

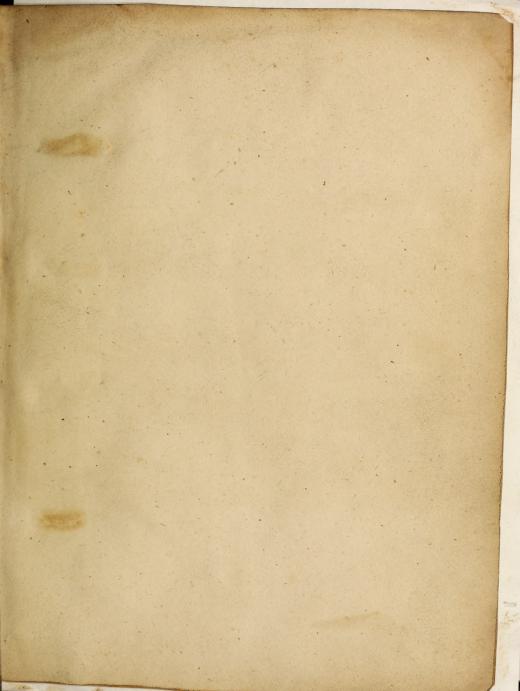
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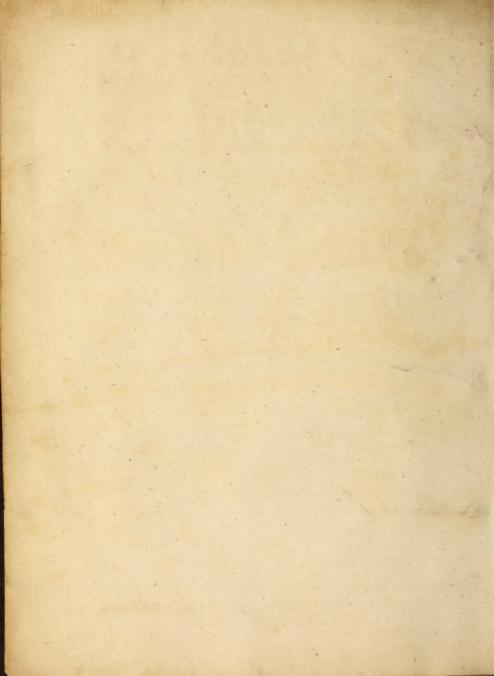
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Number





TWOBOOKS

MR SYDRACH SIMPSON,

Late Master of Pembroke-Hall in Cambridg; And Preacher of the Gospel in London.

Sydrach Symplon SIVAnd a I. Of Unbelief; Or the want of readiness to lay hold on the Comfort given by Christ.

II. Not going to Christ for Life and Salvation is an exceeding great Sin, yet it is pardonable.

In the First Book is shewed (befides many other things)

I what Unbelief it is that is here Spoken of.

2 The best way to deal with Unbe-

3 That Unbelief is a fin ag anft al the Attributes of God.

4 That Christ will not bear with this Sin of Unbeilef.

5 That we should be quick and ready to beleeve.

6 Motives to indeavor for readine & to beleeve.

7 Helps to attain readines in Beleeving.

In the Second Book is thewed,

1 That unbelief is a great Sin, and exceeding provoking unto God.

2 Several arguments provoking us to beleeve the greatness of the Sin of Unbelief.

3 Many Objections answered.

4 Several forts of this Sin of Unbe-

5 Means to convince us that Unbelief is so great a Sin.

6 Though the Sin of unbelief be very great, yetit's pardonable.

7 God bath pardoned unbelief, and wil pardon it.

LONDON.

Printed by Peter Cole, Printer and Book-Seller, at the fign of the Printing-press, in Corn-bill, neer the Royall Exchange. 1658.

BEcause it is usuall, to abuse Readers in thrusting forth broken Notes under the Names of Authors that are of Repute: These are to attest the following Sermons on Mark, 16. 14. 1 Tim. 1. 13. John. 1. 12. Luke, 12. 15. V Vere Preached by Mr. Sydrach Sympson; And are now Published by the most perfect Copy.

Philip Nye, 3 Ralph Venning, ai ii is John Loder, And Joseph Caryl, 2 George Griffiths.

That the help of is a great Sin, and exceeding provoking unto God.

2 Several arguments of the Sin of believe the greatests of the Sin of Sin Sin of Sin of

this sin of Untwife.

3 That we found be quick and ready to believe.

6 Motives to indeavor for reading?

7 Helps to attem reading in very leving.

and ei milt ei it filledent, in

2 The best winds deal with Table-

3 That Unlittlef is a fin again! at the

Amidnies of God.

LONDO N. Cole, Printer and Brol: Seller, at the fign of the Printer breft, in Constill, neer the Royall Exchange, 1658.



TOTHE

READER.



