* 13. 8. chap. 3. 36.

Fourthly, *Chriſt* hath precious Promiſes, and they ſhall have a Share in them, that come to him for Life. *For he will in no wiſe caſt them out:* But they that come not, can have no Share in them, becauſe they are true only in him; For in him, and only in him, all the Promiſes are *yea* and *amen.* Wherefore they that come not to him, are no Whit the better for them, *Pſal.* 50. 16. 2 *Cor.* 1. 20. 21.

Fifthly, *Chriſt* hath alſo Fulneſs of Grace in himſelf, for them that come to him for Life, *And he will in no wiſe caſt them out:* But thoſe that come not unto him, are left in their graceleſs State, and as *Chriſt* leaves them, Death, Hell, and Judgment finds them. "He that findeth me (ſaith *Chriſt*) findeth Life, and ſhall obtain Favour of the Lord: But he that ſins againſt me wrongeth his own Soul. All that hate me, love Death," *Prov.* 8. 33, 34, 36.

Sixthly, *Chriſt* is an Interceſſor, and ever liveth to make Interceſſion for them that come to God by him; "But their Sorrows ſhall be multiplied, that haſten after another (or other) Gods, (their Sins

Sins and Luſts :) Their Drink-offerings will he not ſuffer, nor take up their Names into his Lips," *Pſal.* 16. 4. *Heb.* 7. 25.

Seventhly, *Chriſt* hath wonderful Love, Bowels, and Compaſſion for thoſe that come to him: For, *he will in no wiſe caſt them out.* But the reſt will find him a Lion rampant, he will one Day tear them all to Pieces. " Now conſider this (ſaith he) ye that forget God, leſt I tear you in Pieces, and there be none to deliver you," *Pſal.* 50. 22.

Eighthly, *Chriſt* is known, by, and for his Sake thoſe that come to him, have their Perſons and Performances accepted of the Father: *And he will in no wiſe caſt them out:* But the reſt muſt fly to the Rocks and Mountains for Shelter, but all in vain, to hide them from his Face and Wrath, *Rev.* 6. 15, 16, 17.

But again, Theſe Words *(caſt out)* have a ſpecial Look to what will be hereafter, even at the Day of Judgment; For then, and not till then, will be the great *Anathema* and *caſting out*, made manifeſt, even manifeſt by Execution. Therefore here to ſpeak this, and that under theſe two Heads. As,

1. Of the caſting out itſelf.

2. Of the Place into which they ſhall be caſt, that ſhall then be caſt out.

Firſt, The caſting out itſelf, ſtandeth in two Things:

1. In a preparatory Work.

2. In the Manner of executing the Act.

The preparatory Work ſtandeth in theſe three Things.

Firſt, It ſtandeth in their Separation that have not come to him, from them that have at that Day. Or thus, At the Day of the great *caſting out*, thoſe that have not *(now)* come to him, ſhall be ſeparated from them that have; for them that have, "he will not caſt out. When the Son of Man ſhall come in his Glory, and all his holy Angels with him, then he ſhall ſit upon the Throne of his Glory, and before him ſhall be gathered all Nations, and he ſhall ſeparate them one from another, as a Shepherd divideth the Sheep from the Goats," *Matt.* 25. 31, 32.

This dreadful Separation therefore ſhall then be made betwixt them that *(now)* come to *Chriſt*, and them that come not: And good Reaſon; for ſince they would not with us come to him, *now* they have Time; why ſhould they ſtand with us, when Judgment is come.

Secondly, They ſhall be placed before him according to their Condition; they that have come to him in great Dignity, even at his right Hand, *For he will in no wiſe caſt them out:* But the reſt ſhall be ſet at his left Hand; the Place of Diſgrace and Shame; for they did not come to him for Life.

Diſtinguiſhed alſo ſhall they be by fit Terms; Theſe that come to him he calleth the Sheep, but the reſt are frowiſh Goats, "and he ſhall ſeperate them one from another, as the Shepherd divideth the Sheep from the Goats; and the Sheep will be ſet on the right Hand, (next Heaven Gate, for they came to him.) But the Goats on the Left," to go from him into Hell, becauſe they are not of his Sheep.

Thirdly, Then will *Chriſt* proceed to Conviction of thoſe that came not to him, and will ſay, *I was a Stranger and ye took me not in*, or did not come unto me. Their Excuſe of themſelves he will

will ſlight as Dirt, and proceed to their final Judgment. Now when theſe wretched Rejectors of *Chriſt* ſhall thus be ſet before him in their Sins and convicted; this is the preparatory Work upon which follows the Manner of executing the Act which will be done,

Firſt, In the Preſence of all the holy Angels.

Secondly, In the Preſence of all them that in their Life-time came to him, by ſaying unto them, *Depart from me ye curſed into everlaſting Fire, prepared for the Devil and his Angels*, with the Reaſon annexed to it: For you were cruel to me and mine, particularly diſcovered in theſe Words: *For I was an hungred, and ye gave me no Meat; thirſty, and ye gave me no Drink; I was a Stranger, and ye took me not in; naked, ye cloathed me not; ſick and in Priſon, and ye viſited me not*, Matt. 25. 41, 42, 43.

Laſtly, Now it remains that we ſpeak of the Place into which theſe ſhall be caſt which in the general you have heard already, to wit, the Fire prepared for the Devil and his Angels: But in particular, it is thus deſcribed:

Firſt, It is called Tophet: "For Tophet is ordained of old, yea, for the King (the *Lucifer*) it is prepared, he hath made it deep and large, the Pile thereof is Fire and much Wood, the Breath of the Lord like a Stream of Brimſtone doth kindle it," *Iſa.* 30, 32.

Secondly, It is called Hell. "It is better for thee to enter into Life, halt or lame, than having two Feet to be caſt into Hell," *Mark* 9, 45.

Thirdly, It is called "the Wine-preſs of the Wrath of God: And the Angel thruſt in his Sickle into the Earth, and gathered the Vine of the Earth (that is, them that did not come to

Chriſt) and caſt them out into the great Wine-Preſs of the Wrath of God," *Rev.* 14. 19.

Fourthly, It is called "a Lake of Fire. And whatſoever was not found written in the Book of Life, was caſt into the Lake of Fire," *Rev.* 20. 15.

Fifthly, It is called a Pit. "Thou haſt ſaid in thy Heart, I will aſcend to Heaven, I will exalt my Throne above the Stars of God, I will ſit alſo upon the Mount of the Congregation, in the Sides of the North——Yet thou ſhalt be brought down to Hell, to the Sides of the Pit," *Iſa.* 14. 13, 14, 15.

Sixthly, It is called "a bottomleſs Pit, out of which the Smoak and the Locuſt came, and into which the great Dragon was caſt;" and it is called Bottomleſs, to ſhew the Endleſſneſs of the Fall that they will have into it, that come not in the acceptable Time to *Jeſus Chriſt*, *Rev.* 9. 1, 2. chap. 20. 3.

Seventhly, It is called outer Darkneſs, "Bind him Hand and Foot, and caſt him into outer Darkneſs, and caſt ye the unprofitable Servant into outer Darkneſs, there ſhall be weeping and gnaſhing of Teeth," *Matt.* 22. 23, chap. 25. 13.

Eighthly, It is called a Furnace of Fire. "As therefore the Tares are gathered and burned in the Fire, ſo ſhall it be in the End of this World: The Son of Man ſhall ſend forth his Angels, and he ſhall gather out of his Kingdom all Things that offend, and them that do Iniquity, and ſhall caſt them into a Furnace of Fire, there ſhall be wailing and gnaſhing of Teeth: And again, So ſhall it be in the End of the World, the Angels ſhall come forth and ſever the Wicked from among the Juſt, and ſhall caſt them into a Furnace of Fire; there

there ſhall be wailing and gnaſhing of Teeth,' *Matt.* 13. 41, to 51.

Laſtly, It may not be amiſs, if in the Concluſion of this, I ſhew in a few Words, to what the Things that torment them in this State, are compared. Indeed ſome of them have been occaſionally mentioned already; as they that are compared,

Firſt, To Wood that burneth.

Secondly, To Fire.

Thirdly, To Fire and Brimſtone: But,

Fourthly, It is compared to a Worm, a gnawing Worm, a never dying gnawing Worm: "They are caſt into Hell, where their Worm dieth not," *Mark* 9. 44.

Fifthly, It is called *unquenchable Fire:* "He will gather his Wheat into his Garner; but will burn up the Chaff with unquenchable Fire," *Mat.* 3. 12. *Luke* 3. 17.

Sixthly, It is called *everlaſting Deſtruction.* "The *Lord Jeſus* ſhall deſcend from Heaven with his mighty Angels in flaming Fire, taking Vengeance on them that know not God; and that obey not the Goſpel of our *Lord Jeſus Chriſt*, who ſhall be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power," 2 *Theſ.* 1. 7, 8, 9.

Seventhly, It is called Wrath without Mixture, and is given them in the Cup of his Indignation. "If any Man worſhip the Beaſt and his Image, and receive his Mark in his Forehead, or in his Hand, the ſame ſhall drink of the Wrath of God, which is poured out without Mixture, in the Cup of his Indignation, and he ſhall be tormented with

Fire and Brimſtone, in the Preſence of the holy Angels, and in the Preſence of the Lamb, *Rev.* 14. 9. 10.

Eighthly, It is called the ſecond Death. "And Death and Hell were caſt into the Lake of Fire, this is the ſecond Death. Bleſſed and holy is he that hath Part in the firſt Reſurrection, on ſuch the ſecond Death hath no Power," *Rev.* 20. 14. chap. 2. 6.

Ninthly, It is called eternal Damnation. "But he that ſhall blaſpheme againſt the Holy Ghoſt, hath never Forgiveneſs, but is in Danger of eternal Damnation."

Oh! Theſe three Words!

Everlaſting Puniſhment!

Eternal Damnation!

And For ever and ever.

How will they gnaw and eat up all the Expectation of the End of the Miſery of the caſt-away Sinners. "And the Smoak of their Torment aſcended up for ever and ever, and they have no Reſt Day nor Night, *&c.*" *Rev.* 14. 11.

Their Behaviour in Hell is ſet forth by four Things as I know of.

1. By calling for Help and Relief in vain.

2. By weeping.

3. By wailing.

4 By gnaſhing of Teeth.

And now we come to the ſecond Thing that is to be inquired into; namely,

How it appears that *Chriſt* hath Power to ſave, or to caſt out: For by theſe Words, *I will in no wiſe caſt out*, he declareth that he hath Power to do both.

Now

Now this Inquiry admits us to ſearch into two Things.

1. How it appears that he hath Power to ſave.

2. How it appears that he hath Power to caſt out.

That he hath Power to ſave, appears by that which follows.

Firſt, To ſpeak only of him as he is Mediator: He was authorized to this bleſſed Work by his Father before the World began. Hence the Apoſtle ſaid, *He hath choſen us in him, before the Foundation of the World*, with all thoſe Things that effectually produce our Salvation. Read the ſame Chapter with the 2 *Tim.* 1. 9.

Secondly, He promiſed to our firſt Parents, that he ſhould, in the Fulneſs of Time, bruiſe the Serpent's Head; and, as *Paul* expounds it, redeem them that were under the Law: Hence, ſince that Time, he hath been reckoned as ſlain for our Sins: By which Means all the Fathers under the firſt Teſtament were ſecured from the Wrath to come; hence he is called, *The Lamb ſlain from the Foundation of the World*, Rev. 13. 8. Gen. 3. 15. Gal. 4. 4, 5.

Thirdly, *Moſes* gave Teſtimony of him by the Types and Shadows, and bloody Sacrifices, that he commanded from the Mouth of God, to be in Uſe to the Support of his People's Faith, until the Time of Reformation; which was the Time of this *Jeſus* his Death, *Heb.* 9, and 10th Chapters.

Fourthly, At the Time of his Birth it was teſtified of him by the Angel, *That he ſhould ſave his People from their Sins*, Matt. 1. 20, 21.

Fifthly,

Fifthly, It is teſtified of him in the Days of his Fleſh, that he had Power on Earth to forgive Sins, *Mark* 2. 5, to 11.

Sixthly, It is teſtified alſo of him by the Apoſtle *Peter*; *That God hath exalted him with his own right Hand to be a Prince and a Saviour, to give Repentance to* Iſrael, *and Forgiveneſs of Sins*, Acts 30. 31.

Seventhly, In a Word, This is every where teſtified of him, both in the Old Teſtament and the New.

And good Reaſon that he ſhould be acknowledged and truſted in as a Saviour.

1. He came down from Heaven to be a Saviour, *John* 6. 38, 39, 40.

2. He was anointed when on Earth to be a Saviour, *Luke* 3. 22.

3. He did the Works of a Saviour: As,

Firſt, He fulfilled the Law, and became the End of it for Righteouſneſs, for them that believe in him, *Rom.* 10. 3, 4.

Secondly, He laid down his Life as a Saviour: He gave his Life as a Ranſom for many. *Mat* 20. 28. *Mark* 10. 45. 1 *Tim.* 2. 6.

Thirdly, He hath aboliſhed Death, deſtroyed the Devil, put away Sin, got the Keys of Hell and Death, is aſcended into Heaven; is there accepted of God, and did ſit at the right Hand, as a Saviour; and that becauſe his Sacrifice for Sins pleaſed God. 2 *Tim.* 1. 10. *Heb.* 2. 14, 15. *Epheſ.* 4. 7, 8. *John* 16. 10, 11. *Acts* 5. 30, 31. *Heb.* 10. 12, 13.

Fourthly, God hath ſent out and proclaimed him as a Saviour, and tells the World, that we have Redemption through his Blood, that he will

juſtify

juſtify us, if we believe in his Blood, and that he can faithfully and juſtly do it. Yea, God doth beſeech us to be reconciled to him by his Son; which could not be, if he were not anointed by him to this very End, and alſo if his Works and Undertakings were not accepted of him conſidered as a Saviour, *Rom.* 3. 24, 25. 2 *Cor.* 5. 18, 19, 20, 21.

Fifthly, God hath already received Millions of Souls into his Paradiſe, becauſe they have received this *Jeſus* for a Saviour; and is reſolved to cut them off, and to caſt them out of his Preſence, that will not take him for a Saviour, *Heb.* 12. 22, 23, 24, 25, 26.

I intend Brevity here; therefore a Word to the Second, and ſo conclude.

How it appears that he hath Power to caſt out.

This appears alſo by what follows:

Firſt, The Father (for the Service that he hath done him as a Saviour) hath made him Lord of all, even Lord of Quick and Dead. *For to this End* Chriſt *both died, and roſe, and revived, that he might be Lord both of the Dead and Living*, Rom. 14. 9.

Secondly, The Father hath left it with him to quicken whom he will, to wit, with ſaving Grace, and to caſt out whom he will, for their Rebellion againſt him, *John* 5. 22.

Thirdly, The Father hath made him Judge of Quick and Dead, hath committed all Judgment unto the Son, and appointed that all ſhould honour the Son, even as they honour the Father, *John* 22. 5.

Fourthly, God will judge the World by this Man; the Day is appointed for Judgment, and he

he is appointed for Judge. *He hath appointed a Day, in the which he will judge the World in Righteouſneſs, by that Man,* Acts 7. 31, 32.

Therefore we muſt all appear before the Judgment Seat of *Chriſt*, that every one may receive for the Things done in the Body, according to what they have done. If they have cloſed with him, Heaven and Salvation; if they have not, Hell and Damnation.

And for theſe Reaſons he muſt be Judge.

Firſt, Becauſe of his Humiliation, becauſe of his Father's Word he humbled himſelf, and he became obedient unto Death, even the Death of the Croſs: *Therefore God hath highly exalted him, and given him a Name above every Name; that at the Name of* Jeſus *every Knee ſhould bow; both of Things in Heaven, and Things on Earth, and Things under the Earth; and that every Tongue ſhould confeſs that* Jeſus Chriſt *is the Lord, to the Glory of God the Father.*

This hath Reſpect to his being Judge, and his ſitting in Judgment upon Angels and Men, *Phil.* 2. 7, 8, 9, 10, 11.

Secondly, That all Men might honour the Son, even as they honour the Father. *For the Father judgeth no Man, but hath committed all Judgment unto the Son; that all Men ſhould honour the Son, even as they honour the Father,* John 5. 22. 23.

Thirdly, Becauſe of his righteous Judgment, this Work is fit for no Creature; it is only fit for the Son of God. For he will reward every Man according to his Ways, *Rev.* 2. 2.

Fourthly, Becauſe he is the Son of Man. He hath given him Authority to execute Judgment alſo, becauſe he is the Son of Man, *John* 5. 27.

Thus have I in Brief paſſed through this Text by Way of Explication; my next Work is to

ſpeak

ſpeak to it by Way of Obſervation: But I ſhall be alſo as Brief in that, as the Nature of the Thing will admit.

All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out; John 6. 37.

And now I come to ſome Obſervations, and a little briefly to ſpeak to them, and then conclude the Whole.

The Words thus explained, afford us many, ſome of which are theſe.

Firſt, That God the Father, and *Chriſt* his Son, are two diſtinct Perſons in the Godhead.

Secondly, That by him (not excluding the *Holy Ghoſt*) is contrived, and determined the Salvation of fallen Mankind.

Thirdly, That this Contrivance, reſolved itſelf into a Covenant between theſe Perſons in the Godhead, which ſtandeth in giving, on the Father's Part: and receiving on the Son's. All that the Father giveth me, &c.

Fourthly, That every one that the Father hath given to *Chriſt* (according to the Mind of God in the Text) ſhall certainly come to him.

Fifthly, That coming to *Jeſus Chriſt*, is therefore not by the Will, Wiſdom or Power of Man: But by the Gift, Promiſe, and drawing of the Father. (All that the Father giveth me, ſhall come.)

Sixthly, That *Jeſus Chriſt* will be careful to receive, and will not in any wiſe Reject thoſe that come, or are coming to him. (And him that cometh to me, I will in no wiſe caſt out.)

There are, beſides theſe, ſome other Truths implied in the Words. As,

Seventhly, They that are coming to *Jeſus Chriſt*, are oft-times heartily afraid that he will not receive them.

Eighthly, *Jeſus Chriſt* would not have them, that in Truth are coming to him, once think that he will caſt them out.

Theſe Obſervations lie all of them in the Words, and are plentifully confirmed by the Scriptures of Truth; but I ſhall not at this Time ſpeak to them all, but ſhall paſs by the firſt, ſecond, third, fourth and ſixth, Partly, becauſe I deſign Brevity, and Partly, becauſe they are touched upon, in the explicatory Part of the Text. I ſhall therefore begin with the fifth Obſervation, and ſo make that the firſt Order, in the following Diſcourſe.

Firſt then, Coming to *Chriſt* is not by the Will, Wiſdom or Power of Man, but by the Gift, Promiſe and Drawing of the Father. This Obſervation ſtandeth of two Parts.

Firſt, the coming to *Chriſt* is not by the Will, Wiſdom or Power of Man.

Secondly, But the Gift, Promiſe and Drawing of the Father.

That the Text carrieth this Truth in its Boſom, you will find if you look into the Explication of the firſt Part thereof before; I ſhall therefore here follow the Method propounded, viz. Shew,

Firſt, That the coming to *Chriſt* is not by the Will, Wiſdom or Power of Man: This is true, becauſe the Word doth poſitively ſay it is not.

Firſt, It denieth it to be by the Will of Man. *Not of Blood, nor of the Will of the Fleſh, nor of*

the

the will of Man. And again, *It is not of him that Willeth, nor of him that runneth,* John 1. 13. Rom. 9. 16.

Secondly, It denieth it to be of the Wiſdom of Man, as is manifeſt from theſe Conſiderations:

Firſt, In the Wiſdom of God it pleaſed him, that the World by Wiſdom ſhould not know him. Now if by their Wiſdom they cannot know him, it follows, by that Wiſdom, they cannot come unto him; for coming to him, is not before, but after ſome Knowledge of him, 1 *Cor.* 1. 21. *Acts* 13. 27. *Pſal.* 9. 10.

Secondly, The Wiſdom of Man, in God's Account, as to the Knowledge of *Chriſt*, is reckoned Fooliſhneſs. *Hath not God made fooliſh the Wiſdom of this World:* And again, *The Wiſdom of this World is Fooliſhneſs with God.*

If God hath made fooliſh the Wiſdom of this World; and again, if the Wiſdom of this World is Fooliſhneſs with him, then verily it is not likely, that by that, a Sinner ſhould become ſo prudent, as to come to *Jeſus Chriſt*; eſpecially if you conſider,

Thirdly, That the Doctrine of a crucified *Chriſt*, and ſo of Salvation by him, is the very Thing that is counted Fooliſhneſs to the Wiſdom of the World: Now, if the very Doctrine of a crucified *Chriſt* be counted Fooliſhneſs by the Wiſdom of this World, it cannot be, that by that Wiſdom a Man ſhould be drawn out, in his Soul, to come to him, 1 *Cor.* 1. 20. *Chap.* 2. 14. *Chap.* 3. 19. *Chap.* 1. 18. 23.