S the Fye without Light, so the mind of man without Knowledg, is a useless Excellency: the Soul therefore had futable Objects before it had

Being, that it might not be a moment without exercise. The sin of our first Parents became a Beam in this Eye, which the Lord in mercy endeavors to cast out, by that true Light which lighteth John, 1.96 every man that cometh into the World. In the apprehension of Natural and Moral Objects, we have help from Arts and Education; and in things of Divine and higher Speculation, from the enlightenings of the Lord by his Spirit in the Administrations thereunto appointed. He 1 cor. 89.

B

gave

gave Gifts to men, and for men, even for the blind and Rebellious. It is the everlasting mind of the Holy God that the knowledg of himself be communicated: 2 Tim. 4.2 And as at all times, (in feason and out of feason) so by all waies and means publick and private, by his word, by his Works, by Preaching, by Writing. Christ Jesus was grieved when he saw the Harvest great, and the Laborers few. The knowledg of the Lord hath been furthered also (though in a more remote way) by the seasonable finding out, those ingenious mysteries of Printing and Short-writing, the one had its birth a little before Luther, which was, after a long Winters night of darkness and ignorance; but learning and some beams of fresh light, and cleerer knowledg of Jesus Christ, beginning then to break forth, this useful Art became a Charet to the Sun.

Stenography or Short-writing, was brought to perfection since, & in the age in which Preaching became more solid and weighty, & by this good providence

many

many choyce instructions and learned discourses have been preserved by the Hearers, that otherwise would have lain buried with the Teachers, especially it being the portion of the most eminent and industrious, by reason of their constant labors and frequent preaching, not to gain time or strength to form their thoughts for any such further or future usefulness. Milk out of the Breast nourisheth more than out of any other vessel. The warmth & spirit of this Ordinance is found more effectual in a Sermon preas ched than read : Hence it is that many holy men, not able to do both, have chosen rather to be more in preaching than in printing.

This Learned Author, was well furnished with Abilities and Books, and of ver a people knowing and encouraging, his Preaching was solid and searching though frequent, and did tend much to remove that beam of Ignorance out of the souls of his Hearers. The gaining, or communicating of knowledg was the daily exercise of this Holy Man, having a vales

B 2

tudinary!

DialeiBi concerning Preaching by those that are not ordaited, Anno 1647.

tudinary body, and not able to do, as his. heart was fet; he endeavored to put this. bleffed work into more hands, than the superstition, or policy of former times would permit. When other mens spirits stood otherwise, he could with Moses fay, Would God that all the Lords People were ned. Prin- Prophets. How opposite was the mind and practice of this good man, to those blind Popish Guides, who in their age tooke away the Key of Knowledg and entred not in themselves, and those that were entring they hindred. Their Scriptures are locked up in a strange language, Knowledg confined to a shaven Crown, and the key of instruction tied to a Cassock Girdle. This Reverend Author was otherwise perswaded, and in his opinion, not singular; having with him, the concurrent Judgment of men eminent in their generation: such as Zuinglius, Musculus, A. retius, P. Martir, Poetius, and of our own, Mr. Cartwright, Dud, Fenner, Mr. Bates, Dr. Ames, and others; as appears in that fhort dispute; which was seasonably published by him, in a time wherein

many of our Reformers were very zea. lous to keep distinct, a Laity and Clergy according to that Popish wont, and in such rigidness that none might be permitted to teach or instruct out of the Scriptures, but such as are by them put into holy Orders. It was at that time endeavored much, that there might be no preaching, but by those ordained, and no ordination, but by a Clas. Presbitery: fo that in conclusion, without such a form of Government as is laboured for, under that Title; In an ordinary way there can be no Ministry, no Conversion, no Churches, no Sermons, no Sa= craments, which if so, will prove as ingaging a Maxime to erect Presbitery, as no Bishop no King, or Extra eccle= siam nulla salus was for Popery and Epis vinumMicopacy. We are not in love with, or plead for any of those Universalities a least of all for the last, we are not for all to preach without ordination, nor for any to suppose preach- ordinarily without approbation; yet if the truths of Christ Jesus be preached without either, we dare not say (as ordination

a Fus dipa. 192 .. univertal admit ri of all : themielv. gifted to preach

(ome)

some) such preaching is not a means to beget faith. But this we humbly affert: Persons duly approved of for their Piety and Gifts, though not ordained, nor in Office, we deem every way qualified for this work, according to God and man. Our establishment is both pious and prudent. Peace or disturbance in civill affairs, is much from the lips of those that are the publick Preachers in a Nation; It is of concernment by what Party the sole appointment of fuch shal be claimed: We grant formerly the Clergy only were intrusted and none might preach but such as had Patents from the Bishops or their Assigns: But then who appointed Bishops? they were not an independent Tribe, sacred & from themselves; as our Ordainers, but their rise by Commission and from the Civil Magistrate (as Cromwel was appointed Vicar general in spiritualibus by H.8.) Presbiters are not fo. *

* Officers ecclesiafical, are Christs of ficers, not! the Magitrates ; these officers are both elected and ordained by the Church without sommi Tion from the Civil Magifrate. lus Divi Regim.

Da. 88.

We do not despise ordination, nor those that in the Name and Authority of Jesus Christ inaugurate Persons

To the Reader.

to this facred Office: It is doubtless an Ordinance: But that none may preach but such this we deny, and distinguish with Junius between preas ching and other Church Duties materially considered, as done Ex officio or as done Ex communi jure; and this with cap. 6. Scripture warrant also. That place Rom. 10. evidently implieth as much, for there must be a Church or Corporation before Officers, Beleevers before a Church, (which is catus fidelium) the glad tidings of good things must be preached before Beleeving, and Preachers sent before and ny fuch good Tidings brought: Now this sending cannot be a putting into Church relation or Office; Because as yet no Church, but more common and generall: As when one man Ex charitate instructs & teaches others, Parents their Children, Governors their Families, Christian Kings and Princes the people under their charges; Deputing fit and learned persons, some for suffice and Civil Government, others for the instruction of their people in the knowledg of lesus

Jesus Christ. When a considerable number by such blessed means become living Stones, and built together as a Spiritual House, He that was sent by the Magisstrate or in any other Providential way, thus to instruct, (being called there unto) becomes a Steward of this House, and a dispenser of those Misteries in a more peculiar relation to this people, and to Jesus Christ, whose name is in a special way put upon them Matth. 18.

Office or Relation, hath for its Object a Church and Beleevers principally: The former way is rather for the begetting Faith and gathering beleevers into such

a state.

Our Brethren seem to limit all preaching to a Church, and to such as are already Beleevers, as the chief scope and principal use of this Ordinance. Their words are these: "The Word "ought to be preached to Insidels, Matth." 28. But the Principal Object of preasching is the Church; Prophecy is not "(i.e. not so much) for them that believe

"not but for them that beleeve, I Cor. 14 22. "Hence it is that God hath fet his Officers, cin the Church, I Cor. 12.28. and for the "Church, Eph. 4. 12. Jus divinum Mi= nisterii, Part, 1. cap. 5. It may therefore be reasoned thus: If there be no preaching without being ordained, and in Office, then there is no provision at all made by the Lord: (that is fuch, principally or so much, for the converting Souls, and working Faith) as for Edification, and the building up of such as are converted. Now it is very hard to imagin that the converting of Souls, a principal end for which Christ came in- Luke. 19. to the world, and suffered, should have Matth. 18. no provision made for it of primary and Rom. 9.6.8 principal intention, but only what is on the bye, and occasional.

As the Common Faith so whatsoever means (though from Common Charity) tends to the working of it, ought to be Contended for. This indeed is the most close and intimate efficacy whereby the cursed beam of original darkness, is

wrought

wrought out, and the eye of the soul of pened upon the blessed God to salvation:
This is that great and Master-Grace, through which the Mysteries of Eternity shine in upon the soul; without which, though they be preached to us, yet it is a Gospel bid, and we perish note withstanding: Nay, Reason it self is absurd and unreasonable where men have not Faith; which vertue corrects and disposeth Reason even in respect of its proper Object, as Reason doth our Senses.

The distinct and pithy opening the Nature and Operations of this blessed Grace, with its Opposite, UNBELIFF, are the Subjects of the following Sermons, now by this good Providence put into thy hand: where we leave them. The Blessing of Christ be with them, and with thy spirit, that thy soul being transslated out of Darkness into this marves lous Light, thou maist in the use of

Books Printed by Peter Cole, &c.

all such wholsom means grow in Grace, and in the Knowledg of our Lord and Savior Jesus Christ; to Him be Glory, both now, and for ever. Amen.

Philip Nye,
fohn Loder.

The Names of Books printed by Peter Cole, Printer and Book-feller of London: and are to be fold at his Shop, at the fign of the Printing-press in Cornhil, neer the Royal Exchange.

New Books of Mr. Jeremiah Burroughs. VIZ.

Christs call to sinners and to Saints, to come to him; if ever they intend to have pardon of sin, or peace and Comfort. Also a Treatise of Meekness, and of moderating of Anger: In several Books on Matth. 11. 28. 29. 30.

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Books Printed by Peter Cole,

- 1 That the end why the Saints receive al glorious Grace, is, That they may be one, as the Father and Christ are
- 2 That God the Father levelh the Faithful, as he loveth Jesus Christ.
- 3 That our Savior defireth to have the 8 God the Father by a holy kind of Faithful in Heaven with himself.
- 4 That the happines of our being in Heaven, is to fee Christs Glory.
- That there is much wanting in the knowledg of Gods Love, in the most able Saints.
- 6 That the Lord Christ lends dayly direction, according to the dayly need of his Servants.
- 7 That it is the desire, and endeavor of our Savior, that the dearest of Gods Love, which was bestowed on himself should be given to his faithful Servants.
- 3 That our Union, and Communion with God in Christ, is the top of our happines in Heaven.