Fourthly, God counted the Wiſdom of this World one of his greateſt Enemies, therefore by that Wiſdom no Man can come to *Jeſus Chriſt.*

For

For it is not likely that one of God's greateſt Enemies, ſhould draw a Man to that which beſt of all pleaſeth God, as coming to *Chriſt* doth. Now, that God counteth the Wiſdom of this World one of his greateſt Enemies, is evident,

Firſt, For that it caſteth the greateſt Contempt upon his Son's Undertaking, afore is proved, in that it counts his Crucifixion Fooliſhneſs: Though that be one of the higheſt Demonſtrations of Divine Wiſdom, *Eph.* 1. 7, 8.

Secondly, Becauſe God hath threatned to deſtroy it, and bring it to nought, and cauſe it to periſh; which ſurely he would not do, was it not an Enemy, would it direct Men to, and cauſe them to cloſe with *Jeſus Chriſt*. See *Iſa.* 29. 14. 1 *Cor.* 1. 19.

Thirdly, He hath rejected it from helping in the Miniſtry of his Word, as a fruitleſs Buſineſs, and a Thing that comes to nought, 1 *Cor.* 2. 4, 6, 12, 13.

Fourthly, Becauſe it cauſeth to periſh thoſe that ſeek it, and purſue it, 1 *Cor.* 1. 18, 19.

Fifthly, And God has proclaimed, That if any Man will be wiſe in this World, he muſt be a Fool in the Wiſdom of this World, and that's the Way to be wiſe in the Wiſdom of God. *If any Man will be wiſe in this World, let him become a Fool, that he may be wiſe. For the Wiſdom of this World is Fooliſhneſs with God,* 1 Cor. 3. 18, 19, 20.

Thirdly, coming to *Chriſt*, is not by the Power of Man. This is evident, partly,

Firſt, From that which goeth before: For Man's Power, in the putting forth of it, in this Matter, is either ſtirred up with Love, or Senſe

of

of Neceſſity; but the Wiſdom of this World neither gives Man Love to, or Senſe of a Need of *Jeſus Chriſt*; therefore his Power lieth ſtill, as from that.

Secondly, What Power has he that is dead; as every natural Man ſpiritually is; even dead in Treſpaſſes and Sins? Dead, even as dead to God's New Teſtament Things, as he that is in his Grave, is dead to the Things of this World. Wnat Power hath he then, whereby to come to *Jeſus Chriſt*, John 5. 25. Epheſ. 2. 1. Col. 2. 13.

Thirdly, God forbids the mighty Man's Glory in his Strength, and ſays poſitively, *By Strength ſhall no Man prevail:* and again, *Not by Might, nor by Power, but my Spirit*, ſaith the Lord, *Jer.* 9. 23, 24. *Sam.* 2. 9. *Zech.* 4. 6. 1 *Cor.* 27. 28, 29, 30, 31.

Fourthly, *Paul* acknowledgeth that Man, nay, converted Man of himſelf, hath not a Sufficiency of Power in himſelf to think a good Thought; if not to do that which is leaſt, for to think is leſs than to come; no Man by his own Power can come to *Jeſus Chriſt*, 2 Cor, 3. 5.

Fifthly, Hence we are ſaid to be made willing to come, by the Power of God; to be raiſed from a State of Sin, to a State of Grace, by the Power of God; and to believe, that is, to come, through the exceeding working of his mighty Power, *Pſ.* 110. 3. *Col.* 2. 12. *Epheſ.* 1. 18, 20. See alſo, *Job* 46. 14.

But this needeth not, if either Man had Power or will to come; or ſo much as graciouſly to think of being willing to come (of themſelves) to *Jeſus Chriſt*.

I ſhould now come to the Power of the ſecond Part of the Obſervation, but that is occaſionally done already, in the explicatory Part of the Text; to which I refer the Reader: For I ſhall here only give thee one or two more to the ſame Purpoſe, and ſo come to the Uſe and Application.

Firſt, It is expreſly ſaid, *No Man can come to me except the Father which hath ſent me, draw him.* By this Text, there is not only inſinuated, that in Man is Want of Power, but of Will, to come to *Jeſus Chriſt*, they muſt be drawn, they come not if they be not drawn: And obſerve, it is not Man, no nor all the Angels of Heaven that can draw one Sinner to *Jeſus Chriſt*. *No Man cometh to me, except the Father, which hath ſent me, draw him*, John 6. 44.

Secondly, Again, *No Man can come to me, except it were given him of my Father*, John 6. 65. It is an heavenly Gift that maketh Man come to *Jeſus Chriſt*.

Thirdly, Again, *It is written in the Prophets, they ſhall be all taught of God; every one therefore that hath heard and learned of the Father cometh to me*, John 6. 45.

I ſhall not enlarge, but ſhall make ſome Uſe and Application, and ſo come to the next Obſervation.

Firſt, Is it ſo, Is coming to *Jeſus Chriſt*, not by the Will, Wiſdom or Power of Man, but by the Gift, Promiſe, and drawing of the Father? Then they are to blame that cry up the Will, Wiſdom, and Power of Man; as Things ſufficient to bring Men to *Chriſt*.

There are ſome Men who think they may not be contradicted, when they plead for the Will, Wiſdom,

dom, and Power of Man, in Reference to the Things that are of the Kingdom of *Chriſt:* But I will ſay to ſuch a Man, he never yet came to underſtand, that himſelf is, what the Scripture teacheth concerning him: Neither did he ever know, what coming to *Chriſt* is, by the teaching Gift, and drawing of the Father. He is ſuch a one that hath ſet up God's Enemy in Oppoſition to him, and that continueth in ſuch Acts of Defiance; and what his End without a new Birth will be, the Scripture teacheth alſo: But we will paſs this.

Secondly, Is it ſo? Is coming to *Jeſus Chriſt*, by the Gift, Promiſe, and drawing of the Father, then let Saints here learn, to aſcribe their coming to *Chriſt*, to the Gift, Promiſe, and drawing of the Father. Chriſtian Man, bleſs God, who hath given thee to *Jeſus Chriſt*, by Promiſe; and again, bleſs God for that he hath drawn thee to him. And why is it thee? Why not another? O that the Glory of electing Love ſhould reſt upon thy Head, and that the Glory of the exceeding Grace of God ſhould take hold of thy Heart, and bring thee to *Jeſus Chriſt*.

Thirdly, Is it ſo, That coming to *Chriſt* is by the Father, as aforeſaid? Then this ſhould teach us to ſet a high Eſteem upon them that are indeed coming to *Jeſus Chriſt:* I ſay, an high Eſteem on them, for the Sake of him, by Virtue of whoſe Grace they are made to come to *Jeſus Chriſt*.

We ſee, that when Men, by the Help of human Abilities, do arrive at the Knowledge of, and bring to paſs that which, when done, is a Wonder to the World; how he that did it, is eſteemed and commended. Yea, how are his Wits, Parts, Induſtry, and Unweariedneſs in all, admired,

admired, and yet the Man, as to this is but of the World, and his Work the Effect of natural Ability: The Things alſo attained by him, end in Vanity and Vexation of Spirit. Further, perhaps in the Purſuit of theſe his Atchievements, he Sins againſt God, waſtes his Time vainly, and at Long-run loſes his Soul by neglecting of better Things: Yet he is admired! but I ſay, if this Man's Parts, Labour, Diligence, and the like, will bring him to ſuch Applauſe and Eſteem in the World; what Eſteem ſhould we have of ſuch an one that is by the Gift, Promiſe, and Power of God, coming to *Jeſus Chriſt*.

Firſt, This is a Man with whom God is, in whom God works and walks; a Man whoſe Motion is governed and ſteered by the mighty Hand of God, and the effectual working of his Power, Here's a Man!

Secondly, This Man, by the Power of God's Might, which worketh in him, is able to caſt a whole World behind him, with all the Luſts, and Pleaſures it; and to charge through all the Difficulties that Men and Devils can ſet againſt him: Here's a Man.

Thirdly, This Man is travelling to Mount *Zion*, the heavenly *Jeruſalem*; the City of the living God, and to an innumerable Company of Angels; and the Spirits of juſt Men made perfect, to God the Judge of all, and to *Jeſus*. Here's a Man!

Fourthly, This Man can look upon Death with Comfort, can laugh at Deſtruction when it cometh; and long to hear the Sound of the laſt Trump; and to ſee the Judge coming in the Clouds of Heaven: Here's a Man indeed!

Let

Let Chriſtian's then eſteem each other as ſuch: I know you do; but do it more and more. And that you may, conſider theſe two or three Things.

Firſt, Theſe are the objects of *Chriſt*'s Eſteem. *Mat.* 12. 48. *chap.* 15. 22 to 29. *Luke* 7. 9.

Secondly, Theſe are the Objects of the Eſteem of Angels, *Dan.* 9. 12. *chap.* 10. 11. *chap.* 12. 4. *Heb.* 1. 14.

Thirdly, Theſe have been the Objects of the Eſteem of Heathens, when but convinced about them, *Dan.* 5. 10. *Acts* 5. 15. 1 *Cor.* 14. 24, 25.

Let each of you then eſteem each other better than themſelves, Phil. 3. 2.

Fourthly, Again, Is it ſo, that no Man comes to *Jeſus Chriſt*, by the Will, Wiſdom and Power of Man; but by the Gift, Power, and drawing of the Father? Then this ſhews us how horribly ignorant of this ſuch are, who make the Men that is coming to *Chriſt* the Object of their Contempt and Rage. Theſe are alſo unreaſonable and wicked Men. *Men in whom is no Faith*, 1 Theſ. 3. 2.

Sinners, did you but know what a bleſſed Thing it is, to come to *Jeſus Chriſt*, and that by the Help and Drawing of the Father, they do indeed come to him: You would hang and burn in Hell a thouſand Years before you would turn your Spirits as you do, againſt him that God that is drawing to *Jeſus Chriſt*, and alſo againſt the God that draws him.

But faithleſs Sinner, let us a little expoſtulate the Matter. What hath this Man done againſt thee, that is coming to *Jeſus Chriſt?* Why doſt thou make him the Object of thy Scorn? Doth

his coming to *Jeſus Chriſt* offend thee? Doth his purſuing of his own Salvation offend thee? Doth his forſaking of his Sins and Pleaſures offend thee?

Poor coming Man! *Thou ſacrificeſt the Abominations of the* Egyptians *before their Eyes, and will they not ſtone thee?* Exod. 8. 26.

But I ſay, Why offended at this? Is he ever the worſe, for coming to *Jeſus Chriſt*, or for the loving and ſerving of *Jeſus Chriſt?* Or is he ever the more a Fool, for flying from that which will drown thee in Hell-fire, and for ſeeking eternal Life? Beſides, pray Sirs, conſider it, this he doth not of himſelf, but by the drawing of the Father. Come, let me tell thee in thine Ear, thou that will not come to him thyſelf, and him that would thou hindereſt,

Firſt, Thou ſhalt be judged for one that hath hated, maligned, and reproached *Jeſus Chriſt*, to whom this poor Sinner is coming.

Secondly, Thou ſhalt be judged too, for one that hath hated the Father, by whoſe powerful drawing the Sinner doth come.

Thirdly, Thou ſhalt be taken, and judged, for one that has done Deſpite to the Spirit of Grace in him, that is by its Help, coming to *Jeſus Chriſt*. What ſay'ſt thou now? Wilt thou ſtand by thy Doings? Wilt thou continue to contemn and reproach the living God? Thinkeſt thou that thou ſhalt weather it out well enough at the Day of Judgment? *Can thine Heart endure, or can thine Hands be ſtrong, in the Days that I ſhall deal with thee, ſaith the Lord?* John 15. 18 to 27. Jude 14, 15. 1 Theſ. 4. 8. Ezek. 22. 14.

Fifthly,

Fifthly, Is it ſo, That no Man comes to *Jeſus Chriſt* by the Will, Wiſdom, and Power of Man, but by the Gift, Promiſe, and drawing of the Father? Then this ſheweth us how it comes to paſs, that weak Means are ſo powerful as to bring Men out of their Sins, to the hearty Purſuit after *Jeſus Chriſt?* When God bid *Moſes* ſpeak to the People, he ſaid, *I will ſpeak with thee*, Exod. 18. 19. When God ſpeaks, when God works, who can let it? None, none, then the Work goes on. *Elias* threw his Mantle upon the Shoulders of *Eliſha*; and what a wonderful Work followed! When *Jeſus* fell in with the crowing of a Cock, what Work was there! O when God is in the Means, then ſhall that Means (be it never ſo weak, and contemptible in itſelf) work Wonders, 1 *Kings* 19. 19. *Matt.* 26. 74, 75. *Mark* 14. 71, 72. *Luke* 22. 60, 61, 62.

The World underſtood not, nor believed that the Walls of *Jericho* ſhould fall at the Sound of Rams Horns; but when God will work, the means muſt be effectual. A Word weakly ſpoken, ſpoken with Difficulty, in Temptation, and in the Midſt of great Contempt and Scorn, works Wonders: If the Lord thy God will ſay ſo too.

Sixthly, Is it ſo? Doth no Man come to *Jeſus Chriſt*, by the Will, Wiſdom, and Power of Man; but by the Gift, Promiſe, and drawing of the Father? Then here is Room for Chriſtians to ſtand and wonder at the effectual working of God's Providence, that he hath made Uſe of, as Means to bring them to *Jeſus Chriſt*.

For although Men are drawn to *Chriſt* by the Power of the Father, yet that Power putteth forth itſelf in the Uſe of Means; and theſe

Means are diverſe; ſometimes this, ſometimes that; for God is at Liberty to work, by which, and when, and how he will: but let the Means be what they will, and as contemptible as may be; yet God that commanded the Light to ſhine out of Darkneſs, and that out of Weakneſs can make ſtrong; can, nay doth oft-times make Uſe of very unlikely Means to bring about the Converſion and Salvation of his People. Therefore, you that are come to *Chriſt* (and that by unlikely Means) ſtay yourſelves; and wonder, and wondering, magnify almighty Power, by the Work of which, the Means hath been made effectual to bring you to *Jeſus Chriſt*.

What was the Providence that God made uſe of as a Means either more remote, or more near, to bring thee to *Jeſus Chriſt?* Was it the removing of thy Habitation, the Change of thy Condition, the Loſs of Relations, Eſtate, or the like? Was it the caſting of thine Eye upon ſome good Book, the hearing of thy Neighbours talk of heavenly Things, the beholding of God's Judgments as executed upon others, or thine own Deliverance from them; or thy being ſtrangely caſt under the Miniſtry of ſome godly Man? O take Notice of ſuch Providence or Providences! They were ſent and managed by mighty Power to do thee Good. God himſelf, I ſay, hath joined himſelf to this Chariot: yea, and ſo bleſſed it, that it failed not to accompliſh the Thing for which he ſent it.

God bleſſeth not to every one his Providences in this Manner: How many thouſands are there in this World, that paſs every Day under the ſame Providences; but God is not in them, to do that Work by them, as he hath done for thy poor Soul, by his effectually working with them. O! That *Jeſus Chriſt* ſhould meet thee in this Providence,

Providence, that Diſpenſation, or the other Ordinance! This is Grace indeed! At this therefore, it will be thy Wiſdom to admire, and for this to bleſs God.

Give me Leave to give you a Taſte of ſome of thoſe Providences that have been effectual, thro' the Management of God, to bring Salvation to the Souls of his People.

Firſt, The firſt ſhall be that of the Woman of *Samaria*. It muſt happen, that ſhe muſt needs go out of the City to draw Water (not before nor after, but) juſt when *Jeſus Chriſt* her Saviour was come from far, and ſet to reſt him (being weary) upon the Well: What a bleſſed Providence was this! Even a Providence managed by the almighty Wiſdom, and almighty Power, to the Converſion and Salvation of this poor Creature. For by this Providence was this poor Creature, and her Saviour brought together; that a bleſſed Work might be fulfilled upon the Woman, according to the Purpoſe before determined by the Father, *John* 4.

Secondly, What Providence was it, that there ſhould be a Tree in the Way for *Zaccheus* to climb, thereby to give *Jeſus* Opportunity to call that Chief of the Publicans home to himſelf, even before he came down therefrom, *Luke* 19.

Thirdly, Was it not alſo wonderful, that the Thief, which you read of in the Goſpel, ſhould by the Providence of God be caſt into Priſon, to be condemned, even at that Seſſions that *Chriſt* himſelf was to die; nay, and that it ſhould happen too, that they muſt be hanged together, that the Thief might be in hearing and obſerving of *Jeſus* in his laſt Words, that he might be converted by him before his Death? *Luke* 23.

Fourthly, What a ſtrange Providence was it, and as ſtrangely managed by God, that *Oneſimus* when he was run away from his Maſter, ſhould be taken, and, as I think, caſt into that very Priſon, where *Paul* lay bound for the Word of the Goſpel; that he might there be by him converted, and then ſent home again to his Maſter *Philemon!* "Behold all Things work together for Good, to them that love God; to them who are the Called according to his Purpoſe," *Rom.* 8.

Nay, I have myſelf known ſome that have been made to go to hear the Word preached againſt their Wills; others have gone not to hear, but to ſee and to be ſeen; nay, to jeer and flout others; as alſo to catch and carp at Things. Some alſo to feed their adulterous Eyes with the Sight of beautiful objects, and yet God hath made Uſe of even theſe Things, and even of the wicked and ſinful Propoſals of Sinners, to bring them under the Grace that might ſave their Souls.

Seventhly, Doth no Man come to *Jeſus Chriſt*, but by the drawing, &c. of the Father? Then let me here Caution thoſe poor Sinners, that are Spectators of the Change that God hath wrought in them that are coming to *Jeſus Chriſt*, not to attribute this Work and Change to other Things and Cauſes.

There are ſome poor Sinners in the World, that plainly ſee a Change, a mighty Change in their Neighbours and Relations that are coming to *Jeſus Chriſt*: But as I ſaid, they being ignorant, and not knowing whence it comes, and whither it goes, "for ſo is every one that is born of the Spirit," *John* 3. 8.

Therefore,

Therefore, they attribute this Change to other cauſes: As,

1. Melancholy.

2. To ſitting alone.

3. To overmuch reading.

4. To their going to too many Sermons.

5. To too much ſtudying, and muſing on what they hear.

Alſo, they conclude on the other Side:

Firſt, That it is for Want of merry Company.

Secondly, For Want of Phyſick, and therefore they adviſe them to leave off reading, going to Sermons, the Company of ſober People, and to be merry, to go a goſſiping, to buſy themſelves in the Things of this World; not to ſit muſing alone, *&c.*

But come, poor ignorant Sinner, let me deal with thee, it ſeems thou art turned Counſellor for *Satan:* I tell thee, thou knoweſt not what thou doeſt. Take Heed of ſpending thy Judgment after this Manner; thou judgeſt fooliſhly, And ſayeſt in this, to every one that paſſeth by, thou art a Fool.

What! Count Convictions for Sin, mourn for Sin, and Repentance for Sin, Melancholy this is like thoſe that on the other Side ſaid *Theſe Men are drunk with new Wine*, &c. Or as he that ſaid, *Paul* was mad, *Acts 2. 23. chap. 26. 24.*

Poor ignorant Sinner, canſt thou judge no better? What! Is ſitting alone, penſive under God's Hand; reading the Scriptures, and hearing of Sermons, *&c.* the Way to be undone? The Lord open thine Eyes, and make thee to ſee

thine Error: Thou haſt ſet thyſelf againſt God, thou haſt deſpiſed the Operation of his Hands, thou attempteſt to murder Souls. What! Canſt thou give no better Counſel touching thoſe whom God hath wounded, than to ſend them to the Ordinances of Hell for Help? Thou bidſt them be merry and lightſome; but doſt thou not know that, *The Heart of Fools is in the Houſe of Laughter*, Eccleſ. 7.

4. Thou biddeſt them ſhun the hearing of thundering Preachers; *But is it not better to hear the Rebuke of the Wiſe, than for a Man to hear the Song of Fools*, ver. 5. Thou biddeſt them buſy themſelves in the Things of this World; but doſt thou not know that the Lord bids, *Firſt ſeek the Kingdom of God, and the Righteouſneſs thereof*, Mat. 3. 36.

Poor ignorant Sinner, hear the Counſel of God to ſuch, and learn thyſelf to be wiſer, "Is any afflicted? let him pray: Is any merry? let him ſing Pſalms. Bleſſed is he that heareth me; and hear for Time to come. Save yourſelves from this untoward Generation. Search the Scriptures, give Attendance to reading. It is better to go to the Houſe of Mourning," *James* 5. 13. *Prov.* 8. 32, 33. *Acts* 2. 40. *John* 5. 39. 1 *Tim.* 5. 13. *Eccleſ.* 7. 1, 2, 3.

And wilt thou judge him that doth thus? Art thou almoſt like *Elimas*, the Sorcerer, that ſought to turn the Deputy from the Faith? Thou ſeekeſt to pervert the right Ways of the Lord; take Heed leſt ſome heavy Judgment overtake thee, *Acts* 13. 8, 9, 10, 11, 12, 13.

What! Teach Men to quench convictions, take Men off from a ſerious Conſideration of the Evil of Sin, of the Terrors of the World to come, and how they ſhall eſcape the ſame.

What!

What! Teach Men to put God and his Word out of their Minds, by running to merry Company, by running to the World, by goſſiping, &c. This is as much as to bid them ſay, to God, *Depart from us, for we deſire not the Knowledge of thy Ways; or, what's the Almighty, that we ſhould ſerve him? or, what Profit have we if we keep his Ways?* Here is a Devil in Grain! What! Bid Man walk according to the Courſe of this World, according to the *Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience*, Epheſ. 2.

Objection.

But we do not know that ſuch are coming to *Jeſus Chriſt*, truly we wonder at them, and think they are Fools.

Anſw. Firſt, Do you not know that they are coming to *Jeſus Chriſt?* Then they may be coming to him, for aught you know; and why will you be worſe than the Brute, to ſpeak evil of the Things you know not? What! Are ye made to be taken and deſtroyed, muſt ye utterly periſh in your own Corruptions? 2 *Pet.* 2. 12.

Secondly, Do you not know them? Let them alone then. If you cannot ſpeak good of them, ſpeak not bad: *Refrain from theſe Men, and let them alone; for if this Counſel, or this Work, be of Men, it will come to nought; but if it be of God, ye cannot overthrow it, leſt haply ye be found even to fight againſt God*, Acts 5. 38, 39.

Thirdly, But why do you wonder at a Work of Conviction and Converſion? Know you now that this is the Judgment of God upon you? Ye Deſpiſers, *To behold, and wonder, and periſh*, Acts 13. 40, 41.

Fourthly, But why wonder, and think they are Fools? Is the Way of the Juſt an Abomination to you? See that Paſſage and be aſhamed, He that is upright in the Way, is an Abomination to the Wicked, *Prov.* 29. 27.

Fifthly, Your wondering at them argues that you are Strangers to yourſelves, to Conviction for Sin, and to hearty Deſires to be ſaved; as alſo coming to *Jeſus Chriſt*.

Objection.

But how ſhall we know that ſuch Men are coming to *Jeſus Chriſt*?

Anſw. Who can make them ſee that *Chriſt* has made blind? (*John* 2. 3, 9.) Nevertheleſs, becauſe I endeavour thy Conviction, Converſion and Salvation, conſider

1. Do they cry out of Sin, being burthened with it, as of an exceeding bitter Thing?

2. Do they fly from it, as from the Face of a deadly Serpent?

3. Do they cry out of the Inſufficiency of their own Righteouſneſs, as to Juſtification in the Sight of God?

4. Do they cry out after the *Lord Jeſus*, to ſave them?

5. Do they ſee more Worth and Merit in one Drop of *Chriſt's* Blood to ſave them, than in all the Sins of the World to damn them?

6. Are they tender of ſinning againſt *Jeſus Chriſt*.

7. Is his Name, Perſon, and Undertakings more precious to them than is the Glory of the World?

8. Is

8. Is this World more dear unto them?

9. Is Faith in *Chriſt* (of which they are convinced by God's Spirit of the Want of, and that without it they can never cloſe with *Chriſt*) precious to them?

10. Do they ſavour *Chriſt* in his Word, and do they leave all the World for his Sake? And are they willing (God helping them) to run Hazards for his Name, for the Love they bear to him?

11. Are his Saints precious to them?.

If theſe Things be ſo, whether thou ſeeſt them or no, theſe Men are coming to *Jeſus Chriſt*, Rom. 7. 9, 10, 11, 12, 13, 14. Pſal. 38. 3, 4, 5, 6, 7, 8. Heb. 6. 18, 19, 20. Iſa. 64. 6. Phil. 3. 7, 8. Pſal. 54. 1. Pſal. 109. 26. Acts 16. 30. Pſal. 51. 7, 8. 1 Pet. 1. 18, 19. Rom. 7. 24. 2 Cor. 5. 2. Acts 5. 41. Ja. 2. 7. Phil. 3. 7, 8. Song 5. 10, 11, 12, 13, 14, 15. Pſal. 119. John 13. 35. 1 John 4. 7. Chap. 3. 14. John 16. 9. Rom. 14. 23. Heb. 11. 6. Pſal. 19, 10, 11. Jer. 15. 16. Heb. 11. 24, 25, 26, 27. Acts 20. 22, 23, 24. Chap. 21. 13. Tit. 3. 15. 2 John 1. Epheſ. 4, 16, Phil. 7. 1 Cor. 16. 24.

The Second Obſervation.

I come now to the ſecond Obſervation propounded to be ſpoken to; to wit,

That they that are coming to *Jeſus Chriſt*, are oft-times heartily afraid that *Jeſus Chriſt* will not receive them.

I told you that this Obſervation is implied in the Text, and I gather it from the Largeneſs and Openneſs of the Promiſe, *(I will in no wiſe caſt out.)* For had there not been a Proneneſs in us to *fear caſting out*, Chriſt needed not to have, as it were, way-laid our Fear, as he doth by this

great and ſtrange Expreſſion, *In no wiſe*; *(And him that cometh to me, I will in no wiſe caſt out.)* Thore needed not, as I may ſay, ſuch a Promiſe to be invented by the Wiſdom of Heaven, and worded at ſuch a Rate, as it were ou Purpoſe to daſh in Pieces at one Blow, all the Objections of coming Sinners; if they were noi prone to admit of ſuch Objections, to the diſcouraging of their own Souls. For this Word, *in no wiſe*, cutteth the Throat of all Objectiont; and it was dropt by the *Lord Jeſus* for that very End; and to help the Faith that is mixed with Unbelief.

And it is, as it were, the ſum of all Promiſes: Neither can any Objection be made upon the Unworthineſs that thou findeſt in thee, that this Promiſe will not aſſoil.

But I am a great Sinner, ſayſt thou.

I will in no wiſe caſt out, ſays *Chriſt*.

But I am an old Sinner, ſay'ſt thou.

I will in no wiſe caſt out, ſays *Chriſt*.

But I am an hard-hearted Sinner, ſay'ſt thou.

I will in no wiſe caſt out, ſays *Chriſt*.

But I am a back-ſliding Sinner, ſay'ſt thou.

I will in no wiſe caſt out, ſays *Chriſt*.

But I have ſerved *Satan* all my Days, ſay'ſt thou.

I will in no wiſe caſt out, ſays *Chriſt*.

But I have ſinned againſt Light, ſay'ſt thou.

I will in no wiſe caſt out, ſays *Chriſt*.

But I have ſinned againſt Mercy, ſay'ſt thou.

I will in no wiſe caſt out, ſays *Chriſt*.

But I have no good Thing to bring with me, ſay'ſt thou.

I will in no wiſe caſt out, ſays *Chriſt*.

Thus I might go on to the End of Things, and ſhew you that ſtill this Promiſe was provided to anſwer

anſwer all Objections, and doth anſwer them. But I ſay, what Need it be if they that are coming to *Jeſus Chriſt* are not ſometimes, yea oftentimes heartily afraid, *that* Jeſus Chriſt *will caſt them out.*

I will give you now two Inſtances that ſeem to imply the Truth of Obſervation.

In the ninth of *Matthew*, at the ſecond Verſe, you read of a Man that was ſick of the Palſy; and he was coming to *Jeſus Chriſt*, being born upon a Bed by his Friends: He alſo was coming himſelf, and that upon another Account than any of his Friends were aware of; even for the Pardon of Sins and the Salvation of his Soul. Now ſo ſoon as ever he was come into the Preſence of *Chriſt*, *Chriſt* bids him *be of good Cheer:* It ſeems then his Heart was fainting, but what was the Cauſe of his fainting? not his bodily Infirmity, for the Cure of which his Friends did bring him to *Chriſt*, but the Guilt and Burthen of his Sins? for the Pardon of which himſelf did com to him, therefore he proceeds, *Be of good Cheer, thy Sins be forgiven thee.*

I ſay, *Chriſt* ſaw him ſinking in his Mind, about how it would go with his moſt noble Part; and therefore, firſt, he applies himſelf to him upon that Account. For though his Friends had Faith enough as to the Cure of the Body, yet he himſelf had little enough as to the Cure of his Soul: Therefore, *Chriſt* takes him up as a Man falling down, ſaying, *Son be of good cheer, thy Sins are forgiven thee.*

That about the Prodigal ſeems pertinent alſo to this Matter: *When he was come to himſelf, he ſaid, How many hired Servants of my Father hath Bread enough and to ſpare, and I periſh for Hunger! I will ariſe now, and go to my Father.* Heartily ſpoken, But how did he perform his Promiſe? I think, not

ſo

ſo well as he promiſed to do: And my Ground for my Thoughts is, becauſe his Father, ſo ſoon as he was come, fell upon his Neck, and kiſſed him; implying, methinks, as if the Prodigal by this Time was dejected in his Mind; and therefore his Father gives him the moſt ſudden and familiar Token of Reconciliation.

And Kiſſes were of old Time often uſed to remove Doubts and Fears. Thus *Laban and* Eſau *kiſs* Jacob. Thus *Joſeph kiſſed his Brethren*, and thus alſo *David kiſſed* Abſalom, *Gen.* 35. 55. Chap. 33. 1, to 7. Chap 48. 9, 10. 2 *Sam.* 14. 33.

It is true, as I ſaid, at firſt ſetting out, he ſpake heartily, as ſometimes Sinners alſo do in their beginning to come to *Jeſus Chriſt*; but might not he, yea, in all Probability he had (between the firſt Step he took, and the laſt, by which he accompliſhed that Journey,) many a Thought, both this Way and that; as whether his Father would receive him or no? As thus: I ſaid, *I would go to my Father:* But how, If when I came at him he ſhould aſk me, Where I have all this while been? What ſhall I ſay then? Alſo, if he aſk me? What is become of the Portion of Goods that he gave me? What ſhall I ſay then? If he aſk me, Who have been my Companions? What ſhall I ſay then? If he alſo ſhould aſk me, What hath been my Preferment in all the Time of my Abſence from him? What ſhall I ſay then? Yea, and if he aſk me, Why I came home no ſooner? What ſhall I ſay then? Thus I ſay, might he reaſon with himſelf; and being conſcious to himſelf that he could give but a bad Anſwer to any of theſe Interrogatories; no Marvel if he ſtood in Need firſt of all, of a Kiſs from his Father's Lips. For had he anſwered the firſt in Truth, he muſt ſay, I have been a Haunter of Taverns and Ale-houſes, and as for my Portion,

I ſpent

I ſpent it in riotous Living; my Companions were Whores and Drabs: As for my Preferment, the higheſt was, that I became a Hogherd: and as for my not coming home till now, Could I have made Shift to ſtay abroad any longer, I had not been at thy Feet for Mercy now.

I ſay, theſe Things conſidered, and conſidering again, how prone poor Men are to give Way, when truly awakened to Deſpondings and Heart-miſgivings; no Marvel if he did ſink in his Mind, between the Time of his firſt ſetting out, and that of his coming to his Father.

3. But Thirdly, methinks I have for the Confirmation of this Truth the conſent of all the Saints that are under Heaven, to wit, That they that are coming to *Jeſus Chriſt* are oft-times heartily afraid that he will not receive them.

Queſt. But what ſhould be the Reaſon?

I will anſwer to this Queſtion thus,

Firſt, It is not for Want of the revealed Will of God, that manifeſteth Grounds for the Contrary, for of that, there is a Sufficiency; yea, the Text itſelf hath laid a ſufficient Foundation for Encouragement, for them that are coming to *Jeſus Chriſt*.

And him that cometh unto me, I will in no wiſe caſt out.

Secondly, It is not for Want of any Invitation to come, for that is full and plain: *Come unto me all ye that labour, and are heavy laden, and I will give you reſt*, Mat. 11. 28.

Thirdly, Neither is it for Want of Manifeſtation of *Chriſt's* Willingneſs to receive, as thoſe Texts above-named, with that which follows, declareth, *If any thirſt, let him come unto me and drink*, John 7. 3.

Fourthly,

Fourthly, It is not for Want of exceeding great and precious Promiſes, to receive them that come. *Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean Thing, and I will receive you, and I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty*, 2 Cor. 6. 17, 18.

Fifthly, It is not for Want of ſolemn Oath and Engagement, to ſave them that come: *For becauſe he could ſwear by no greater, he ſwore by himſelf—— That by two immutable Things, in which it was impoſſible that God ſhould lie, we might have ſtrong Conſolation, who have fled for Refuge, to lay hold on the Hope ſet before us*, Heb. 6. 15, to 19.

Sixthly, Neither is it for Want of great Examples of God's Mercy, that have come to *Jeſus Chriſt*, of which we read moſt plentifully in the Word.

F. Therefore, it muſt be concluded, it is for Want of that which follows.

Firſt, It is for Want of the Knowledge of *Chriſt*. Thou knoweſt but little of the Grace and Kindneſs that is in the Heart of *Chriſt*: Thou knoweſt but little of the Virtue and Merit of his Blood; Thou knoweſt but little of the Willingneſs that is in his Heart to ſave thee: And this is the Reaſon of the Fear that ariſeth in thy Heart, and that cauſeth thee to doubt, that *Chriſt* will not receive thee. Unbelief is the Daughter of Ignorance. Therefore *Chriſt* ſaith, *O Fools, and ſlow of Heart to believe*, Luke 24. 25.

Slowneſs of Heart to believe, flows from thy Fooliſhneſs in the Things of *Chriſt*; this is evident to all that are acquainted with themſelves, and are ſeeking after *Jeſus Chriſt*. The more Ignorance, the more Unbelief: The more Knowledge

ledge of *Chriſt*, the more Faith. *They that know thy name, will put their truſt in thee*, Pſal. 9. 10. He therefore that began to come to *Chriſt* but the other Day; and hath yet but little Knowledge of him, he fears that *Chriſt* will not receive him. But he that hath been longer acquainted with him, he *is ſtrong, and hath overcome the wicked one*, 1 John 2.

When *Joſeph*'s Brethren came into *Egypt* to buy corn, it is ſaid, Joſeph *knew his Brethren, but his Brethren knew not him.* What follows? Why, great Miſtruſt of Heart about their ſpeeding well: eſpecially if *Joſeph* did but anſwer them roughly, calling them Spies, and queſtioning their Truth, and the like. And obſerve it, ſo long as their Ignorance about their Brother remained with them, whatſoever *Joſeph* did, ſtill they put the worſe Senſe upon it: For Inſtance, *Joſeph* upon a Time bids the Steward of his Houſe bring them home, to dine with him, to dine even in *Joſeph*'s Houſe; And how is this reſented by them? Why, they are afraid: *And the Men were afraid, becauſe they were brought unto* (their Brother) Joſeph's *Houſe.* And they ſaid, *He ſeeketh Occaſion againſt us, and will fall upon us, and take us for Bond-men, and our Aſſes*, Gen 42. Chap. 43. What! Afraid to go to *Joſeph's* Houſe? He was their Brother; he intended to feaſt them; to feaſt them, and to feaſt with them Ah! but they were ignorant, that he was their Brother: And ſo long as their Ignorance laſted, ſo long their Fear terrified them. Juſt thus it is with the Sinner that but of late is coming to *Jeſus Chriſt:* He is ignorant of the Love and Pity that is in *Chriſt* to coming Sinners: Therefore he doubts, therefore he fears, therefore his Heart miſ-gives him.

Coming Sinner, *Chriſt* inviteth thee to dine and ſup with him: He inviteth thee to a Banquet of Wine,

Wine, yea to come into his Wine-cellar, and his Banner over thee, ſhall be Love, *Revel.* 30. 20. *Song* 2. Chap. 5. But I doubt it ſays the Sinner; but it is anſwered, he calls thee, invites thee to his Banquet, Flaggons, Apples, to his Wine, and to the Juice of his Pomegranate. O I fear, I doubt, I miſtruſt, I tremble in Expectation of the Contrary! Come out of the Man thou daſtardly Ignorance. Be not afraid Sinner, only believe, *He that cometh to* Chriſt, *he will in no wiſe caſt out.*

Let the coming Sinner therefore ſeek after more of the good Knowledge of *Jeſus Chriſt*: Preſs after it, ſeek it as Silver, and dig for it as for hid Treaſure. This will embolden thee: This will make thee wax ſtronger and ſtronger. *I know whom I have believed, I know him,* ſaid *Paul*; And what follows? *Why, and I am perſuaded that he is able to keep that which I have committed to him, againſt that Day,* 2 Tim. 1. 12.

What had *Paul* committed to *Jeſus Chriſt?* The Anſwer is, He had *committed to him his Soul.* But why did he commit his Soul to him? Why, becauſe he knew him: He knew him to be faithful, to be kind: He knew he would not fail him, nor forſake him: And therefore he laid his Soul down at his Feet, and committed it to him to keep againſt that Day. But,

Secondly, Thy Fears that *Chriſt* will not receive thee, may be alſo a Conſequent of thy earneſt and ſtrong Deſires after thy Salvation by him. For this I obſerve, that ſtrong Deſires to have, are attended with ſtrong Fears of miſſing, What Man moſt ſets his Heart upon, and what his Deſires are moſt after, he (oft-times) moſt fears he ſhall not obtain. So the Man, Ruler of the Synagogue, had a great Deſire that his Daughter ſhould

ſhould live; and that Deſire was attended with Fear, that ſhe ſhould not: Therefore *Chriſt* ſaith unto him, *Be not afraid*, Mark 5. 36.

Suppoſe a young Man ſhould have his Heart much ſet upon a Virgin to have her to Wife, if ever he fears he ſhall not obtain her, it is when he begins to love; now thinks he, ſome body will ſtep in betwixt my Love and the Object of it; either they will find Fault with my Perſon, my Eſtate, my Condition, or ſomething.

Now Thoughts begin to work, ſhe does not like me, or ſomething. And thus it is with the Soul at firſt coming to *Jeſus Chriſt*, thou loveſt him, and thy Love produces Jealouſy, and that Jealouſy oft-times begets Fears.

Now thou feareſt the Sins of thy Youth, the Sins of thy Old-age, the Sins of thy Calling, the Sins of thy Chriſtian Duties, the Sins of thine Heart, or ſomething: thou thinkeſt ſomething or other will alienate the Heart and Affections of *Jeſus Chriſt* from thee; thou thinkeſt he ſees ſomething in thee, for the Sake of which he will refuſe thy Soul.

But be content, a little more Knowledge of him will make thee take better Heart, thy earneſt Deſires ſhall not be attended with ſuch burning Fears; thou ſhalt hereafter ſay, *This is my Infirmity*, (Pſal. 77.)

Thou art ſick of Love, a very ſweet Diſeaſe, and yet every Diſeaſe has ſome Weakneſs attending of it: yet I wiſh this Diſtemper (if it be lawful to call it ſo) was more epidemical. Die of this Diſeaſe, I would gladly do: 'tis better than Life itſelf, though it be attended with Fears. But thou crieſt out, I cannot obtain: Well, be not too haſty to make Concluſions: If *Jeſus Chriſt* had not put his Finger in at the Hole of the Lock, thy Bowels would not have been troubled for him,

(*Song.* 5.) Mark how the Prophet hath it, *They ſhall walk after the Lord, he ſhall roar like a Lion: When he ſhall roar, the Children ſhall tremble from the Eaſt, they ſhall tremble like a Bird out of* Egypt, *and as a Dove out of the Land of* Aſſyria, *Hoſ.* 11. 10, 11.

When God roars (as oft-times the coming Soul hears him roar,) what Man that is coming, can do otherwiſe than tremble? (*Amos.* 3. 8.) But trembling he comes, *He ſprang in, and came trembling, and fell down before* Paul *and* Silas, *Acts* 16.