The first eight Books: of the Application of Redemption, By the efsectual Work of the Word, and Spirit of Christ, for the bringing home of loft Sinners to God. In which (befides many other feafonable, and Soulsearching Truths) there is also largely Thewed.

- 3 Christ hath purchased al spiritual good for HIS.
- 2 Christ puts al H I S into possession of al that good that he hath purchased.
- 3 The Soul must be fitted for Christ before it can receive him: And a powerful Ministry is the ordinary means to prepare the heart for Christ.
- 4 The work of God is free: And the day of Salvation, is while this Life last, and the Gospel continue.
- 3 God cals his Elect at any Age, but

themost before old Age.

6 The Soul is naturally setted in a finful security.

- 7 The heart of a Natural man is wholly unwilling to submit to the Word that would sever him from bis fins.
- violence, plucks His out of their corruptions, and draws them to beleeve in Christ.

The Ninth and Tenth Books of the Application of Redemption by the Effectual Work of the Word, and spirit of Christ, for the bringing home of lost sinners to God. Besides many other seasonable, and Soul-searching Truths, there is also largely shewed.

- I The heart must be humble and contrite before the Lord wil dwel in it.
- 2 Stubborn, and bloody sinners may be made broken-hearted.
- 3 There must be true sight of sin, before the heart can be broken for it.
- 4. Application of special fins by the Ministry, is a means to bring men to fight of, and sorrow for them.
- 5 Meditation of fin, a special means to break the heart.
- 6 The same word is profitable to some, not to another.
- 7 The Lord somtimes makes the word prevaile most, when its most oppofed.
- 8 Sins unrepented of, makes way for piercing Terrors.
- 9 The Truth terrible to a guilty confcience.
 - 10 Groß and scandalous sinners, God usually exerciseth with heavy breakings of heart, before they be brought to Christ.
- II Sorrow for fin rightly fet on, pierceth the heart of the sinner throughly.

12 They

at the Printing-press by the Exchange.

Submit to the mind of God.

13 Sinners in distress of conscience, are ignorant what they should do.

14 A contrite sinner sees a necessity of coming out of his finful condition.

15 There is a secret hope wherewith the Lord supports the bearts of contrite sinners.

16 They who are truly pierced for their fins, do prise and covet deli-

verance from their fins.

17 True contrition is accompanied with confession of sin, when God cals thereunio.

18 The Soul that is pierced for fin, is carried with a restless dislike against

Six Books more of Mr. Hookers in two Volums in Quarto, are printing.

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mons, on Ifa. 53 11. 3 A Lifting up for the Calt-down, in

case of, 1. Great sin. 2. Weakness of Grace, 3. Milcarriage of Duties.

12 They whose hearts are pierced by 4. Want of Assurance, 5. Affliction the word, are carried with love and 6 Temptation. 7. Differtion. 8. Unrespect to the Ministers of it: And serviceableness. 9, Discouragements are busie to enquire, and ready to from the Condition it self. Delivered in thirteen Sermons, on Pfalm, 42. 12.

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6 The falle Apostle tried and disco-

7 The good and means of Establishment

8 The great things Faith can do.

9 The great things Faith can luffer. 10 The Great Gospel Mythery of the Saints Comfort and Holinels, opened and applied from Christs Priestly Office.

11 Satans power to Tempt, and Christs Love to, and Care of his People under Temptation

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13 Grace for Grace.

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gravations of it.

3 Gospel-worship, on Levit. 10. 3. Wherein is shewed, I The right manner of the Worship of God in General; And particularly, In hearing the Word, Receiving the Lords supper, & prayer. 4 Gospel-Conversation, on Phil. 1
17 Wherein is shewed, I That the Conversations of Belevers must be above what could be by the Light of Nature. 2 Beyond those that lived under the Law. 3 And sutable to what Truths the Gospel holds forth. To which is added, The Misery of those Men that have their Portion in this Life only, on Psal. 17. 14.

A Treatife of Earthly-mindedneβ: Wherein is shewed, 1What Earthly-mindedness is, 2. The great Evil thereof, on Phil. 3. part of the 19. vers. Also to the same Book is joyned, A Treatife of Heavenly-mindedness, and walking with God, on Gen. 5. 24. and

on Phil.3. 20.

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7 An Exposition on the eighth, ninth,

and tenth Chapters of Hofea.

8 An Exposition on the eleventh, twelfth, and thirteenth Chapters of Hosea, being now compleat.

9 The Evil of Evils, or the exceeding finfulnels of fin, on Job 16. 2 h

10 Precious Faith, on 2 Pet. 1. 1.
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Yeers, having been eight times printed, though al the former Impressions wanted the Nature, Causes, Signs, and Differences of the Diseases, and had only the Medicines for the cure for them; as plainly appears by the Authors Epistle.

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fold.

A Looking Glass for the Anabap-

Woodwards Sacred Ballance.
Dr. Owen against Mr. Baxter.