Should you aſk him that we mentioned but now, How long is it ſince you began to fear you ſhould miſs of this Damſel you love ſo? The Anſwer will be, ever ſince I began to love her. But did you not fear it before? No, nor ſhould I fear now, but that I vehemently love her. Come Sinner, let us apply it: How long is it ſince thou began to fear that *Jeſus Chriſt* will not receive thee? Thy Anſwer is, Ever ſince I began to deſire that he would ſave my Soul. I began to fear, when I began to come. And the more my Heart burns in Deſires after him, the more I feel my Heart fear, I ſhall not be ſaved by him.

See now, Did not I tell thee, that thy Fears were but the Conſequence of ſtrong Deſires? Well, fear not, coming Sinner, thouſands of coming Souls are in thy Condition, and yet they will get ſafe into *Chriſt's* Boſom. *Say* (ſays Chriſt) *to them that are of a fearful Heart, be ſtrong, fear not, Your God will come and ſave you,* Iſa. 35 4. Chap. 63. 1.

Thirdly, Thy fear that *Chriſt* will not receive thee, may ariſe from a Senſe of thy own Unworthineſs. Thou ſeeſt what a poor, ſorry, wretched, worthleſs Creature thou art. And ſeeing this,

thou

thou feareſt *Chriſt* will not receive thee. Alas, ſay'ſt thou, I am the vileſt of all Men; a town Sinner, a ring-leading Sinner! I am not only a Sinner myſelf, but have made others two-fold worſe the Children of Hell alſo. Beſides, now I am under ſome awakenings and ſtirrings of Mind after Salvation, even now I find my Heart rebellious, carnal, hard, treacherous, deſperate, prone to Unbelief to Deſpair: It forgetteth the Word; it wandereth, it runneth to the Ends of the Earth. There is not (I am perſuaded) one in all the World, that hath ſuch a deſperate wicked Heart as mine is: My Soul is careleſs to do good, but none more earneſt to do that which is evil.

Can ſuch a one as I am live in Glory? Can an holy, a juſt, and righteous God once think (with Honour to his Name) of ſaving ſuch a vile Creature as I am; I fear it. Will he ſhew Wonders to ſuch a dead Dog as I am? I doubt it.

I am caſt out, to the loathing of my Perſon, yea, I loath myſelf: I ſtink in mine own Noſtrils: How can I then be accepted by an holy and ſin-abhorring God? *Pſal* 38. 5, 6, 7. *Ezek* 10. Chap. 20. 42, 43, 44.) Saved I would be; and who is there that would not, were they in my Condition? Indeed I wonder at the Madneſs and Folly of others, when I ſee them leap and ſkip ſo careleſly about the Mouth of Hell! Bold Sinner, how dareſt thou tempt God, by laughing at the Breach of his holy Law? But alas! They are not ſo bad one Way, but I am worſe another: I wiſh myſelf were any body but myſelf: And yet here again, I know not what to wiſh. When I ſee ſuch, as I believe are coming to *Jeſus Chriſt*, O bleſs them! But am confounded in myſelf, to ſee how unlike (as I think) I am to a very good many in the World. They can hear, read, pray, remember, repent, be humble, and

do

do every Thing better than ſo vile a Wretch as I.

I, vile Wretch, am good for nothing, but to burn in Hell-fire, and when I think of that I am confounded too.

Thus the Senſe of Unworthineſs creates and heightens Fears in the Hearts of them that are coming to *Jeſus Chriſt*; but indeed it ſhould not: for who needs the Phyſician but the Sick; Or, who did *Chriſt* come into the World to ſave, but the Chief of Sinners? (*Mark* 1. 17. 1 *Tim.* 1. 15.) Wherefore, the more thou ſeeſt thy Sins, the faſter fly thou to *Jeſus Chriſt*. And let the Senſe of thine own Unworthineſs, prevail with thee yet to go faſter. As it is with the Man that carrieth his broken Arm in a Sling to the Bone-ſetter, ſtill as he thinks of his broken Arm, and as he feels the Pain and Anguiſh, he haſtens his Pace to the Man; and if *Satan* meets thee, and aſketh, Whither goeſt thou? Tell him thou art maimed, and art going to thee *Lord Jeſus*. If he objects thine own Unworthineſs, tell him, That even as the Sick ſeeketh the Phyſician; as he that hath broken Bones, ſeeks him that can ſet them: So thou art going to *Jeſus Chriſt* for Cure and Healing for thy ſin-ſick Soul.

But it oft-times happeneth to him that flies for his Life; he deſpairs of eſcaping, and therefore delivers himſelf up into the Hand of the Purſuer. But up, up, Sinner; be of good Cheer, *Chriſt* came to ſave the unworthy one: Be not faithleſs, but believe. Come away, Man, the *Lord Jeſus* calls thee, ſaying, *And him that cometh to me, I will in no wiſe caſt out.*

Fourthly, Thy Fear that *Chriſt* will not receive thee, may ariſe from a Senſe of the exceeding Mercy of being ſaved: Sometimes Salvation is in the

the Eyes of him that deſires ſo great, ſo huge, ſo wonderful a Thing, that the very Thoughts of the Excellency of it, ingenders Unbelief about obtaining it, in the Heart of thoſe that unfeignedly deſire it. *Seemeth it to you* (ſaith David) *a light Thing to be a King's Son-in-law?* 1 Sam. 18. 23. So the Thought of the Greatneſs and Glory of the Thing propounded; as Heaven, eternal Life, eternal Glory, to be with God, and *Chriſt*, and Angels: Theſe are great Things, Things too good, (ſaith the Soul that is little in his own Eyes) Things too rich (ſaith the Soul that is truly poor in Spirit) for me.

Beſides, the *Holy Ghoſt* hath a Way to greaten heavenly Things to the Underſtanding of the coming Sinner; yea, and at the ſame Time to greaten too the Sin and Unworthineſs of that Sinner. Now the Soul ſtaggeringly wonders, ſaying, What to be made like Angels, like *Chriſt* to live in eternal Bliſs, Joy and felicity! This is for Angels, and for them that can walk like Angels!

If a Prince, a Duke, an Earl, ſhould ſend (by the Hand of his Servant) for ſome poor, ſorry, beggarly Scrub, to take her for his Maſter to Wife, and the Servant ſhould come and ſay, My Lord and Maſter, ſuch an one, hath ſent me to thee, to take thee to him to wife, he is rich, beautiful, and of excellent Qualities, he is loving, meek, humble, well-ſpoken, &c. What now would this poor, ſorry, beggarly Creature think? What would ſhe ſay? or, how would ſhe frame an Anſwer? When King *David* ſent to *Abigail* upon this Account, and though ſhe was a rich Woman, yet ſhe ſaid, *Behold, let thine Handmaid be a Servant to waſh the Feet of the Servants of my Lord*, 1 Sam. 25. 40, 41. She was counfounded, ſhe could not well tell what to ſay, the Offer

was

was ſo great, beyond what could in Reaſon be expected.

But ſuppoſe this great Perſon ſhould ſecond his Suit, and ſend to this ſorry Creature again: What would ſhe ſay now? Would ſhe not ſay? You mock me? But what he if affirms, that he is in good earneſt; and that his Lord muſt have her to Wife, yea, ſuppoſe he ſhould prevail upon her to credit his Meſſage, and to addreſs herſelf for her Journey: Yet behold, every Thought of her Pedigree confounds her; alſo her Senſe of Want of Beauty makes her aſhamed; and if ſhe doth but think of being embraced, the Unbelief that is mixed with that Thought, whirls her into Tremblings: And now ſhe calls herſelf Fool, for believing the Meſſenger, and thinks not to go: if ſhe thinks of being bold, ſhe bluſhes; and the leaſt Thought that ſhall be rejected, when ſhe come at him, makes her look as if ſhe would give up the Ghoſt.

And is it a Wonder then to ſee a Soul that is drowned in the Senſe of Glory, and a Senſe of its own Nothingneſs, to be confounded in itſelf, and to fear that the Glory apprehended, is too great, too good, and too rich for ſuch an one.

That Thing, Heaven and eternal Glory, is ſo great, and I that would have it, ſo ſmall, ſo ſorry a Creature, that the Thoughts of obtaining it confounds me.

Thus I ſay, doth the Greatneſs of the Things deſired, quite daſh and overthrow the Mind of the Deſire: O, it is too big! it is too big! it is too great a Mercy.

But coming Sinner, let me reaſon with thee: Thou ſayeſt it is too big, too great. Well, will Things that are leſs ſatisfy thy Soul? Will a leſs Thing than Heaven, than Glory and eternal Life, anſwer thy Deſires? No, nothing leſs; yet I fear

fear they are too big, and too good for me, even to obtain. Well, as big and as good as they are, God giveth them to ſuch as thou; they are not too big for God to give. No, not too big to give freely: Be content, let God give like himſelf; he is that eternal God, and giveth like himſelf. When Kings give, they do not uſe to give as poor Men do. Hence it is ſaid, that *Nabal* made a Feaſt in his Houſe, like the Feaſt of a King; and again, *All theſe Things did* Araunah, *as a King, gave unto* David, 1 Sam. 25. 2 Sam. 24. Now God is a great King, let him give like a King; nay, let him give like himſelf, and do thou receive like thyſelf: He hath all, and thou haſt nothing. God told his People of old, that he would ſave them in Truth and in Righteouſneſs, and that they ſhould return to, and enjoy the Land, which before, for their Sins, had ſpewed them out; and then adds, under the Suppoſition of their counting the Mercy too good, or too big: *If it be marvellous in the Eyes of the Remnant of this People in theſe Days, ſhould it alſo be marvellous in mine Eyes? ſaith the Lord of Hoſts,* Zech. 8. 6.

As who ſhould ſay, They are now in Captivity and little in their own Eyes; therefore they think the Mercy of returning to *Canaan*, is a Mercy too marvellouſly big for them to enjoy; but if it be ſo in their Eyes, it is not ſo in mine: I will do for them like God, if they will but receive my Bounty like Sinners.

Coming Sinner, God can give his heavenly *Canaan* and the Glory of it unto thee; yea, none ever had them, but as a Gift, a free Gift: He hath given us his Son, *How ſhall he not then with him alſo freely give us all Things.*

It was not the Worthineſs of *Abraham* or *Moſes*, or *David*, or *Peter*, or *Paul*; but the Mercy of

God, that made them Inheritors of Heaven. If God thinks thee worthy, judge not thyſelf unworthy; but take it, and be thankful. And it is a good Sign, he intends to give thee, if he hath drawn out thy Heart to aſk. *O Lord, thou haſt heard the Deſire of the Humble, thou wilt prepare their Hearts, thou wilt incline thine Ear*, Pſal. 10. 17.

When God is ſaid to incline his Ear, it implies an Intention to beſtow the Mercy deſired: Take it therefore; thy Wiſdom will be to receive, not ſticking at thy own Unworthineſs. It is ſaid, *He raiſeth up the Poor out of the Duſt, and lifteth up the Beggar from the Dunghill, to ſet them among Princes, and to make them inherit the Throne of Glory.* Again, *He raiſeth up the Poor out of the Duſt, and liſteth the Needy out of the Dunghill, that he may ſet them with the Princes, even with the Princeſs of his People*, 1 Sam. 2. 8, Pſal. 113. 7, 8.

You ſee alſo when God made a Wedding for his Son, he called not the Great, nor the Rich, nor the Mighty, but the Poor, the Maimed, the Halt, and the Blind, *Mat.* 22. *Luke* 14.

Fifthly, Thy Fears that *Chriſt* will not receive thee, may ariſe from the hideous roaring of the Devil, who purſues thee. He that hears him roar, muſt be a mighty Chriſtian, if he can at that Time deliver himſelf from Fear. He is called a roaring Lion, and then to allude to that in Iſaiah, *If one look into them, they have Darkneſs and Sorrow, and the Light is Darkneſs in their very Heaven*, 1 Pet. 5. 8. Iſa. 5. 30.

There are two Things among many, that *Satan* uſeth to roar out after them that are coming to *Jeſus Chriſt*.

1. That

1. That they are not elected.

2. That they have ſinned the Sin againſt the *Holy Ghoſt*.

To both theſe I anſwer briefly.

Firſt, Touching Election, out of which thou feareſt thou art excluded. Why, coming Sinner, even the Text itſelf affordeth thee Help againſt this Doubt, and that by a double Argument.

Firſt, That coming to *Chriſt* is, by Virtue of the Gift, Promiſe, and Drawing of the Father; but thou art a coming, therefore God hath given thee, promiſed thee, and is drawing thee to *Jeſus Chriſt*; coming Sinner, hold to this: And when *Satan* beginneth to roar again; anſwer, But I feel my Heart moving after *Jeſus Chriſt*, but that would not be, if it were not given by Promiſe, and drawing to *Chriſt* by the Power of the Father

Secondly, *Jeſus Chriſt* hath promiſed, *that him that cometh to him, he will in no wiſe caſt out*: And if he hath ſaid it, will he not make it good, I mean even thy Salvation? For, as I have ſaid already, not to caſt out, is to receive and admit to the Benefit of Salvation: If then the Father hath given thee, as is manifeſt by thy coming: and if *Chriſt* will receive thee, thou coming Soul; as it is plain he will, becauſe he hath ſaid, He will in no wiſe caſt out. Then be confident, and let theſe Concluſions that as naturally flow from the Text, as Light from the Sun, or Water from the Fountain, ſtay thee.

If *Satan* therefore objecteth, But thou art not elected, anſwer, But I am coming, *Satan*, I am coming; and that I could not be, but that the Father draws me; and I am coming to ſuch a

Lord Jeſus, as will in no wiſe caſt me out. Further, *Satan*, were I not elect, the Father would not draw me, nor would the Son ſo graciouſly open his Boſom to me. I am perſwaded that not one of the Non-elect ſhall ever be able to ſay, no, not in the Day of Judgment; I did ſincerely come to *Jeſus Chriſt*. Come they may feignedly, as *Judas* and *Simon Magus* did; but that is not our Queſtion. Therefore, O thou honeſt-hearted coming Sinner, be not afraid, but come!

As to the ſecond Part, of the Objection, about ſinning the Sin againſt the *Holy Ghoſt*: The ſame Argument overthrows that alſo. But I will argue thus:

Firſt, Coming to *Chriſt*, is by Virtue of a ſpecial Gift of the Father; but the Father giveth no ſuch Gift to them that have ſinned that Sin, therefore thou that art coming, haſt not committed that Sin. That the Father giveth no ſuch Gift to them that have ſinned that Sin, is evident,

1. Becauſe they have ſinned themſelves out of God's Favour: *They ſhall never have Forgiveneſs*, Mat. 13. 32. But it is a ſpecial Favour of God to give unto a Man, to come unto *Jeſus Chriſt*; becauſe thereby he obtaineth Forgiveneſs. Therefore he that cometh, hath not ſinned that Sin.

2. They that have ſinned the Sin againſt the *Holy Ghoſt*, have ſinned themſelves out of an Intereſt in the Sacrifice of *Chriſt*'s Body and Blood; *There remains for ſuch no more Sacrifice for Sin*: But God giveth not Grace to any of them to come to *Chriſt*, that have no Share in the Sacrifice of his Body and Blood: Therefore, thou that art coming

coming to him, haſt not ſinned that Sin, *Heb.* 10. 26.

Secondly, Coming to *Chriſt* is by the ſpecial Drawing of the Father, *No man cometh to me, except the Father, which hath ſent me, draw him:* But the Father draweth not him to *Chriſt*, for whom he hath not allotted Forgiveneſs by his Blood. Therefore, they that are coming to *Jeſus Chriſt*, have not committed that Sin, becauſe he hath allotted them Forgiveneſs by his Blood, *John* 6. 44.

That the Father cannot draw them to *Jeſus Chriſt*, for whom he hath not allotted Forgiveneſs of Sins, is manifeſt to Senſe: For that would be a plain Mockery, a Flam; neither becoming his Wiſdom, Juſtice, Holineſs nor Goodneſs.

Thirdly, Coming to *Jeſus Chriſt*, lays a Man under the Promiſe of Forgiveneſs and Salvation: But it is impoſſible, that he that hath ſinned that Sin, ſhould ever be put under a Promiſe of theſe. Therefore he that hath ſinned that Sin, can never have Heart to come to *Jeſus Chriſt*.

Fourthly, Coming to *Jeſus Chriſt*, lays a Man under his Interceſſion: *For he ever liveth to make Interceſſion for them that come*, Heb. 7. 26. Therefore he that is coming to *Jeſus Chriſt* cannot have ſinned that Sin.

Chriſt has forbid his People to pray for them that have ſinned that Sin; therefore will not pray for them himſelf: But he prays for them that come.

Fifthly, He that hath ſinned that Sin, *Chriſt* is to him of no more Worth, than is a Man that is dead; *For he hath crucified to himſelf the Son of God:* Yea, and hath alſo counted his precious Blood, as the Blood of an unholy Thing,

Heb. 6. 10. Now he that hath this low Eſteem of *Chriſt*, will never come to him for Life: But the coming Man has an high Eſteem of his Perſon, Blood, and Merits. Therefore he that is coming has not committed that Sin.

Sixthly, If he that has ſinned this Sin, might yet come to *Jeſus Chriſt*, then muſt the Truth of God be overthrown: Which ſaith in one Place, *He hath never Forgiveneſs*; and in another, *I will in no wiſe caſt him out.* Therefore, that he may never have Forgiveneſs, he ſhall never have Heart to come to *Jeſus Chriſt*. *It is impoſſible that ſuch an one ſhould be renewed either to, or by Repentance*, Heb. 6. Wherefore, never trouble thy Head, nor Heart about this Matter: He that cometh to *Jeſus Chriſt* cannot have ſinned againſt the *Holy Ghoſt*.

Seventhly, Thy Fears that *Chriſt* will not receive thee, may ariſe from thine own Folly, in inventing; yea, in thy chalking out to God a Way to bring thee home to *Jeſus Chriſt*. Some Souls that are coming to *Jeſus Chriſt* are great Tormentors of themſelves upon this Account: They conclude, that if their coming to *Jeſus Chriſt* is right, they muſt needs be brought home thus and thus: As to Inſtance,

1. Says one, If God be bringing of me to *Jeſus Chriſt*, then will he load me with the Guilt of Sin till he makes me roar again.

2. If God be indeed a bringing me home to *Jeſus Chriſt*, then muſt I be aſſaulted with dreadful Temptations of the Devil.

3. If God be indeed a bringing me to *Jeſus Chriſt*, then even when I come at him, I ſhall have wonderful Revelations of him.

This

This is the Way that ſome Sinners appoint for God: But perhaps he will not walk therein; yet will he bring them to *Jeſus Chriſt*. But now, becauſe they come not the Way of their own chalking out, therefore they are at a Loſs. They look for heavy Load and Burthen; but perhaps God gives them a Sight of their loſt Condition, and addeth not that heavy Weight and Burthen. They look for fearful Temptations of *Satan*; but God ſees that yet they are not fit for them: Nor is the Time come, that he ſhould be honoured by them in ſuch a Condition. They look for great and glorious Revelations of *Chriſt*, Grace and Mercy. But perhaps, God only takes the Yoke from off their Jaws, and lays Meat before them. And now again, they are at a Loſs, yet a coming to *Chriſt*; *I drew them* (ſaith God) *with the Cords of a Man, with the Bands of Love: I took the Yoke from off their Jaws, and laid Meat unto them*, Hoſ 11. 14.

Now I ſay, if God brings thee to *Chriſt*, and not by the Way that thou haſt appointed, then thou art at a Loſs; and for thy being at a Loſs, thou may'ſt thank thyſelf. God hath more Ways than thou knoweſt of, to bring a Sinner to *Jeſus Chriſt*: But he will not give thee beforehand an Account by which of them he will bring thee to *Chriſt*, Iſa. 40. 13. Job. 33. 13.

Sometimes he hath his Ways in the Whirlwind; but ſometimes the Lord is not there, *Neh.* 13. 1 *Kings* 19.

If God will deal more gently with thee, than with others of his Children, grudge not at it: refuſe not the Waters that go ſoftly, leſt he bring up to thee the Waters of the Rivers, ſtrong and many, even theſe two ſmoaking Fire-Brands, the Devil and Guilt of Sin. *Iſa.* 8. 6, 7. He ſaith to *Peter, follow me*: And what thunder did *Zacheus*

hear or ſee? *Zacheus, Come down*, ſaid *Chriſt*; *and he came down* (ſays Luke) *and received him joyfully.*

But had *Peter* or *Zacheus* made the Objection that thou haſt made, and directed the Spirit of the Lord, as thou haſt done; they might have looked long enough, before they had found themſelves coming to *Jeſus Chriſt.*

Beſides, I will tell thee, that the Greatneſs of Senſe of Sin, the hedious roaring of the Devil, Yea, and Abundance of Revelations, will not prove that God is bringing thy Soul to *Jeſus Chriſt:* As *Balaam, Cain, Judas,* and others, can Witneſs.

Further, Conſider, that what thou haſt not of theſe Things here, thou may'ſt have another Time, and that, to thy Diſtraction. Wherefore inſtead of being diſcontent, becauſe thou art not in the Fire, becauſe thou heareſt not the Sound of the Trumpet, and Alarum of War; *Pray that thou enter not into Temptation*; Yea, come boldly to the Throne of Grace, and obtain Mercy, and find Grace to help in that Time of Need, *Pſal.* 88. 15. *Mat.* 40. 41. *Heb.* 4. 16.

Poor Creature! Thou crieſt, If I were tempted, I could come faſter, and with more Confidence to *Jeſus Chriſt:* Thou ſay'ſt thou knoweſt not what. What ſays Job? *Withdraw thy Hand from me, and let not thy Dread make me afraid: Then call thou, and I will anſwer*; *or let me ſpeak, and anſwer thou me,* Job 13. 21. It is not the over-heavy Load of Sin, but the Diſcovery of Mercy; not the roaring of the Devil, but the Drawing of the Father, that makes a Man come to *Jeſus Chriſt*; I myſelf know all theſe Things.

True, ſometimes, yea, moſt an End, they that come to *Jeſus Chriſt*, come the Way that thou deſireſt; the loading, tempted Way; but the

the Lord alſo leads ſome by the Waters of Comfort. If I was to chuſe when to go a long Journey; to wit, Whether I would go it in the Dead of Winter, or in the pleaſant Spring, (though if it was a very profitable Journey, as that of coming to *Chriſt* is; I would chuſe to go it through Fire and Water, before I would loſe the Benefit:) But I ſay, if I might chuſe the Time, I would chuſe to go it in the pleaſant Spring, becauſe the Way would be more delightſome, the Days longer and warmer, the Nights ſhorter and not ſo cold. And it is obſervable, that that very Argument that thou uſeſt to weaken thy Strength in the Way, that very Argument *Chriſt Jeſus* uſeth to encourage his beloved to come to him: *Ariſe* (ſaith he) *my Love my fair one, and come away*; (Why?) *For lo, the Winter is paſt, the Rain is over and gone, the Flowers appear in the Earth, the Time of the ſinging of Birds is come, and the Voice of the Turtle is heard in our Land. The Fig-tree putteth forth her green Figs, and the Vine, with her tender Grapes, give a good Smell: Ariſe my Love, my fair one, and come away*, Song 2. 10, 11, 12, 13.

Trouble not thyſelf, coming Sinner: If thou ſeeſt thy loſt Condition by original and actual Sin; If thou ſeeſt thy Need of the ſpotleſs Righteouſneſs of *Jeſus Chriſt*; If thou art willing to be found in him, and to take up thy Croſs and follow him: Then pray for a fair Wind and good Weather, and come away. Stick no longer in a Muſe and doubt about Things, but come away to *Jeſus Chriſt*: Do it, I ſay, leſt thou tempt God to lay the Sorrows of a travailing Woman upon thee. Thy Folly in this Thing may make him do it. Mind what follows, *The Sorrows of a travailing Woman ſhall come upon him*: Why? *He is an unwiſe Son; ſo he ſhould not ſtay long in the*

Place of the breaking forth of Children, Hoſ. 13. 13.

Seventhly, Thy Fears that *Chriſt* will not receive thee, may riſe from thoſe Decays that thou findeſt in thy Soul, even while thou art coming to him: Some even as they are coming to *Jeſus Chriſt*, do find themſelves grow worſe and worſe; and this is indeed, a ſore Trial to the poor coming Sinner.

To explain myſelf: There is ſuch an one a coming to *Jeſus Chriſt*; who, when at firſt he began to look out after him, was ſenſible, affectionate and broken in Spirit: But now is grown dark, ſenſeleſs, hard-hearted, and inclining to neglect ſpiritual Duties, &c. Beſides, he now finds in himſelf Inclinations to Unbelief, Atheiſm, Blaſphemy, and the like; now he finds he cannot tremble at God's Word, his Judgments, nor at the Apprehenſion of Hell-fire: Neither can he, as he thinketh, be ſorry for theſe Things. Now this is a ſad Diſpenſation: The Man under the ſixth Head, complaineth for Want of Temptations, but thou haſt enough of them; art thou glad of them, tempted, coming Sinner? They that never were exerciſed with them, may think it a fine Thing to be within the Rage, but he that is there, is ready to ſweat Blood for Sorrow of Heart, and to howl for Vexation of Spirit.

This Man is in the Wilderneſs among wild Beaſt: Here he ſees a Bear, there a Lion, yonder a Leopard, a Wolf, a Dragon: Devils of all Sorts, Doubts of all Sorts, Fears of all Sorts, haunt and moleſt his Soul. Here he ſees Smoak, yea, ſome Fire and Brimſtone, ſcattered upon his ſecret Places, he hears the Sound of an horrible Tempeſt.

O!

O! my Friends, even the *Lord Jeſus*, that knew all Things, even he ſaw no Pleaſure in Temptations, nor did he deſire to be with them: Wherefore one Text ſaith, *he was led*; and another, *he was driven* of the Spirit into the Wilderneſs, to be tempted of the Devil, *Mat.* 4. 1. *Mark.* 1. 12.

But to return, thus it happeneth ſometimes to them that are coming to *Jeſus Chriſt*. A ſad Hap indeed: One would think, that he that is flying from Wrath to come, has little Need of ſuch Clogs as theſe: And yet ſo it is, and woeful Experience proves it: The Church of old complained, that her Enemies overtook her between the Straights: Juſt between Hope and Fear, Heaven and Hell. *Lam.* 1.

This Man feeleth the Infirmity of his Fleſh; he findeth a Proneneſs in himſelf to be deſperate: Now he chides with God, flings and tumbles like a wild Bull in a Net, and ſtill the Guilt of all returns upon himſelf to the cruſhing of him to Pieces: Yet he feeleth his Heart ſo hard, that he can find, as he thinks, no kind falling under any of his Miſcarriages. Now he is a Lump of Confuſion in his own Eyes, whoſe Spirit and Actions are without Order.

Temptations ſerve the *Chriſtians*, as the Shepherd's Dog ſerveth the filly Sheep, that is, coming behind the Flock, he runs upon it, pulls it down, worries it, wounds it, and grievouſly bedabbleth it with Dirt, and Wet, in the loweſt Places of the Furrows of the Field, and not leaving it until it is half dead, nor then neither, except God rebuke.

Here is now Room for Fears of being caſt away. Now I ſee I am loſt ſays the Sinner: This is not coming to *Jeſus Chriſt*, ſays the Sinner; ſuch a deſperate hard and wretched Heart as mine

is, cannot be a gracious one, ſaith the Sinner: And bid ſuch an one be better, he ſays I cannot, no, I cannot.

Queſt. But what will you ſay to a Soul in this Condition?

Anſ. I will ſay, That Temptations have attended the beſt of God's People; I will ſay, that Temptations come to do us good; and I will ſay alſo, that there is a Difference betwixt growing worſe and worſe, and thy ſeeing more clearly how bad thou art.

There is a Man of an ill-favoured Countenance, who hath too high a Conceit of his Beauty; and wanting the Benefit of a Glaſs, he ſtill ſtands in his own Conceit; at laſt a Limner is ſent unto him, who draweth his ill-favoured Face to the Life; now looking thereon, he begins to be convinced that he is not half ſo handſome as he thought he was. Coming Sinner, thy Temptations are theſe Painters, they have drawn out thy ill-favoured Heart to the Life; and have ſet it before thine Eyes, and now thou ſeeſt how ill-favoured thou art.

Hezekiah was a good Man, yet when he lay ſick (for aught I know) he had ſomewhat too good an Opinion of his Heart; and for aught I know alſo, the Lord might upon his Recovery leave him to a Temptation, that he might better know all that was in his Heart. Compare *Iſa.* 38. 1, 2, 3. with 2 *Chron.* 32. 31.

Alas! we are ſinful out of Meaſure, but ſee it not to the full, until an Hour of Temptation comes: But when it comes, it doth as the Painter doth, draweth out our Heart to the Life: yet the Sight of what we are, ſhould not keep us from coming to *Jeſus Chriſt.*

There

There are two Ways by which God lets a Man into a Sight of the Naughtineſs of his Heart: one is, by the Light of the Word and Spirit of God; and the other is, by the Temptations of the Devil. But by the firſt, we ſee our Naughtineſs one Way, and by the ſecond another. By the Light of the Word and Spirit of God, thou haſt a Sight of thy Naughtineſs, and by the Light of the Sun thou haſt a Sight of the Spots and Defilements that are in thy Houſe or Raiment. Which Light gives thee to ſee a Neceſſity of cleanſing, but maketh not the Blemiſhes to ſpread more abominably. But when *Satan* comes, when he tempts, he puts Life and Rage into our Sins, and turns them, as it were, into ſo many Devils within us. Now like Priſoners they attempt to break through the Priſon of our Body; they will attempt to get out at our Eyes, Mouth, Ears, any Ways: To the Scandal of the Goſpel, and Reproach of Religion, to the darkening of our Evidences, and damning of our Souls.

But I ſhall ſay, as I ſaid before, this hath oft-times been the Lot of God's People. And, *No Temptation hath overtaken thee, but ſuch as is common to Man; and God is faithful, who will not ſuffer thee to be tempted above what thou art able,* 1 Cor. 10. 13. See the Book of *Job*, the Book of Pſalms, and that of the *Lamentations*. And remember farther, that *Chriſt* himſelf was tempted to blaſpheme, to worſhip the Devil, and to murder himſelf, *Matth.* 4. *Luke* 4. (Temptations worſe than which thou canſt hardly be overtaken with.) But he was ſinleſs, that is true. And he is thy Saviour, and that is as true. Yea, it is as true alſo, that by his being tempted, he became the Conqueror of the Tempter, and a Succourer of thoſe that are tempted, *Col.* 2. 14, 15, *Heb.* 2. 15. *chap.* 4. 15, 16.

Queſt.

Queſt. But what ſhould be the Reaſon that ſome that are coming to *Chriſt*, ſhould be ſo lamentably caſt down, and buffetted with Temptations?

Anſw. It may be for ſeveral Cauſes.

Firſt, Some that are coming to *Chriſt*, cannot be perſuaded, until the Temptation comes, that they are ſo vile as the Scripture ſaith they are. True, they ſee ſo much of their Wretchedneſs, as to drive them to *Chriſt*: But there is an over and above of Wickedneſs, which they ſee not. *Peter* little thought that he had had curſing and ſwearing, and lying, and an Inclination in his Heart to deny his Maſter, before the Temptation came; but when that indeed came upon him, then he found it there to his Sorrow, *John* 13. 36, 37, 38. *Mark* 14. 36, 37, 38, 39, 40, 68, 69, 70, 71, 72.

Secondly, Some that are coming to *Jeſus Chriſt*, are too much affected with their own Graces, and too little taken with *Chriſt*'s Perſon; wherefore God, to take them off from doting on their own Jewels, and that they might look more to the Perſon, undertaking and Merits of his Son, plunges them into the Ditch by Temptations. And this I take to be the Meaning of *Job*: *If I waſh me* (ſaid he) *with Snow-water, and make myſelf never ſo clean, yet wilt thou plunge me in the Ditch, and mine own Cloaths ſhall abhor me*, Job 9. 30. *Job* had been a little too much tampering with his own Graces, and ſetting his Excellencies a little too high; (as theſe Texts make manifeſt, *Job* 33. 8, to 13. Chap. 34. 5 to 10. Chap. 35. 2, 3. Chap. 42. 3 to 7.) But by that the Temptations were ended, you find him better taught.

Yea,

Yea, God doth oft-times, even for this Thing, as it were, take our Graces from us, and ſo leave us almoſt quite to ourſelves, and to the Tempter, that we may learn not to love the Picture more than the Perſon of his Son. See how he dealt with them on the 16th of *Ezekiel*, and the 2d of *Hoſea*.

Thirdly, Perhaps thou haſt been given too much, to judge thy Brother, to condemn thy Brother, becauſe a poor tempted Man: And God, to bring down the Pride of thy Heart letteth the Tempter looſe upon thee, that thou alſo mayeſt feel thyſelf weak. *For Pride goeth before Deſtruction, and an haughty Spirit before a Fall*, Prov. 16, 18.

Fourthly, It may be thou haſt dealt a little too roughly with thoſe that God hath this Way wounded not conſidering thyſelf, leſt thou alſo be tempted: And therefore God hath ſuffered it to come unto thee, *Gal.* 6. 1.

Fifthly, It may be thou waſt given to ſlumber and ſleep, and therefore theſe Temptations were ſent to awake thee. You know that *Peter*'s Temptation came upon him, after his ſleeping; then, inſtead of watching and praying, then he denied, and denied, and denied his Maſter, *Matt.* 26.

Sixthly, It may be thou haſt preſumed too far, and ſtood too much in thine own Strength, and therefore is a Time of Temptation come upon thee. This was alſo one Cauſe, why it came upon *Peter*, *Though all Men forſake thee, yet will not I.* Ah! that is the Way to be tempted indeed, *John* 13, 36, 37, 38.

Seventhly, It may be, God intends to make thee wiſe, to ſpeak a Word in Seaſon to others that are afflicted; and therefore he ſuffereth thee

to

to be tempted. *Chriſt* was tempted, that he might be able to ſuccour them that are tempted, *Heb.* 2. 18.

Eighthly, It may be Satan hath dared God to ſuffer him to tempt thee; promiſing himſelf, that if he will but let him do it, thou wilt curſe him to his Face. Thus he obtained Leave againſt *Job*; wherefore take Heed, tempted Soul, leſt thou proveſt the Devil's Sayings true, *Job* 1, *chap.* 2.

Ninthly, It may be thy Graces muſt be tried in the Fire, that that Ruſt that cleaveth to them, may be taken away, and themſelves proved, both before Angels and Devils, to be far better than of Gold that periſheth; it may be alſo, that thy Graces are to receive ſpecial Praiſes and Honour and Glory, at the Coming of the *Lord Jeſus* (to Judgment) for all the Exploits that thou haſt acted by them againſt Hell, and its infernal Crew, in the Day of thy Temptation, 1 *Pet.* 1. 6, 7.

Tenthly, It may be God would have others learn by thy Sighs, Groans and Complaints under Temptations, to beware of thoſe Sins, for the Sake of which thou art at preſent delivered to the Tormentors.

But to conclude this, put the worſt to the worſt, (and then Things will be bad enough) ſuppoſe that thou art to this Day without the Grace of God, yet thou art but a miſerable Creature, a Sinner, that has Need of a bleſſed Saviour; and the Text preſents thee with one as good and kind, as Heart can wiſh; who alſo for thy Encouragement ſaith, *and him that cometh to me, I will in no wiſe caſt out.*

To come therefore to a Word of Application.

IS it ſo, That they that are coming to *Jeſus Chriſt* are oft-times heartily afraid, that *Jeſus Chriſt* will not receive them? Then this teacheth us theſe Things:

Firſt, That Faith and Doubting, may at the ſame Time have their Reſidence in the ſame Soul. *O thou of little Faith, wherefore didſt thou doubt?* Matt. 14. 31. He ſaith not, O! thou of no Faith! but O! thou of little Faith. Becauſe he had a little Faith in the Midſt of his many Doubts. The ſame is true, even of many that are coming to *Jeſus Chriſt*: They come, and fear they come not, and doubt they come not. When they look upon the Promiſe, or a Word of Encouragement by Faith; then they come; but when they look upon themſelves, or the Difficulties that lie before them, then they doubt. Bid me come, ſaid *Peter*, Come, ſaid *Chriſt*. So he went down out of the Ship to go to *Jeſus*, but his Hap was to go to him upon the Water; there was the Trial. So it is with the poor deſiring Soul: Bid me come, ſays the Sinner; come, ſays *Chriſt*, and I will in no Wiſe caſt thee out: So he comes, but his Hap is to come upon the Water, upon drowning Difficulties; if therefore the Wind of Temptations blow, the Waves of Doubts and Fears will preſently ariſe, and this coming Sinner will begin to ſink, if he has but little Faith.

But you ſhall find here in *Peter*'s little Faith a two-fold Act; to wit, coming and crying: Little Faith cannot come all the Way without crying: ſo long as its holy Boldneſs laſts, ſo long it can come with Peace; but when it is ſo, it can come no farther, it will go the reſt of the Way with crying. *Peter* went as far as his little Faith would

carry

carry him: He alſo cried as far as his little Faith would help, *Lord, ſave me, I periſh:* And ſo with coming and crying he was kept from ſinking, though he had but a little Faith. *Jeſus ſtretched forth his Hand, and caught him, and ſaid unto him, O! thou of little Faith, wherefore didſt thou doubt.*

Secondly, Is it ſo, that they that are coming to *Jeſus Chriſt*, are oft-times heartily afraid that *Jeſus Chriſt* will not receive them? Then this ſhews us a Reaſon of that Dejection, and thoſe Caſtings down, that very often we perceive to be in them that are coming to *Jeſus Chriſt*. Why, it is becauſe they are afraid that *Jeſus Chriſt* will not receive them. The poor World they mock us, becauſe we are a dejected People; I mean, becauſe we are ſometimes ſo; but they do not know the Cauſe of our Dejection. Could we be perſwaded, even then, when we are dejected, that *Jeſus Chriſt* would indeed receive us, it would put more Gladneſs into our Hearts, than in the Time in which their Corn, Wine, and Oil increaſes, *Pſ.* 4. 6, 7.

Thirdly, Is it ſo, that they that are coming to *Jeſus Chriſt*, are oft-times, heartily afraid that he will not receive them? Then this ſhews, that they would make us fly over their Heads, and that they are coming to *Jeſus Chriſt*, are an awakened, ſenſible conſidering People: For Fear cometh from Senſe and Conſideration of Things. They are ſenſible of Sin, ſenſible of the Curſe due thereto; they are alſo ſenſible of the glorious Majeſty of God, and of what a bleſſed, bleſſed Thing it is to be received of *Jeſus Chriſt:* The Glory of Heaven, and the Evil of Sin, theſe Things they conſider, and are ſenſible of. *When I remember, I am afraid: When I conſider, I am afraid,* Job 21. 6. Chap. 23. 15.

Theſe

Theſe Things daſh their Spirits, being awake and ſenſible. Were they dead, like other Men, they would not be afflicted with Fear, as they are: For dead Men fear not, feel not, care not, but the living and ſenſible Man, he it is that is oft times heartily afraid that *Jeſus Chriſt* will not receive him. I ſay, the dead and ſenſeleſs are not diſtreſſed: They preſume, they are groundleſly confident. Who ſo bold as blind Bayard? Theſe indeed ſhould fear, and be afraid, becauſe they are not coming to *Jeſus Chriſt.* O! the Hell, the Fire, the Pit, the Wrath of God, and the Torment of Hell, they are prepared for poor neglecting Sinners! *How ſhall we eſcape, if we neglect ſo great Salvation!* Heb. 2. 3. But they want Senſe of Things, and ſo cannot fear.

Fourthly, Is it ſo, That they that are coming to *Jeſus Chriſt*, are oft-times heartily afraid that he will not receive them! Then this ſhould teach old Chriſtians to pity and pray for young Comers: You know the Heart of a Stranger, for you yourſelves were Strangers in the Land of *Egypt.* You know the Fears, and Doubts, and Terrors, that take hold of them; for that they ſometimes took hold of you. Wherefore, pity them, pray for them, encourage them; they need all this: Guilt hath overtaken them, Fear of the Wrath of God hath overtaken them: Perhaps they are within Sight of Hell-fire; and the Fear of going thither, is burning hot within their Hearts. You may know, how ſtrangely Satan is ſuggeſting his deviliſh Doubts unto them, if poſſible he may ſink and drown them, with the Multitude and Weight of them. Old Chriſtians mend up the Path for them, take the Stumbling-blocks out of the Way: Leſt that which is feeble and weak be turned aſide, but let it rather be healed, Heb. 12.

I come

I come now to the next Obſervation, *and ſhall ſpeak a little to that; to wit,*

THAT *Jeſus Chriſt* would not have them, that in Truth are coming to him, once think, that he will caſt them out.

The Text is full of this: For he ſaith, *And him that cometh to me I will in no wiſe caſt out.* Now, if he ſaith, I will not, he would not have us think, He will.