ERRATA.

In the Book of Unbelief, Or, Want of Readiness. &c,

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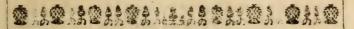
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OF

UNBELIEF

OR,

The want of Readiness to lay hold on the comfort given by Christ.

MARK, 16. 14.

Afterwards He appeared unto the Eleven, as they sate at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen Him after He was risen.

CHAP. I.

The Fervency of Christs love. The division of the Text. The Text reconciled with 1 Cor. 15.5. and John 20.24. What Faith is in general. How this Faith is distinguished: 1. Historical Faith. 2. Temporary Faith. Why so called. 3. Faith of Miracles. This is of Two sorts: First, Astive. Secondly, Pasive. 4. Justifying Faith. Why so called.

Christ, in the 13 Chapter and the 1 verse, That having loved his Disciples, he loved them unto the end: that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that is, vehemently: or, as much as could be; for so that phrase is that of the phrase is that is that is the properties in the phrase is the phrase i

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I am bowed down greatly, (TND-TV faith the Hebrew text) which the Greek translates 1205 TEARS] unto the end. And in Pfal.74.vers. 1. O Lord, thou hast cast us off for ever: or altogether, as the word TYD bears it. For ever, unto the end, and altogether, are all one. He loved them (therefore) unto the end; that is, as greatly as he could love them: For greater love than this could none shew, than that he should lay down his life for his friends, Joh. 15.13.

The fervency of the love of Jesus Christ, appears in this, (which my text relates) That when he was risen up from the Dead, and his Work was done, he doth not go to Heaven, but stayes on Earth, (a place not fit for so glorious a body) and converseth with his Disciples, and that, not so much for his own honour, (to prove himself not to be held by the bond of Death) as for the strengthning of their

Faith.

In the day of his Refurrection, he appeared five times, as the story saith, like one that could not be out of their company; And though he ever found something or other among them, that justly made him to with draw himself, yet like a tender lover, who, when he is gone, comes back again: and when he hath taken up a resolution, breaks it again, and returns, and goes through, and knows not how to go away. As Paul, Phil. 1. 23, 24. chose rather to be doing of good to the Philipians, than to be in Heaven, which was best of all. So you see Christ here (which example Paul followed) he had rather be with poor Saints, than be with the Angels in the fulness of his glory.

He first of all appeared unto some of his Disciples, which were of an inferiour ranck, meaner Christians, Mark 16. 19. And now the text faith, He appeared unto them all: namely the Apostles:

And

And he did it on purpose, principally to this end. That so his Apostles might be prepared, by their testimony, for a more full receiving of the truth of his Refurrection, when it should be made known unto them. Our Lord principally aimed at the filling of his Apostles with the Faith of him, whom they were to Freach abroad. But he first of all begins with the revealing of himself to Women, Christians of an ordinary ranck, for there is no Member in the Body of Christ that can fay to another. He hath no need of him: the eye cannot fay to the foot, I have no need of thee, I Cor. 12. 21. And therefore Paul doth profess, that even Women were his helpers in the Work of his Apostleship, in Rom. 16.6. As when the Sun doth first of all appear, it feems but little to what it doth at noonday; It comes at first as it were peeping into the World, that afterwards it may shew its felf in all its glory: So commonly do great and mighty truths, the great matters of Salvation, they are first of all revealed to fuch as one would not think should know any thing, or be of the counsel of God. and then afterwards to others.

He comes and appears unto his Disciples when as they were together, I say, when they were together. They were together the first day, (which now we celebrate as our Sabbath) and five times in that day was Christ amongst them. That is the Proportion which you are to look at still; to have five times as much in one of these dayes as in any other day, though you be much in your closses and private Addresses unto God.

When the Saints are together, then he comes: because all Grace, and Mercy, and Truth, it comes from the Church to particular persons, from the Society of Saints to others that yet are not called,

though elected of God.

They now being met together, Christ comes in the midst of them, that so they might be all helpers to one anothers Faith: And if any of them should fay afterwards, But was it indeed the Lord who was flain? They might fay, Yea, and yea, and yea, until fuch time as their unbelief were cryed down. That is the benefit of an Affembly of Saints or Christians meeting together, that they are to be as helps, and witnesses, and confirmers of the Faith of one another.

But that I may draw nearer unto the text. He that when he first of all met with them, cryed nothing else but Peace, peace, Luk. 24-36. His heart was full of Love, and his lips were full of Grace, (one Evangelist reports that he faies, All power is given to me in Heaven and in Earth, Matth. 28. 18. which was as if he should have faid in this manner, I was with you in humbleness, and meanness, and in the want of all things: I had not whereon to lay my bead, Matth. 8.20. I could do nothing for you: It was the time of my Sufferings: But now I can do what I will, and what I can do, I will do for you) He that came thus speaking to them, now the text laith, comes upbraiding. And what is the caufe of it? The text tels you, it was their unbelief and hardness of heart.

> You may, if you will, distribute or break the Text into these parts:

1. You have here a Charge, and the Ground of it.

The Charge is double, \ 2. Hardness of Heart.

The Ground of it, is, Because they did not believe them which had seen him after be was risen. 2. You

2. You have the persons upon whom, or against whom the Charge is made, The Eleven.

faith) upbraid them: He did, that is, Jesus

Christ.

Before I can come to any Instruction or Doctrine, I must first of all clear the words (from one text) in which there is dissiculty, and seeming contra-

diction to other places.

Here the Evangelist saith, That he appeared to the Eleven. The Apostle Paul in 1 Cor. 15.5. saith, That be was seen of the Twelve. And if you look into John 20. 24. you shall find that Thomas was not present: So that indeed there was but Ten: Judas being gone to bis own place, Acts 1. 25. there was but Eleven, left: Mathias was not yet Chosen: Thomas he was away when Christ appeared to them: How therefore is it said that he appeared to the Eleven?

For Answer to this in a Word: Either Paul doth fpeak of all the Appearances of Christ, and not of this one: Or else Paul speaks by way of Anticipation: an usual Figure in Scriptures, whereby in the story of things, that is fet down together, which fell out severally. As for example; in Gen. 35.29. ve have the death of the Patriarch, whom yet you find to be alive, Gen. 37. 35. There is none that knows the story of the Scripture, but knoweth this: that places are oft-times called by those Names. which they had not then, but afterward. Writers of the Scriptures (for the better understanding of them) do give places those Names, which they then had, when they wrote; though they had them not at the time, when they were first faid to have them.

The number of the Disciples was commonly known to be Eleven: And because the whole Col-

ledge,

ledge, or Society had that number; therefore Luke faith Eleven. Mathias was afterwards added to them, when as this was recorded by Paul, and therefore Paul he numbers Twelve.

The thing that I have taken this text for at this time (I fay at this time) is a little to shew you how ill Jesus Christ doth take a little Unbelief at

the hands of his.

He upbraided them because of their Unbelief.

And that I may shew you what Unbelief is, and what it is that is here upbraided, I must First of all shew you, what that Faith is whereof Unbelief is a want.

And Secondly, I must shew you what kind of want that Faith is, which is here meant, which is here upbraided. I shall be as brief as possibly I can in all.

In the General. Faith is that whereby we do give credit to what God faith as true, and that because he saith it.

This Faith it is di
1. Historical Faith,
2. Temporary Faith,
3. Faith of Miracles, and that
4. which in Saving or Justifying

These are not Four Species, or kinds of Faith: but they are Four Significations, or Uses of the term Faith. For as I shall shew you by and by, all these may meet together in one and the self same subject: even as that Soul which we call Vegetative, (or life which is in Plants) and that Sensitive Soul, which is in Beasts, is in man, but yet wrapt up in his reasonable Soul. So all these I say do make but one Justifying, or Saving Faith sometimes: and

and therefore are not distinct creations, or species of Faith. I shall speak a little, and but a little to every of them.

1. Historical Faith, is a believing those things to be true, which God reveals, and makes known:

And it goes no further.

2. Temporary Faith, adds unto the affent, an inward fense, or taste: a love, and an affection to Gods revealing, and to the things revealed. It's called a Temporary Faith by the Holy Ghost.

I. Because the Assent is to such things as the times will bear. If times be for crying down of Christ, then Temporaries will be for that: If it be for crying down of Ordinances, and the bringing in of the Kingdom of the Spirit, (an opposition, and a great one to the glory of Jesus Christ) then they are of that Faith: Look what the State, and Times do favour, that a Temporary Believer conforms his consent unto.

2. Or else it is because he hath his Affent and affections unto truths, but by fits, and at times: Whereas Saving Faith is a life, Gal. 2.20. I live by the Faith of the Son of God. Temporary Faith, it's like unto a dew that's licked up, and not like unto Water that comes from a Fountain, which is not

licked up.

3. Therefore it is but Temporary, because it lasts not long before the heart grows to be as dark, as it was before it did assent: and as dead hearted to God, as it was before it did seem to have some secret inwardtaste of the things of God. Of such as these, I suppose, the text Heb. 6.4,5. speaks, and I shall give them this reason of it. For whatsoever is there said, might be found in Balaam, who loved the wages of unrighteousness, and perished for it, as the Apostle Peter and Jude do speak, 2 Pet. 2.15, 16 Jude 11. It is said concerning them in the Epistle

to the Hebrews, that they were inlightned: And in Numb. 24. 15,16. Balaam (the Witch) is saidto be a man whose eyes are opened, one who heard the words of God, and knew the knowledge of the most bigh: who saw the vision of the Almighty, falling into a Trance, but having his eyes opened. They in the Hebrewes, had some taste: So also had Balaam the Witch, Numb. 23.10. when he cryes out in this manner. Let me die the death of the Righteous, and let my latter end be like unto bis. As if he thould have said, I will never ask a better condition than the Saints have when they are in the eyes of men in their worst condition, (even when they come to When the Saints of God comes to die, men use to say of them, Now shall be die, and his name perish, as they said of David, Pfal. 41.5. Let, saith Balaam, let what will befat him at his death, I had rather, faies he, have the condition of fuch, than of the King of Moab, or any that he can put me into.