This is yet farther manifeſt by theſe Conſiderations;

Firſt, *Chriſt Jeſus* did forbid even them that as yet were not coming to him, once to think him ſuch an one. *Do not think* (ſaid he) *that I will accuſe you to the Father*, John 5 45.

Theſe (as I ſaid) were ſuch, that as yet were not coming to him: For he ſaith of them a little before: And ye will not come unto me: For the Reſpect they had to the Honour of Men kept them back. Yet, I ſay, *Jeſus Chriſt* gives them to underſtand, that though he might juſtly reject them, yet he would not, but bids them not once to think that the would accuſe them to the Father. Now not to accuſe (with *Chriſt*) is to plead for: Chriſt in theſe Things ſtands not neuter between the Father and the Sinners. So then, if *Jeſus Chriſt* would not have them think, that yet will not come to him, that he will not accuſe them; then he would not that they ſhould think ſo, that in Truth are coming to him: *And him that cometh to me, I will in no wiſe caſt out.*

Secondly, When the Woman taken in Adultery (even in the very Act) was brought before *Jeſus Chriſt*, he ſo carried it both by Words and Actions, that he evidently enough made it manifeſt, that condemning and caſting out, were ſuch Things, for the doing of which he came not into the World.

Where-

Wherefore, when they had ſet her before him, and had laid to her Charge her heinous Fact, he ſtooped down, and with his Finger wrote upon Ground, as though he heard them not. Now what did he do by this his Carriage, but teſtify plainly that he was not for receiving Accuſations againſt poor Sinners, whoever accuſed by? And obſerve, Though they continue aſking, thinking at laſt to force him to condemn her; yet then he ſo anſwered, as that he drove all condemning Perſons from her. And then he adds for her Encouragement to come to him; *Neither do I condemn thee; go, and ſin no more,* John 8. 1, to 12.

Not but that he indeed abhorred the Fact, but he would not condemn the Woman for the Sin, becauſe that was not his Office: *He was not ſent into the World, to condemn the World, but that the World through him might be ſaved,* John 3. 7. Now, if *Chriſt,* though urged to it, would not condemn the guilty Woman, though ſhe was far at preſent from coming to him, he would not that they ſhould once think, that he will caſt them out, that in Truth are coming to him: *And him that cometh to me, I will in no wiſe caſt out.*

Thirdly, *Chriſt* plainly bids the turning Sinner, come; and forbids him to entertain any ſuch Thought, as that he will *caſt him out. Let the Wicked forſake his Way, and the Unrighteous Man his Thoughts; and let him turn unto the Lord, and he will have Mercy upon him: and to our God, for he will abundantly pardon,* Iſa. 55. 7.

The Lord, by bidding the Unrighteous forſake his Thoughts; doth in ſpecial forbid, as I have ſaid, *viz.* Thoſe Thoughts that hinder the coming Man in his Progreſs to *Jeſus Chriſt,* His unbelieving Thoughts.

Therefore, he bids him not only forſake his Ways,

Ways, but his Thoughts; Let the Wicked forſake his Ways, and the unrighteous Man his Thoughts. It is not enough to forſake one, if thou wilt come to *Jeſus Chriſt*; becauſe the other will keep thee from him. Suppoſe a Man forſakes his wicked Ways, his debauched and filthy Life; yet if theſe Thoughts, That *Jeſus Chriſt* will not receive him, be entertained and nouriſhed in his Heart; theſe Thoughts will keep him from coming to *Jeſus Chriſt*.

Sinner, coming Sinner; Art thou for coming to *Jeſus Chriſt?* Yes, ſays the Sinner. Forſake thy wicked Ways then. So I do, ſays the Sinner. Why comeſt thou then ſo ſlowly? Becauſe I am hindered. What hinders? Has God forbidden thee? No. Art thou not willing to come faſter? Yes, yet I cannot. Well, prithee be plain with me, and tell me the Reaſon and Ground of thy Diſcouragement. Why (ſays the Sinner) though God forbids me not, and though I am willing to come faſter, yet there naturally ariſeth this, and that, and the other Thought in in my Heart, that hinders my Speed to *Jeſus Chriſt*. Sometimes I think I am not choſen; ſometimes I think I am not called; ſometimes I think I am come too late; and ſometimes I think I know not what it is to come. Alſo one while I think I have no Grace; and then again, that I cannot pray; and then again, I think that I am a very Hypocrite. And theſe Things keep me from Coming to *Jeſus Chriſt*.

Look ye now! Did not I tell ye ſo? There are Thoughts yet remaining in the Heart, even of thoſe who have forſaken their wicked Ways; and with thoſe Thoughts they are more plagued, than with any Thing elſe; becauſe they hinder their coming to *Jeſus Chriſt*, for the Sin of Unbelief, (which is the Original of all theſe Thoughts)

is that which beſets a coming Sinner more eaſily than doth his Ways, *Heb.* 12. 1, to 4.

But now, ſince *Jeſus Chriſt* commands thee to forſake theſe Thoughts, forſake them, coming Sinner: And if thou forſake them not, thou tranſgreſſeſt the Commands of *Chriſt*, and abideſt thine own Tormentor, and keepeſt thyſelf from Eſtabliſhment in Grace: *If ye will not believe, ye ſhall not be eſtabliſhed*, Iſa. 7. 9.

Thus you ſee how *Jeſus Chriſt* ſetteth himſelf againſt ſuch Thoughts, that any Way diſcourage the coming Sinner; and thereby truly vindicates the Doctrine we have in Hand, to wit, That *Jeſus Chriſt* would not have them, that in Truth are coming to him, once think, that he will caſt them out. *And him that cometh to me, I will in no wiſe caſt out.*

I come now to the Reaſons *of the* Obſervation.

I. IF *Jeſus Chriſt* ſhould allow thee once to think, that he will caſt thee out; he muſt allow thee to think, that he will falſify his Word: For he hath ſaid, *I will in no wiſe caſt out.* But *Chriſt* would not that thou ſhould'ſt count him as one that will falſify his Word: For he ſaith of himſelf, I am the Truth: Therefore he would not, that any that in Truth are coming to him, ſhould once think, that he will caſt them out.

Secondly, If *Jeſus Chriſt* ſhould allow the Sinner, that in Truth is coming to him, once to think, that he will caſt him out; then he muſt allow, and ſo countenance the firſt Appearance of Unbelief; the which he counteth his greateſt Enemy; and againſt which he has bent even his holy Goſpel. Therefore *Jeſus Chriſt* would not, that they that in Truth are coming to him, ſhould

once

once think, that he will caſt them out: See *Mat.* 14. 31. *Chap.* 21. 21. *Mark* 11. 23. *Luke* 24. 25.

Thirdly, If *Jeſus Chriſt* ſhould allow the coming Sinner once to think that he will caſt him out: Then he muſt allow him to make a Queſtion, Whether he is willing to receive his Father's Gift; for the coming Sinner is his Father's Gift; as alſo ſays the Text; but he teſtifieth, *All that the Father giveth him ſhall come to him: And him that cometh, he will in no wiſe caſt out.* Therefore, *Jeſus Chriſt* would not have him, that in Truth is coming to him, once to think, that he will caſt him out.

Fourthly, If *Jeſus Chriſt* ſhould allow them once to think (that indeed are coming to him) that he will caſt them out, he muſt allow them to think, that he will deſpiſe and reject the drawing of his Father: For no Man can come to him, but whom the Father draweth. But it would be high Blaſphemy, and damnable Wickedneſs once to imagine thus. Therefore, *Jeſus Chriſt* would not have him that cometh, once think that he will caſt him out.

Fifthly, If *Jeſus Chriſt* ſhould allow thoſe that indeed are coming to him, once to think that he will caſt them out; he muſt allow them to think, that he will be unfaithful to the Truſt and Charge that his Father hath committed to him; which is to ſave, and not to loſe any Thing of that which he hath given unto him to ſave, *John* 6. 36. But the Father hath given him a Charge, to ſave the coming Sinner; therefore it cannot be, that he ſhould allow, that ſuch an one ſhould once think, that he will caſt him out.

Sixthly,

Sixthly, If *Jeſus Chriſt* ſhould allow, that they ſhould once think, that are coming to him, that he will caſt them out; then he muſt allow them to think, that he will be unfaithful to his Office of Prieſt-hood: For, as by the firſt Part of it, he paid Price for, and ranſomed Souls; ſo by the ſecond Part thereof, he continually maketh Interceſſion to God for them that come, *Heb.* 7. 25. But he cannot allow us to queſtion his faithful Execution of his Prieſthood; Therefore he cannot allow us once to think, that the coming Sinner ſhall be caſt out.

Seventhly, If *Jeſus Chriſt* ſhould allow us once to think, that the coming Sinner ſhall be caſt out: Then he muſt allow us to queſtion his Will, or Power, or Merit to ſave. But he cannot allow us once to queſtion any of theſe: Therefore not once to think, that the coming Sinner ſhall be caſt out.

1. He cannot allow us to queſtion his Will: For he ſaith in the Text; *I will in no wiſe caſt out.*

2. He cannot allow us to queſtion his Power: For the *Holy Ghoſt* ſaith, he is able to ſave to the utmoſt them that come.

3. He cannot allow us to queſtion the Efficacy of his Merit: For the Blood of *Chriſt* cleanſeth the Comer from all Sin, 1 *John* 1. Therefore he cannot allow, That he that is coming to him, ſhould once think, that he will caſt them out.

Eighthly, If *Jeſus Chriſt* ſhould allow the coming Sinner once to think that he will caſt him out; he muſt allow him to give the Lie to the manifeſt Teſtimony of the Father, Son, and Spirit; yea, to the whole Goſpel contained in *Moſes*, the Prophets, the Book of Pſalms, and

that commonly called the New Teſtament. But he cannot allow of this; therefore, not that the coming Sinner ſhould once think, that he will caſt him out.

Ninthly, Laſtly, If *Jeſus Chriſt* ſhould allow him that is coming to him, once to think that he will caſt him out, he muſt allow him to queſtion his Father's Oath; which he in Truth and Righteouſneſs hath taken; that they might have a ſtrong Conſolation, who have fled for Refuge to *Jeſus Chriſt*: But he cannot allow this; therefore he cannot allow that the coming Sinner ſhould once think, that he will caſt him out, *Heb.* 6.

I come now to make ſome general Uſe and Application of the Whole, and ſo to draw towards a Concluſion.

THE firſt Uſe, A Uſe of Information: And it informeth us, That Men by Nature are far off from *Chriſt*.

Let me a little improve this Uſe, by ſpeaking to theſe three Queſtions.

1. Where is he that is coming to *Jeſus Chriſt?*

2. What is he that is coming to *Jeſus Chriſt?*

3. Whither is he to go that cometh not to *Jeſus Chriſt?*

Firſt, Where is he?

Anſ. He is far from God, he is without him, even alienate from him, both in his Underſtanding,

ing, Will, Affections, Judgment, and Conſcience, *Epheſ.* 2. 12. *Chap.* 4. 8.

2. He is far from *Jeſus Chriſt*, who is the only Deliverer of Men from Hell-fire, *Pſal.* 73. 27.

3. He is far from the Work of the *Holy Ghoſt*, the Work of Regeneration and a ſecond Creation, without which no Man ſhall ſee the Kingdom of Heaven, *John* 3. 3.

4. He is far from being righteous, that Righteouſneſs that ſhould make him acceptable in God's Sight, *Iſa.* 46. 14.

5. He is under the Power and Dominion of Sin: Sin reigneth in and over him; it dwelleth in every Faculty of his Soul, and Member of his Body: So that from Head to Foot there is no Place clean, *Iſa.* 1. 6. *Rom.* 3. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.

6. He is in the Peſt-houſe with *Uzziah*; and excluded the Camp of *Iſrael*, with the Lepers, 2 *Chron.* 26, 21. *Num.* 5. 2.

7. His Life is among the Unclean: *He is in the Gall of Bitterneſs, and in the Bond of Iniquity*, Job 26. 14. Acts 8. 23.

8. He is in Sin, in the Fleſh, in Death, in the Snare of the Devil, and is taken Captive by him at his Will, 1 *Cor.* 15. 17. *Rom.* 8. 8. 1 *John* 3. 14. 2 *Tim.* 2. 26.

9. He is under the Curſe of the Law, and the Devils dwell in him, and hath the Maſtery of him, *Gal.* 3. 13. *Eph.* 2. 2, 3. *Acts* 26. 18.

10. He is in Darkneſs, and walketh in Darkneſs, and knows not whither he goes; for Darkneſs has blinded his Eyes.

11. He is in the broad Way that leadeth to Deſtruction; and holding on, he will aſſuredly go in at the broad Gate, and ſo down the Stairs to Hell.

Secondly, What is he that cometh not to *Jeſus Chriſt?*

1. He is counted one of God's Enemies, *Luke* 19. 14. *Rom.* 8. 7.

2. He is a Child of the Devil, and of Hell; for the Devil begat him, as to his ſinful Nature; and Hell muſt ſwallow him at laſt, becauſe he cometh not to *Jeſus Chriſt*, John 8. 44. 1 John 3. 8. Matt. 23. 15. Pſal. 9. 17.

3. He is a Child of Wrath, an Heir of it; it is his Portion, and God will repay it him to his Face, *Epheſ.* 2. 1, 2, 3. *John* 21. 29, 30, 31.

4. He is a Self-murtherer; he wrongeth his own Soul, and is one that loveth Death, *Prov.* 1. 18. *Chap.* 8. 35, 36.

5. He is a Companion for Devils, and damned Men, *Prov.* 21. 16. *Mat.* 25. 4.

Thirdly, Where is he like to go that cometh not to *Jeſus Chriſt?*

1. He that cometh not to him, is like to go farther from him; for every Sin is a Step farther from *Jeſus Chriſt*, Hoſ. 11.

2. As he is in Darkneſs, ſo he is like to go on in it: For *Chriſt* is the Light of the World, and he that comes not to him, walketh in Darkneſs, *John* 8. 12.

3. He is like to be removed at laſt, as far from God, and *Chriſt*, and Heaven, and all Felicity, as an infinite God can remove him, *Mat.* 12. 41.

But

But Secondly, This Doctrine of coming to *Chriſt*, informeth us, Where poor deſtitute Sinners may find Life for their Souls, and that is in *Chriſt*: This Life is in his Son; he that hath the Son, hath Life: And again, *Whoſo findeth me, findeth Life, and ſhall obtain Favour of the Lord*, Prov. 8.

Now for farther Enlargement, I will alſo here propound three more Queſtions.

1. What Life is in *Chriſt?*

2. Who may have it?

3. Upon what Terms?

Firſt, What Life is in *Jeſus Chriſt?*

1. There is juſtifying Life in *Chriſt?* Man by Sin, is dead in Law: And *Chriſt* only can deliver him by his Righteouſneſs and Blood, from this Death into a State of Life: *for God ſent his Son into the World, that we might live through him*, 1 John 4. 9. That is, through the Righteouſneſs which he ſhould accompliſh, and the Death that he ſhould die.

2. There is eternal Life in *Chriſt*: Life that's Endleſs; Life for ever and ever. *He hath given us eternal Life, and this Life is in his Son*, 1 John 5.

Now Juſtification and eternal Salvation being both in *Chriſt*, and no where elſe to be had for Men, who would not come to *Jeſus Chriſt?*

Secondly, Who may have this Life?

I anſwer, poor, helpleſs, miſerable Sinners. Particularly,

1. Such as are willing to have it; *Whoſo ever will, let him take of the Water of Life*, Rev. 22. 17.

2. He that thirſteth for it, *I will give to him that is a thirſt of the Fountain of the Water of Life*, Rev. 21. 6.

3. He that his weary of his Sins, *This is the Reſt, whereby you may cauſe the weary to reſt; and this is the Refreſhing*, Iſa. 28. 12.

4. He that is poor and needy, *He ſhall ſpare the Poor and Needy, and ſhall ſave the Souls of the Needy.*

5. He that followeth after him, crieth for Life. *He that follows me ſhall not walk in Darkneſs, but ſhall have the Light of Life*, John 8. 12.

Thirdly, Upon what Terms may he have this Life?

Anſw. Freely. Sinner doſt thou hear? Thou may'ſt have it freely. Let him take the Water of Life freely: I will give him of the Fountain of the Water of Life freely; *And when they had nothing to pay, he freely forgave them both*, Luke 7.

Freely, without Money, or without Price. *Ho! Every one that thirſteth, come ye to the Waters; And he that hath no Money, come buy and eat: Yea, come, buy Wine and Milk, without Money and without Price*, Iſa. 55. 1.

Sinner, Art thou thirſty? Art thou weary? Art thou willing? Come then, and regard not your Stuff; for all the Good that is in *Chriſt*, is offered to the coming Sinner, without Money and without Price. He has Life to give away, to ſuch as want it, and that have not a Penny to purchaſe it; and he will give it freely, Oh, what a bleſſed Condition is the coming Sinner in!

But Thirdly, This Doctrine of coming to *Jeſus Chriſt* for Life, informeth us, That it is to be

be had no where elſe: Might it be had any where elſe, the Text, and him that ſpoke it, would be but little ſet by: For what great Matter is there in, *I will in no wiſe caſt out*, if another ſtood by that would receive them. But here appears the Glory of *Chriſt*, that none but he can ſave. And here appears his Love, that though none can ſave but he, yet he is not coy in ſaving. *But him that comes to me* (ſaith he) *I will in no wiſe caſt out.*

That none can ſave but *Jeſus Chriſt*, is evident from *Acts* 4. 12. *Neither is there Salvation in any other; and he hath given us eternal Life, and this Life is in his Son.* If Life could have been had any where elſe, it ſhould have been in the Law: but it is not in the Law; for by the Deeds of the Law, no Man living ſhall be juſtified; and if not juſtified, then no Life.

Therefore Life is no where to be had, but in *Jeſus Chriſt*, Gal. 3.

Queſt. But why would God ſo order it, that Life ſhould be had no where elſe, but in *Jeſus Chriſt?*

Anſ. There is Reaſon for it, and that both with reſpect to God and us.

Firſt, With-reſpect to God?

Firſt, That it might be in a Way of Juſtice, as well as Mercy: And in a Way of Juſtice it could not have been, if it had not been by *Chriſt*; becauſe he, and he only, was able to anſwer the Dammand of the Law; and give for Sin what the Juſtice thereof required. All Angels had been cruſhed down to Hell for ever, had that Curſe been laid upon them for our Sins, which was laid upon *Jeſus Chriſt*; but it was laid upon him, and he bare it: and anſwered the Penalty, and

redeemed his People from under it, with that Satisfaction to divine Juſtice, that God himſelf doth now proclaim, that he is faithful and juſt to forgive us, if by Faith we ſhall venture to *Jeſus*, and truſt to what he has done for Life, *Rom.* 3. 24, 25, 26. *John* 1. 9.

Secondly, Life muſt be by *Jeſus Chriſt*, that God might be adorned and magnified, for finding out this Way. This is the Lord's Doings, that in all Things he might be glorified through *Jeſus Chriſt* our Lord.

Thirdly, It muſt be by *Jeſus Chriſt*, that Life might be at God's Diſpoſe, who hath great Pity for the Poor, the Lowly, the Meek, the broken in Heart; and for them that others care not for, *Pſal.* 34. 6. *Pſal.* 138. 6. *Pſal.* 25. *Pſal.* 51. 17. *Pſal.* 147. 3.

Fourthly, Life muſt be in *Chriſt*, to cut off boaſting from the Lips of Men. This alſo is the Apoſtle's Reaſon, in *Rom.* 3. 20, 27. and *Epheſ.* 2. 8, 9, 10.

Secondly, Life muſt be in *Jeſus Chriſt*, with reſpect to us.

Firſt, That we might have it upon the eaſieſt Terms, to wit, freely; as a Gift, not as Wages: Was it in *Moſes*'s Hand, we ſhould come hardly at it? Was it in the People's Hand, we ſhould pay ſoundly for it? But Thanks be to God it is in *Chriſt*, laid up in him, and by him to be communicated to Sinners upon eaſy Terms, even for receiving, accepting and embracing with Thankſgiving: As the Scriptures plainly declare, 1 *John* 1. 11, 12. 2 *Cor.* 11. 4. *Heb.* 11. 13. *Col.* 3. 13, 14, 15.

Secondly, Life is in *Chriſt* for us, that it might not be upon ſo brittle a Foundation, as indeed

it

it would, had it been any where elſe. The Law itſelf is weak becauſe of us, as to this: But *Chriſt* is a tried Stone, a ſure Foundation, one that will not fail to bear thy Burthen, and to receive thy Soul, Coming-ſinner.

Thirdly, Life is in *Chriſt*, that it might be ſure to all the Seed. Alas! the beſt of us, was Life left in our Hands, to be ſure we ſhould forfeit it, over, and over, and over: Or, was it in any other Hand, we ſhould by our often Backſlidings ſo offend him, that at laſt he would ſhut up his Bowels in everlaſting Diſpleaſure againſt us. But now it is in *Chriſt*, it is with one that can pity, pray for, Pardon, yea, multiply Pardons; it is with one that can have Compaſſion upon us, when we are out of the Way; with one that hath an Heart to fetch us again, when we are gone aſtray; with one that can pardon without upbraiding. Bleſſed be God, that Life is in *Chriſt!* For now it is ſure to all the Seed.

But Fourthly, This Doctrine of coming to *Jeſus Chriſt* for Life, informs us of the Evil of Unbelief; that wicked Thing that is the only, or chief Hindrance to the coming Sinner. Doth the Text ſay, *Come?* Doth it ſay, *And him that cometh to me, I will in no wiſe caſt out?* Then what an Evil is that, that keepeth Sinners from coming to *Jeſus Chriſt?* And that Evil is Unbelief: For by Faith we come; by Unbelief we keep away. Therefore it is ſaid to be that, by which a Soul is ſaid to depart from God; becauſe it was that which at firſt cauſed the World to go off from him, and that alſo that keeps them from him to this Day. And it doth it the more eaſily, becauſe it doth it with a Wile.

This Sin may be called *The White Devil*, for it oftentimes in it's miſchievous doing in the Soul,

ſhews as if it was an Angel of Light: Yea, it acteth like a Counſellor of Heaven. Therefore, a little to diſcourſe of this evil Diſeaſe.

Firſt, It is that Sin, above all others, that hath ſome ſhew of Reaſon in it's Attempts. For it keeps the Soul from *Chriſt*, by pretending its preſent Unfitneſs, and Unpreparedneſs; as Want of more Senſe of Sin, Want of more Repentance, Want of more Humility, Want of a more broken Heart.

Secondly, It is the Sin that moſt ſuiteth with the Conſcience: the Conſcience of the coming Sinner tells him, that he hath nothing good, that he ſtands inditeable for ten thouſand Talents; that he is a very ignorant, blind, and hard-hearted Sinner, unworthy to be once taken Notice of by *Jeſus Chriſt*: And will you (ſays Unbelief) in ſuch a Caſe as you now are, preſume to come to *Jeſus Chriſt*?

Thirdly, It is the Sin that moſt ſuiteth with our Senſe of feeling. The coming Sinner feels the Workings of Sin, of all Manner of Sin and Wretchedneſs in his Fleſh; he alſo feels the Wrath and Judgment of God due to Sin, and oft-times ſtaggers under it. Now, ſays Unbelief, you may ſee you have no Grace, for that which works in you is Corruption! You may alſo perceive that God doth not love you, becauſe the Senſe of his Wrath abides upon you. Therefore, how can you bare the Face to come to *Jeſus Chriſt*?

Fourthly, It is that Sin above all others, that moſt ſuiteth the Wiſdom of our Fleſh. The Wiſdom of our Fleſh thinks it prudent to queſtion a-while, to ſtand back a-while, to hearken to both Sides a-while; and not to be raſh, ſudden, or unadviſed

adviſed in too bold a preſuming upon *Jeſus Chriſt*. And this Wiſdom Unbelief falls in with.

Fifthly, It is the Sin, above all other, that continually is whiſpering the Soul in the Ear with Miſtruſts of the Faithfulneſs of God, in keeping his Promiſe to them that come to *Jeſus Chriſt* for Life. It alſo ſuggeſts Miſtruſts about *Chriſt*'s Willingneſs to receive it, and ſave it. And no Sin can do this ſo artificially, as Unbelief.

Sixthly, It is alſo that Sin which is always at Hand to enter an Objection againſt this, or that Promiſe, that by the Spirit of God is brought to our Heart to Comfort us; and if the poor coming Sinner is not aware of it, it will by ſome Exaction, Slight, Trick, or Cavil, quickly wreſt from him the Promiſe again, and he ſhall have but little Benefit of it.

Seventhly, It is that above all other Sins, that weakens our Prayers, our Faith, our Love, our Diligence, our Hope and Expectations: It even taketh the Heart away from God in Duty.

Eighthly, Laſtly, This Sin, as I have ſaid even now, it appears in the Soul with ſo many ſweet Pretences to Safety and Security; that it is, as it were, Counſel ſent from Heaven: Bidding the Soul be wiſe, wary, conſiderate, well adviſed, and to take Heed of too raſh a Venture upon believing. Be ſure firſt, that God loves you; take hold of no Promiſe until you are forced by God unto it; neither be you ſure of your Salvation, doubt it ſtill, though the Teſtimony of the Lord has been often confirmed in you: Live not by Faith, but by Senſe; and when you can neither ſee nor feel, then fear and miſtruſt, then doubt and queſtion all.

This is the deviliſh Counſel of Unbelief, which is ſo covered over with ſpecious Pretences, that the wiſeſt Chriſtian can hardly ſhake off theſe Reaſonings.

But to be brief: Let me here give the Chriſtian Reader a more particular Deſcription of the Qualities of Unbelief, by oppoſing Faith unto it, in theſe twenty-five Particulars.

Firſt, Faith believeth the Word of God, but Unbelief queſtioneth the Certainty of the ſame, *Pſal.* 106. 24.

Secondly, Faith believeth the Word, *becauſe it is true*, but Unbelief doubteth, thereof, *becauſe it is true*, 1 Tim. 4. 3. John 8. 45.

Thirdly, Faith ſees more in a Promiſe of God to help, than in all other Things to hinder. But Unbelief, notwithſtanding God's Promiſe, ſaith, How can theſe Things be? *Rom.* 4. 19, 20, 21. 2 *Kings* 7. 2. *John* 3. 11, 12.

Fourthly, Faith will make thee ſee Love in the Heart of *Chriſt*, when with his Mouth he giveth Reproofs. But Unbelief will imagine Wrath in his Heart, when with his Mouth and Word, he ſaith he Loves us, *Matt.* 15. 22 to 29. *Numb.* 13. 2. 2 *Chron.* 14. 3.

Fifthly, Faith will help the Soul to wait, though God defers to give. But Unbelief will take Snuff and throw up all, if God makes any tarrying, *Pſal.* 25. 5. *Iſa.* 8. 17. 2 *Kings* 6. 33. *Pſal.* 100. 13, 14.

Sixthly, Faith will give Comfort in the Midſt of Fears; but Unbelief cauſeth Fears in the Midſt of Comforts, 2 *Chron.* 20. 20, 21. *Matt.* 8. 26. *Luke* 24. 26, 27.

Seventhly,

Seventhly, Faith will ſuck Sweetneſs out of God's Rod; but Unbelief can find no Comfort in his greateſt Mercies, *Pſal.* 23. 4. *Numb.* 12.

Eighthly, Faith maketh great Burthens light; but Unbelief maketh light ones intolerable heavy, 2 *Cor.* 41. 14 to 19. *Mal.* 1. 12, 13.

Ninthly, Faith helpeth us when we are down; but Unbelief throws us down when we are up, *Micah* 7. 8, 9, 10. *Heb.* 4. 11.

Tenthly, Faith bringeth us near to God, when we are far from him, but Unbelief puts us far from God when we are near to him, *Heb.* 10. 22. *chap.* 3. 12, 13.

Eleventhly, Where Faith reigns, it declareth Men to be the Friends of God; but where Unbelief reigns, it declareth them to be his Enemies, *James* 5. 23. *Heb.* 3. 18. *Rev.* 21. 8.

Twelfthly, Faith putteth a Man under Grace; but Unbelief holdeth him under Wrath, *Rom.* 2. 24, 25, 26. *Chap.* 14. 16. *Epheſ.* 2. 8. *John* 3. 36. 1 *John* 5. 10. *Heb.* 3. 17. *Mark* 16. 16.

Thirteenthly, Faith purifieth the Heart; but Unbelief keepeth it polluted and impure, *Acts* 15. 9. *Tit.* 1. 15, 16.

Fourteenthly, By Faith the Righteouſneſs of *Chriſt* is imputed to us; but by Unbelief, we are ſhut up under the Law to periſh, *Rom.* 4 23, 24. *chap.* 11. 32. *Gal.* 3. 23.

Fifteenthly, Faith maketh our Work acceptable to God through *Chriſt*, but whatſoever is of Unbelief is Sin: For without Faith it is impoſſible to pleaſe him, *Heb.* 11. 4. *Rom.* 14. 23. *Heb.* 11. 6.

Sixteenthly,

Sixteenthly, Faith giveth us Peace and Comfort in our Souls; but Unbelief worketh Trouble and Toſſings, like the reſtleſs Waves of the Sea, *Rom.* 5. 1. *James* 6. 1.

Seventeenthly, Faith maketh us ſee Preciouſneſs in *Chriſt*; but Unbelief ſees no Form, Beauty or Comelineſs in him, 1 *Pet.* 2. *Iſa.* 53. 1, 2, 3.

Eighteenthly, by Faith we have our Life in *Chriſt*'s Fullneſs; but by Unbelief we ſtarve and pine away, *Gal.* 2. 20.

Nineteenthly, Faith gives us the Victory over the Law, Sin, Death, the Devil, and all Evils; but Unbelief layeth us obnoxious to them all, 1 *John* 5. 4, 5. *Luke* 12. 46.

Twentieth, Faith will ſhew us more Excellency in Things not ſeen, than in them that are; but Unbelief ſees more in Things that are, than in Things that will be hereafter, 2 *Cor.* 4. 18. *Heb.* 11. 24, 25, 26, 27. 1 *Cor.* 15. 32.

Twenty-firſt, Faith makes the Ways of God pleaſant and admirable; but Unbelief maketh them heavy and hard, *Gal.* 5. 6. 1 *Cor.* 12. 10, 11. *John* 6. 60. *Pſal.* 2. 3.

Twenty-ſecond, By Faith, *Abraham*, *Iſaac* and *Jacob*, poſſeſſed the Land of Promiſe; but becauſe of Unbelief, neither *Aaron*, nor *Moſes*, nor *Miriam*, could get thither, *Heb.* 11. 9. *Chap.* 3. 19.

Twenty-third, By Faith the Children of *Iſrael* paſſed through the Red ſea; but by Unbelief the Generality of them periſhed in the Wilderneſs, *Heb.* 11. 29. *Jude* 5.

Twenty-fourth, By Faith, *Gideon* did more with three hundred Men, and a few empty Pitchers,

Pitchers, than all the twelve Tribes could do, becauſe they believed not God, *Judges* 7. 16, 17, 18, 19, 20, 21, 22. *Numb.* 14. 11, 14.

Twenty-fifth, By Faith, *Peter* walked on the Water; but by Unbelief he began to ſink, *Matt.* 14. 21, 22, 23, 24.

Thus might many more be added, which, for Brevity Sake, I omit; beſeeching every one that thinketh he hath a Soul to ſave, or be damned, to take Heed of Unbelief. Leſt ſeeing there is a Promiſe left us of entering into his Reſt, any of us by Unbelief ſhould indeed come ſhort of it.

The Second Uſe; *a* Uſe *of* Examination.

WE come to a Uſe of Examination. Sinner, thou haſt heard of the Neceſſity of coming to *Chriſt*; alſo, of the Willingneſs of *Chriſt* to receive the coming Soul: Together with the Benefit that they by him ſhall have, that indeed come to him. Put thyſelf now upon this ſerious Enquiry, Am I indeed come to *Jeſus Chriſt?*

Motives plenty I might here urge, to prevail with thee to a conſcientious Performance of this Duty: As,

1. Thou art in Sin, in the Fleſh, in Death, in the Snare of the Devil, and under the Curſe of the Law; if you are not coming to *Jeſus Chriſt.*

2. There is no Way to be delivered from theſe, but by coming to *Jeſus Chriſt.*

3. If thou comeſt, *Jeſus Chriſt* will receive thee, and will in no wiſe caſt thee out.

4. Thou wilt not repent it in the Day of Judgment if now thou comeſt to *Jeſus Chriſt.*

5. Be

5. But thou wilt ſurely mourn at laſt, if now thou ſhalt refuſe to come: And,

6. Laſtly, Now thou haſt been invited to come; now will thy Judgment be greater, and thy Damnation more fearful, if thou ſhalt yet refuſe, than if thou hadſt never heard of coming to *Chriſt*.

Object. But we hope we are come to *Jeſus Chriſt*.

Anſw. It is well if it proves ſo. But leſt thou ſhouldeſt ſpeak without Ground, and ſo fall unawares into Hell Fire; let us examine a little.

Firſt, Art thou indeed coming to *Jeſus Chriſt?* What haſt thou left behind thee? What didſt thou come away from, in thy coming to *Jeſus Chriſt?*

When *Lot* came out of *Sodom*, he left the *Sodomites* behind him, *Gen.* 19.

When *Abraham* came out of the *Chaldea*, he left his Country and Kindred behind him, *Gen.* 12. *Acts* 7.

When *Ruth* came to put her Truſt under the Wings of the Lord God of *Iſrael*, ſhe left her Father and Mother, her Gods, and the Land of her Nativity behind her, *Ruth* 1. 15, 16, 17. *Chap.* 2. 11, 12.

When *Peter* came to *Chriſt*, he left his Nets behind him, *Matt.* 4. 18.

When *Zaccheus* came to *Chriſt*, he left the Receipt of Cuſtom behind him, *Luke* 18.

When *Paul* came to *Chriſt*, he left his own Righteouſneſs behind him, *Phil.* 3. 7, 8.

When thoſe that uſed curious Arts came to *Jeſus Chriſt*, they took their curious Books and burned them; though, in another Man's Eye they

they were counted worth fifty thouſand Pieces of Silver, *Acts* 19. 18, 19, 20.

What ſayeſt thou, Man? Haſt thou left thy darling Sins, thy *Sodomitiſh* Pleaſures, they Acquaintance and vain Companions; thy unlawful Gain, thy idol Gods, thy Righteouſneſs, and thy unlawful curious Arts behind thee? If any of theſe be with thee, and thou with them, in thy Heart and Life, thou art not yet come to *Jeſus Chriſt*.

Secondly, Art thou come to *Jeſus Chriſt?* Prithee tell me, what moved thee to come to *Jeſus Chriſt?* Men do not uſually come or go, to this or to that Place before they have a moving Cauſe: Or rather, a Cauſe moving them thereto: No more do they come to *Jeſus Chriſt*, (I do not ſay) before they have a Cauſe, but before that Cauſe moveth them to come: What ſayeſt thou? Haſt thou a Cauſe moving thee to come? To be at preſent in a State of Condemnation, is Cauſe ſufficient for Men to come to *Jeſus Chriſt* for Life: But that will not do, except the Cauſe move them; the which it never will do until their Eyes be opened, to ſee themſelves in that Condition. For it is not a Man's being under Wrath, but his ſeeing it, that moveth him to come to *Jeſus Chriſt*: Alas! all Men by Sin, are under Wrath; yet but few of that all come to *Jeſus Chriſt*: And the Reaſon is, becauſe they do not ſee their Condition: *Who hath warned you to flee from the Wrath to come?* Matt. 3. 7. Until Men are warned, and alſo receive the Warning, they will not come to *Jeſus Chriſt*.

Take three or four Inſtances for this.

1. *Adam* and *Eve* came not to *Jeſus Chriſt* until they received the Alarum; the Conviction of their undone State by Sin, *Gen.* 3.

2. The

2. The Children of *Iſrael* cried not out for a Mediator, before they ſaw themſelves in Danger of Death by the Law, *Exod.* 20. 18, 19.

3. Before the Publican came, he ſaw himſelf loſt and undone, *Luke* 18. 13.

4. The Prodigal came not, until he ſaw Death at the Door ready to devour him, *Luke* 15. 17, 18.

5. The three Thouſand came not, until they knew not what to do to be ſaved, *Acts* 2. 37, 38, 39.

6. *Paul* came not, until he ſaw himſelf loſt and undone, *Acts* 9. 3, 4, 5, 6, 7, 8, 11.

7. Laſtly, Before the Jailor come, he ſaw himſelf undone, *Acts* 6. 29, 30, 31. And I tell thee it is an eaſier Thing to perſuade a well Man to go to the Phyſician for cure, or a Man without Hurt, to ſeek a Plaiſter to Cure him, than it is to perſuade a Man, that ſees not his Soul-diſeaſe, to come to *Jeſus Chriſt*. The Whole have no Need of a Phyſician: Then, why ſhould they go to him? The full Pitcher can hold no more; then why ſhould it go to the Fountain? And if thou comeſt full, thou comeſt not aright; and be ſure *Chriſt* will ſend thee empty away: *But he healeth the broken in Heart, and bindeth up their Wounds*, Mark 2. 17. Pſal. 47. 3. Luke 1. 2, 3.

Thirdly, Art thou coming to *Jeſus Chriſt*? Prithee tell me, What ſeeſt thou in him to allure thee to forſake all the World, to come to him? I ſay, What haſt thou ſeen in him? Men muſt ſee ſomewhat in *Jeſus Chriſt*, elſe they will not come to him.

1. What

1. What Comelineſs haſt thou ſeen in his Perſon? thou comeſt not, if thou ſeeſt no Form, nor Comelineſs in him, *Iſa.* 53. 1, 2, 3.

2. Until thoſe mentioned in the Song, were convinced that there was more Beauty, Comelineſs and Deſirableneſs in *Chriſt*, than in ten Thouſand; they did not ſo much as aſk, where he was, nor incline to turn aſide after him, *Song* 5. Chap. 6.

There be many Things on this Side Heaven, that can do and carry away the Heart; and ſo will do, ſo long as thou liveſt, if thou ſhalt be kept blind, and not be admitted to ſee the Beauty of the *Lord Jeſus*.

Fourthly, Art thou come to the *Lord Jeſus*; what haſt thou found in him ſince thou cameſt to him?

Peter found with him the Word of eternal Life, *John* 6. 68.

They that *Peter* makes mention of, found him a living Stone, even ſuch a living Stone, as communicated Life to them, 1 *Pet.* 2.

He ſaith himſelf, they that come to him, &c. ſhall find Reſt unto their Souls; haſt thou found Reſt in him, for thy Soul? *Matt.* 11.

Let us go back to the Times of the Old Teſtament.

Firſt, *Abraham* found that in him, that made him leave his Country for him, and become for his Sake a Pilgrim and Stranger in the Earth, *Gen.* 12. *Heb.* 11.

Secondly, *Moſes* found that in him, that made him forſake a Crown, a Kingdom for him too.

Thirdly, *David* found ſo much in him, that he counted, to be in his Houſe one Day, was better than a Thouſand; yea, to be a Door-

keeper

keeper therein, was better in his Eſteem, than to dwell in the Tents of Wickedneſs. *Pſal.* 84. 10.

Fourthly, What did *Daniel* and the three Children find in him, to make them run the Hazards of the fiery Furnace, and the Den of Lions, for his Sake, *Dan.* 23. Chap. 6.

Let us come down to Martyrs.

Firſt, *Stephen* found that in him, that made him joyful, and quietly yield up his Life for his Name, *Acts* 17.

Secondly, *Ignatius* found that him, that made him chooſe to go through the Torments of the Devil and Hell itſelf; rather than not to have him. *Acts and Monuments*, Vol. 4. Pag. 25.

Thirdly, What ſaw *Romanus* in *Chriſt*, when he ſaid to the raging Emperor, who threatened him with fearful Torments: Thy Sentence, O Emperor, I joyfully embrace, and refuſe not to be ſacrificed—by as cruel Torments as thou canſt invent. Page 116.

Fourthly, What ſaw *Menas* the *Egyptian* in *Chriſt*, when he ſaid under moſt cruel Torments; There is nothing, in my Mind that can be compared to the Kingdom of Heaven; neither is all the World, if it was weighed in a Balance, to be preferred with the Price of one Soul. Who is able to ſeparate us from the Love of *Jeſus Chriſt* our Lord? And I have learned of my Lord and King not to fear them that kill the Body, *&c.* Page 117.

Fifthly, What did *Eulaliah* ſee in *Chriſt*, when ſhe ſaid, as they were pulling her one Joint from another; Behold, O Lord, I will not forget thee: What a Pleaſure is it for them, O *Chriſt!* that remembereth

remembereth thy triumphant Victory. Page 121.