g. There is a Faith of Miracles; and that is a full persuasion upon a special revelation that God will put forth his power to do such things as he hath foretold shall come to pass. I say it's a full persuasion. Justifying Faith (as I shall shew you by and by) lies formally in a siducial assent. A man may have true Faith, and yet not be fully persuaded: But a man hath not the Faith of Miracles, that hath not a sull persuasion. And so it's said (you know) concerning Abraham, that being to believe that he should have a Seed out of the asses of his Child, he staggered not through unbelief, but was fully persuaded, Rom 4.20. Now this Miraculous Faith it's of Two sorts:

1. It's either Active, when as a man hath a peculiar gift to believe, that he shall do something which is above the power of Nature, and second

Causes.

Causes. Of that the Apostle speaks in 1 Cor. 13.2. If I had all that Faith, so that I could remove moun-

2. Or else it's Pasive, When as a man doth believe that he and others shall be made parrakers of some such extraordinary working. An instance whereof you have in Atts 14.9,10. where it's fayd by Paul (perceiving that he had Faith to be healed) Stand upright on thy feet, and be leaped, and malked. This perswasion hath for the object of it fome special revelation: for it's not given to all the Saints. The Word of God, as the Word of Godd is not the ground of it, because that is a common rule for all to walk by: and it's a promise of God in common to all. All have not the gift of Miracles, and yet al are to look after a benefit in al the Scriptures: and therefore the gift of Faith of Miracles hath not the word for its ground, but some special revelation. The Faith of Miracles was ever peculiar to some, not given to all: and therefore it doth not come by Saving Faith, nor hath it the object of Saving Faith, (for its object) which is the Scripture. As concerning the Faith of Miracles, it's wholly ceafed as to the introducing, or confirming of any Doctrine. No Doctrine ought to be received, though men did work Miracles. The Doctrine of the Scripture is confirmed already by Miracles, and needs no other testimony. No other Doctrine but the Scripture, is to be received, and therefore there needs no Miracles for the opening of mens eyes to the understanding of it, or sealing the truth of it. There are Miracles now wrought but they are invisible ones: such as are the opening of blind understandings, and raising dead hearts and the like. And they are greater than the other, even as a Difease or illness in the Soul, is harder to be cured, than any in the body. Were there any other Doctrine to be received than what we have in the Scripture shining in the letter, and literal sense of it, then there must be working of Miracles. But if there should be such a Doctrine, it makes void this Scripture; of which God hath said, it doth endure for ever. The Word of God endures for ever, and he that adds thereunto, shall have plagues added to him, Rev. 22.18. That is, he shall be more plagued than others, that shall sind out a Doctrine, which is not contained in this Book. But of this Faith I need not speak further; I have only spoken this because it's that which mens curious, wanton, soolish, unbelieving hearts look after. The Disaples

are not blamed for want of that.

4. There is lastly, A Justifying, or a Saving Faith: and they are all one. There are none that have a Justifying Faith, but they also are saved. And therefore you shall find that the Scripture makes lustification and Salvation all one. By Grace ye are faved through Faith, Ebb. 2. 8. And in Ga'.2.16. & Tit.3.7. Faith is faid to be justifying, not because God hath appointed that the act shall be accepted instead of the whole Law by the Covenant of Grace: but it's said to justifie, because it doth lay hold upon him who died for our fine, and rose again for our justification, even Jesus Christ. Rom. 4.25. And it is called justifying, objectively. because it doth receive him that doth justifie, and not because it doth it self acquit us through Gods acceptation. This Faith is the gift of God, Eph.2.8. he works it. Not only by his giving power to believe, and the act of Faith coming from our felves freely, but by making of us as well to believe, as to receive that power. Job. 6: 37. All that the Father bath given to me, shall come to me. And in versias. He that bath heard, and learned of the Father, comes unto me. Phil. 2.13. He works both to will and to do. By By this Faith a Sinner goes to God in Jesus Christ for all things that do belong to Life and Salvation, because of the Word of God.

To draw yet nearer.

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Wherein Historical and Saving Faith agree; and wherein they differ. Wherein Temporary and Saving Faith agree; and wherein they differ. What that Faith is, of which the Unbelief here upbraided is a want. What kind of Unbelief this is.

Historical Faith doth agree with Saving Faith in knowledge and assent. None have Saving Faith, but those that do know God, and the things promised, Christ, and the Spirit, and Grace, though this knowledge be not by the light of Reason, but by the light of Scripture. As the Sun shews it self by its own light. But Saving Faith differs from Historical in this, That it works by love, Gal. 5. 6. Whereas the Devils have the other Faith, and tremble, as James speaks, Jam. 2.19. Which place I shall explain by and by.