Sixthly, What think you did *Agnus* ſee in *Chriſt*, when rejoicingly ſhe went to meet the Soldier, that was appointed to be her Executioner: I will willingly (ſaid ſhe) receive into my Paps the Length of this Sword, and into my Breaſt will draw the Force thereof, even to the Hilt; that thus I, being married to *Chriſt* my Spouſe, may ſurmount and eſcape all the Darkneſs of this World, P. 122.

Seventhly, What do you think did *Julitta* ſee in *Chriſt*, when at the Emperor's telling of her; That except ſhe would worſhip the Gods, ſhe ſhould never have Protection, Laws, Judgments, nor Life: She replied, Farewel Life, welcome Death; Farewel Riches; welcome Poverty. All that I have, if it were a thouſand Times more, would I give, rather than to ſpeak one wicked and blaſphemous Word againſt my Creator, Page 123.

Eighthly, What did *Marcus Arethuſius* ſee in *Chriſt*, when after his Enemies did cut his Fleſh, anointed it with Honey, and hanged him up in a Baſket, for Flies and Bees to feed on, he would not give (to uphold Idolatry) one Halfpenny to ſave his Life, Page 119.

Ninthly, What did *Conſtantine* ſee in *Chriſt*, when he uſed to kiſs the Wounds of them that ſuffered for him? Page 135.

Tenthly, But what Need I give thus particular Inſtances of Words and ſmaller Actions, when by their Lives, their Blood, their enduring Hunger, Sword, Fire, pulling aſunder, and all Torments that the Devil and Hell could deviſe, they

they ſhewed their Love to *Chriſt*, after they were come to him.

What haſt thou found in him, Sinner?

What! come to *Chriſt* and find nothing in him, (when all Things that are worth looking for are in him) or if any Thing, yet not enough to wean thee from thy ſinful Delights, and fleſhly Luſts! Away; thou art not coming to *Jeſus Chriſt*.

He that is come to *Jeſus Chriſt*, hath found in him, that, as I ſaid, That is not to be found any where elſe. As,

Firſt, He that is come to *Chriſt*, hath found God in him reconciling the World unto himſelf; not imputing their Treſpaſſes to them: And ſo God is not to be found in Heaven and Earth beſides, 2 *Cor.* 5. 19, 20.

Secondly, He that is come to *Jeſus Chriſt*, hath found in him a Fountain of Grace, ſufficient, not only to pardon Sin, but to ſanctify the Soul, and to preſerve it from falling in this evil World.

Thirdly, He that is come to *Jeſus Chriſt*, hath found Virtue in him: That Virtue, that if he does but touch thee with his Words; or thou him by Faith; Life is forthwith conveyed into thy Soul: It makes thee wake as one that is waked out of his Sleep: It awakes all the Powers of the Soul, *Pſal.* 30. 11, 12. *Song* 6. 12.

Fourthly, Art thou come to *Jeſus Chriſt?* Thou haſt found Glory in him, Glory that ſurmounts and goes beyond. *Thou art more glorious than the Mountains of Prey*, Pſal. 76. 4.

Fifthly, What ſhall I ſay? Thou haſt found Righteouſneſs in him; Thou haſt found Reſt, Peace,

Peace, Delight, Heaven, Glory, and eternal Life.

Sinner, be adviſed; aſk thy Heart again: Saying, Am I come to *Jeſus Chriſt?* For upon this one Queſtion, Am I come, or, Am I not, hangs Heaven and Hell, as to thee. If thou canſt ſay, I am come, and God ſhall approve that Saying; happy, happy, happy Man art thou! But if thou art not come, what can make thee happy? Yea, what can make that Man happy, that for his not coming to *Jeſus Chriſt* for Life, muſt be damned in Hell?

The Third Uſe; A Uſe of Encouragement.

COMING Sinner I have now a Word for thee; be of good Comfort, *He will in no wiſe caſt out.* Of all Men, thou art the bleſſed of the Lord; the Father hath prepared his Son to be a Sacrifice for thee, and *Jeſus Chriſt*, thy Lord, is gone to prepare a Place for thee, *John* 1. 29. *Heb.* 10.

What ſhall I ſay to thee? Thou comeſt to a full *Chriſt*, thou canſt not want any Thing, for Soul, or Body, for this World, or that to come, but it is to be had in or by *Jeſus Chriſt.*

As it is ſaid of the Land that the *Dannites* went to poſſeſs; ſo, and with much more Truth it may be ſaid of *Chriſt:* He is ſuch an one, with whom there is no Want of any good Thing that is in Heaven or Earth.

A full *Chriſt* is thy *Chriſt.*

Firſt, He is full of Grace. Grace is ſometimes taken for Love; never any loved like *Jeſus Chriſt.* *Jonathan*'s Love went beyond the Love of Women; but the Love of *Chriſt* paſſes Knowledge. It is beyond the Love of all the Earth, of all Creatures, even of Men and Angels. His Love prevailed

prevailed with him to lay aſide his Glory, to leave the heavenly Place, to cloath himſelf with Fleſh, to be born in a Stable, to be laid in a Manger, to live a poor Life in the World, to take upon him our Sickneſſes, Infirmities, Sins, Curſe, Death, and the Wrath that was due to Man. And all this he did, for a baſe, undeſerving, unthankful People; yea, for a People that was at Enmity with him. *For when we were yet without Strength, in due Time Chriſt died for the Ungodly. For ſcarcely for a righteous Man will one die, yet peradventure for a good Man, ſome would even dare to die. But God commended his Love towards us in that while we were yet Sinners, Chriſt died for us. Much more then being now juſtified by his Blood, we ſhall be ſaved by his Life. For if whe. we were Enemies, we were reconciled to God, by the Death of his Son; much more being reconciled, we ſhall be ſaved by his Life*, Rom. 5. 6, 7, 8, 9, 10.

Secondly, He is full of Truth. Full of Grace and Truth. Truth, that is, Faithfulneſs in keeping Promiſe, even this of the Text, (with all other)) *I will in no wiſe caſt out.* Hence it is ſaid, that his Words be true, and that he is the faithful God, that keepeth Covenants. And hence it is alſo that his Promiſe is called Truth, *Thou wilt fulfil thy Truth unto Jacob, and thy Mercy unto Abraham, which thou haſt ſworn unto our Fathers from the Days of old.* Therefore it is ſaid again, that both himſelf and Words are Truth, *I am the Truth, the Scriptures of Truth, thy Word is Truth, thy Law is Truth, and my Mouth,* (ſaith he) *ſhall ſpeak Truth*, John 14. 6. Dan. 10. 21. John 17. 17. 2 Sam. 7. 28. Prov. 8. 7. Pſal. 119. 142. Eccleſ. 12. 10. Iſa. 25. 1. Mal. 2. 6. Acts 26. 25. 2 Tim. 2. 12, 13.

Now I ſay, his Word is Truth, and he is full of Truth, to fulfil his Truth, even to a thouſand Generations,

Generations. Coming Sinner he will not deceive thee, come boldly to *Jeſus Chriſt.*

Thirdly, He is full of Wiſdom; He is made unto us of God Wiſdom: Wiſdom to manage the Affairs of his Church in general, and the Affairs of every Coming Sinner in particular. And upon this Account he is ſaid to *be Head over all Things*, 1. Cor. 1. Epheſ. 1. Becauſe he manages all Things that are in the World by his Wiſdom, for the Good of his Church; all Men's Actions, all Satan's Temptations, all God's Providences, and Croſſes, and Diſappointments; all Things whatever are under the Hand of *Chriſt*, (who is the Wiſdom of God) and he ordereth them all for Good to his Church: And can *Chriſt* help it (and be ſure he can) nothing ſhall happen or fall out in the World, but it ſhall, in Deſpite of all Oppoſition, have a good Tendency to his Church and People.

Fourthly, He is full of the Spirit, to communicate it to the Coming Sinner; he hath therefore received it without Meaſure, that he may communicate it to every Member of his Body, according as every Man's Meaſure thereof is allotted him by the Father. Wherefore he ſaith, that he that comes to him, *Out of his Belly ſhall flow Rivers of living Water*, John 3. 34. Tit. 3. 5, 6. Acts 1. John 7, 31, 32, 33, 34, 35, 36, 37, 38.

Fifthly, He is indeed a Store-houſe full of all the Graces of the Spirit. Of his Fulneſs have all we received, and Grace for Grace. Here is more Faith, more Love, more Sincerity, more Humility, more of every Grace; and of this, even more of this he giveth to every lowly, humble, penitent, coming Sinner: Wherefore, coming Soul, thou comeſt not to a barren Wilderneſs, when thou comeſt to *Jeſus Chriſt*, John 1. 16.

Sixthly, He is full of Bowels and Compaſſion: And they ſhall feel and find it ſo that come to him for Life. He can bear with thy Weakneſs, he can pity thy Ignorance, he can be touched with the Feeling of thy Infirmities, he can affectionately forgive thy Tranſgreſſions, he can heal thy Backſlidings, and love thee freely. His Compaſſions fail not: *And he will not break a bruiſed Reed, nor quench the ſmoaking Flax: He can pity them that no Eye pities, and be afflicted in all thy Afflictions*, Matt. 26. 41. Heb. 5. 2. chap. 2. 18, 19. Mat. 9. 2. Hoſ. 14. 4. Ezek. 16. 5, 6. Iſa. 63. 9. Pſal. 78. 38. Pſal. 86. 15. Pſal. 111, 4. Pſal. 112. 4. Lam. 3. 22.

Seventhly, Coming Soul the *Jeſus* that thou art coming to, is full of Might and Terribleneſs for thy Advantage: He can ſuppreſs all thine Enemies. He is the Prince of the Kings of the Earth; he can bow all Men's Deſigns for thy Help: He can break all Snares laid for thee in the Way: He can lift thee out of all Difficulties, wherewith thou may'ſt be ſurrounded: He is wiſe in Heart, and mighty in Power. Every Life under Heaven is in his Hand: Yea, the fallen Angels trembled before him: And he will ſave thy Life Coming Sinner, 1 *Cor.* 1. 24. *Rom.* 8. 28. *Mat.* 28. 18. *Rev.* 15. *Pſal.* 19. 3. *Pſal.* 27, 5. 6. *John* 9. 4. *John* 17. 2. *Mat.* 8. 29. *Luke* 8. 24. *James* 2. 19.

Eighthly, Coming Sinner, the *Jeſus* to whom thou art coming, is lowly in Heart; He deſpiſeth not any. It is not thy outward Meanneſs, nor thy inward Weakneſs; it is not becauſe thou art poor, or baſe, or deformed, or a Fool, that he will deſpiſe thee. He hath choſen the fooliſh, the baſe, and deſpiſed Things of this World, to confound the Wiſe and Mighty. He will bow his

Ear

Ear to thy ſtammering Prayers; he will pick out the Meaning of thy inexpreſſible Groans; He will reſpect thy weakeſt Offerings, if there be in it but thy Heart, *Mat.* 11. 20. *Luke* 14. 21. *Prov.* 9. 4, 5, 6. *Iſa.* 38. 14, 15. *Song.* 5. 15. *John* 4. 27. *Mark* 12. 33, 34. *James* 5. 11.

Now is not this a bleſſed *Chriſt*, Coming Sining Sinner, Art thou not like to fare well, when thou haſt embraced him, Coming Sinner? But,

Secondly, Thou haſt yet another Advantage by *Jeſus Chriſt*, thou art coming to him: For he is not only full but free. He is not ſparing of what he has; he is open-hearted, and open-handed. Let me in a few Praticulars ſhew thee this:

Firſt, This is evident, becauſe he calls thee: He calls upon thee to come unto him; the which he would not do, was he not free to give: Yea, he bids thee, when come; aſk, ſeek, knock: And for thy Encouragement adds to every Command a Promiſe; *Seek, and ye ſhall find*; *Aſk, and ye ſhall have*; *Knock and it ſhall be opened unto you.* If the rich Man ſhould ſay thus to the poor, would not he be reckoned a free-hearted Man? I ſay, ſhould he ſay to the poor, Come to my door, aſk at my Door, knock at my Door, and you ſhall find and have: Would he not be counted liberal? Why thus doth *Jeſus Chriſt*. Mind it, Coming Sinner, *Iſa.* 55. 3. *Pſal.* 50. 15. *Mat.* 7. 7, 8. 9.

Secondly, He doth not only bid thee come but tells thee, he will heartily do thee good; Yea, he will do it with rejoicing; *I will rejoice over them to do them good with my whole Heart, and with my whole Soul.* Jer. 32. 41.

Thirdly, It appears that he is free, becauſe he giveth without twitting. He gives to all Men liberally, and upbraideth not, *James* 1. 5. There are ſome that will not deny to do the Poor a Plea-

ſure, but they will mix their Mercies with ſo many Twitts, that the Perſons on whom they beſtow their Charity ſhall find but little Sweetneſs in it. But *Chriſt* doth not do ſo, Coming-ſinner: He caſteth all thine Iniquities behind his Back; thy Sin and Iniquities he will remember no more: *Iſa* 38. 17. *Heb.* 8. 12.

Fourthly, That *Chriſt* is free, is manifeſt by the Complaints that he makes againſt them that will not come to him for Mercy, I ſay, he complains; ſaying, *O Jeruſalem, Jeruſalem! How often would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, and ye would not*, Mat. 23. 37. I ſay, he ſpeaks it by Way of Complaint. He hath alſo in another Place, *But thou haſt not called upon me, O Jacob*, Iſa. 43. 22. Coming Sinner, ſee here the Willingneſs of *Chriſt* to ſave; ſee here how free he is to communicate Life, and all good Things, to ſuch as thou art: He complains, if thou comeſt not; He is diſpleaſed, if thou calleſt not upon him.

Hark, Coming Sinner, once again; when *Jeruſalem* would not come to him for Safeguard. He beheld the City, and wept over it, ſaying, *If thou hadſt known, even thou, at leaſt in thy Day, the Things that belong to thy Peace, but now they are hid from thine Eyes*, Luke 19. 41.

Fifthly, laſtly, He is open and free-hearted to do thee good, as is ſeen by the Joy and Rejoicing that he manifeſteth at the coming home of poor Prodigals: He receives the loſt Sheep with Rejoicing; the loſt Goat with Rejoicing: Yea, when the Prodigal came home, what Joy and Mirth, what Muſick and Dancing was in his Father's Houſe? *Luke* 15.

Thirdly, Coming Sinner, I will add another Encouragement for thy Help. Firſt

Firſt, God hath prepared a Mercy-ſeat, a Throne of Grace to ſit on; that thou may'ſt come thither to him, and that he may from thence hear thee, and receive thee: *I will commune with thee* (ſaith he) *from above the Mercy-ſeat*, Exod. 25. 22.

As who ſhall ſay, Sinner, When thou comeſt to me, thou ſhalt find me upon the Mercy-ſeat, where alſo I am always found of the undone, Coming Sinner: Thither I bring my Pardon; there I hear and receive their Petitions, and accept them to my Favour.

Secondly, God hath alſo prepared a golden Altar for thee to offer thy Prayers and Tears upon: A golden Altar! It is called a golden Altar, to ſhew what Worth it is of in God's Account: For this golden Altar is *Jeſus Chriſt*; this Altar ſanctifies thy Gift, and makes thy Sacrifice acceptable. This Altar then makes thy Groans, golden Groans; thy Tears, golden Tears, and thy Prayers, golden Prayers, in the Eye of that God thou comeſt to, Coming Sinner, *Rev.* 8. *Mat.* 23. 19. *Heb.* 10. 10. 1 *Pet.* 2. 5.

Thirdly, God hath ſtrewed all the Way (from the Gate of Hell, where thou waſt, to the Gate of Heaven, whither thou art going) with Flowers out of his own Garden. Behold! how the Promiſes, Invitations, Calls, and Encouragements, like Lillies, lie round about thee; take Heed that thou doſt not tread them under Foot, Sinner!) with Promiſes did I ſay, Yea, he hath mixed all thoſe with his own Name, his Son's Name; alſo with the Name of Mercy, Goodneſs, Compaſſion, Love, Pity, Grace, Forgiveneſs, Pardon, and what not, that may encourage the Coming Sinner.

Fourthly,

Fourthly, He hath alſo for thy Encouragement, laid up the Names, and ſet forth the Sins of thoſe that have been ſaved: In his Book they are fairly written, that thou through Patience and Comfort of the Scriptures mighteſt have Hope.

1. In this Book is recorded *Noah*'s Maim and Sin; and how God had Mercy upon him.

2. In this Record is fairly written the Name of *Lot*, and the Nature of his Sin; and how the Lord had Mercy upon him.

3. In this Record thou haſt alſo fairly written the Names of *Moſes*, *Aaron*, *Gideon*, *Sampſon*, *David*, *Solomon*, *Peter*, *Paul*; with the Nature of their Sins, and how God had Mercy upon them, and all to encourage thee, Coming Sinner.

Fourthly, I will add yet another Encouragement for the Man that is coming to *Jeſus Chriſt*. Art thou coming? Art thou coming indeed? Why,

1. This thy Coming is, by Virtue of God's Call, thou art called: Calling goes before Coming: Coming is not of Works, but of him that calleth. He went up into a Mountain, and called to him whom he would, and they came to him, *Mark* 3. 13.

Secondly, Art thou coming? This is alſo by the Virtue of Illumination. God has made thee ſee, and therefore thou art coming. So long as thou waſt in Darkneſs, thou loveſt Darkneſs; and couldeſt not abide to come, becauſe thy Deeds were evil: But being now illuminated and made to ſee, what and where thou art: and alſo, what and where thy Saviour is: Now thou art coming to *Jeſus Chriſt*, *Bleſſed art thou, Simon Barjona; for Fleſh and Blood hath not revealed it unto thee*, (ſaith Chriſt) but my Father which is in Heaven, Matt. 16. 15, 16. Thirdly,

Thirdly, Art thou coming? *This is becauſe God has inclined thine Heart to come*; God hath called thee, illuminated thee and inclined thy Heart to come: And therefore thou comeſt to *Jeſus Chriſt*. It is God that worketh in thee to *will*, and to come to *Jeſus Chriſt*. Coming Sinner bleſs God for that he hath given thee a *Will* to come to *Jeſus Chriſt*. It is a Sign that thou belongeſt to *Jeſus Chriſt*, becauſe God has made thee willing to come to him, *Pſal.* 110. 3. Bleſs God for *ſlaying* the Enemy of thy Mind, had he not done it, thou wouldſt *as yet have* hated thine own Salvation.

Fourthly, Art thou coming to *Jeſus Chriſt? It is God that giveth thee Power*; *Power* to purſue thy *Will* in Matters of thy Salvation, is the Gift of God. It is God that worketh in you both to *will* and to *do*, Phil. 2. 13. Not that God worketh *Will* to come, where he gives no Power; but that thou ſhouldſt take Notice, that Power is an additional Mercy. The Church ſaw that *Will* and *Power* were two Things, when ſhe cried, *Draw me, and we will run after thee*, (Song 1. 4.) and ſo did *David* too, when he ſaid, *I will run the Ways of thy Commandments, when thou ſhalt enlarge my Heart*. Will to come, and Power to purſue thy Will, is double Mercy, Coming Sinner.

Fifthly, All thy ſtrange, paſſionate, ſudden ruſhing forward after *Jeſus Chriſt*, (Coming Sinners know what I mean) they alſo are thy Helps from God. Perhaps thou feeleſt at ſometimes more than at others, ſtrong Stirrings up of Heart to fly to *Jeſus Chriſt*; now thou haſt at this Time a ſweet and ſtiff Gale of the Spirit of God, filling thy Sails with the freſh Gales of his good Spirit; and thou rideſt at thoſe Times as upon the Wings of the Wind, being carried out beyond

thyſelf, beyond the moſt of thy Prayers, and alſo above all thy Fears and Temptations.

Sixthly, Coming Sinner, haſt thou not now and then a Kiſs of the ſweet Lips of *Jeſus Chriſt?* I mean, ſome bleſſed Word dropping like a Honey-comb upon thy Soul to revive thee, when thou art in the Midſt of thy Dumps.

Seventhly, Does not *Jeſus Chriſt* ſometimes give thee a Glimpſe of himſelf, though perhaps, thou ſeeſt him not ſo long a Time as while one may tell Twenty.

Eighthly, Haſt thou not ſometimes, as it were the very Warmth of his Wings overſhadowing the Face of thy Soul, that gives thee as it were a Gload upon thy Spirit, as the bright Beams of the Sun do upon thy Body, when it ſuddenly breaks out of a Cloud, though preſently all is gone away?

Well, all theſe Things are the good Hand of thy God upon thee, and they are upon thee to conſtrain, to provoke, and to make thee willing, and able to come (Coming Sinner,) that thou mighteſt in the End be ſaved.

The END.