Temporary Faith agrees with Saving Faith in this, That there is an affection, and sweetness found in the things that are revealed. But yet both it and Historical Faith differ from Saving Faith in the subject: There is none but the Elect are partakers of the one; and therefore it's called the faith of Gods Blett, Tit. 1.1. & Acts 13.48. As many

as were ordained to eternal Life, believed.

It differs also in the effects. Saving Faith sancti-

fies and purifies, Atts 15.9. All the rest of the forts of Faith may be where a man is in the gall of bitternels, and in the bond of iniquity, as it's faid of Simon Magus, Acts 8.12,13. Saving Faith is a life, Gal. 2. 20. that is, there is a natural constant moving, and tendency of the Soul to get out of its felf to the Lord Jesus Christ for all the things that do belong to eternal life and Salvation: It minds hea. ven, and a man is continually doing something or other that way: and in case he be hindered, it's a death to him: There follows a fickness upon the obstructions of the acts of Faith; whereas Tempo. tary Faith is only upon some mighty discovery either of Grace and Mercy, which were never heard of, or unexpected: or of fome Notions, which are rare and fingular. As you know it's faid concerning Herod in the Gospel of Mark; that Mark. 6,20. be beard Fohn Baptist gladly, and rejoyced. And in John 5. 35. it's faid, They rejoyced in his light for a season. The ground of al that sweetness which Temporaries do find, is either the pleasantness of the Notion (for light is pleasant to the eye) Or else it doth arife from the hopes of earthly Profits which may come in. Or it may be from hopes of being delivered from wrath to come only. But all this while there is fomething in the Soul that it dorh love more than the truth: more than the things the truth reveals. A man, though he be carried on strongly, hath yet somewhat that will af-rerwards by als, and turn his Soul to the love of other things: Whereas true Faith does so set the Soul by love upon Christ, as that it hath none in heaven but him. The least Faith will not part with him for all the world.

That Faith which here they are faid to want, (their Unbelief) It was a want (I befeech you mark it) a want in Saving Faith. There was no

want in them of Faith as it justifies, but a want of that Faith which doth justifie: Their want was in a circumstance of the Object of justifying Faith. For whereas before they beleeved in the Messiab to come, before he was born, and upon him As come, in whom they were well pleafing unto God: They did not yet believe upon him as one that should rife out of the mouth and jawes of the Grave to converse with them for a season, and to endue them with power from on high, and with the gifts of the holy Ghost, and then to go to heaven for to perfect and compleat the Work which he came into the world for. Their Unbelief was about the Obie& of their justifying Faith, though not As that Obiect justifier. Christ as God and man satisfying the wrath of God, is the Object of justifying Faith: Christ'as man risen from the dead, is not so, but only thereby that life and immortality which he bath purchased is brought to light, revealed, and manifested. For they are blamed because they did not beleeve (faies the text) what was told them: and that was this: That Jefus Christ was risen again: Which in more words is no more but this; That Death, and Hell were overcome, and the wrath of God was fully farished, that he had buried all our fins in his Grave, and that there was a way made for us (even from the worst condition sin could bring us into) unto glory: fo that though the Devil might hurry us, yet not kill us: Sin might throw us into the earth, but we should rife again to glory. This is the thing now that does belong to justifying Faith. For no man could look for justification by Christ, that did not believe these when they are revealed to him. His Disciples had Faith before, and did beleeve fuch things should be done: but now they were done, they were blamed because they did not believe them. The 1. .

The truth is, if you do but look into the ftory, you shall find they were blamed for want of clearmes in Saving Fatth. That which they had before in a Mysterie, Christ does now explain clearly to them, That he that they hoped should come, was come, and was dead, and risen again; and they received not that. That which he told them was for their comfort, and they took not in that. They were exceeding slow the Text, saith to believe, Luke 24. 25. The Unbelief that Christ blames here, it is a want of clearness in the Doctrine of our Salvation: A want of readiness to lay hold upon comfort and the consolation that is offered and given to us.

Meer Unbelievers therefore they were not now, but they were such as were defective in their Faith.

1. In the clearness of it. Jesus Christ now made it more manifest than ever, that the mouth of Justice which was opened against them, was now shut: and that the Lyon which was in the way of their Salvation, had honey in the mouth of him for them, (if I may so express it to you.)

They were wanting in the clearness of their

Faith.

They were wanting also, 2ly. In the fulness of their Faith. For the text tells you, Luke 24, 25. That they did not believe all that Moses and the Prophets spake of him: and here in the Text, They believed not those that had seen him after he was risen.

They were wanting, 3ly. In the comfort of their Faith; for in Luke 24. 17. (where you have this very story related) he saith to them as they went to Emmans, What manner of Communications are these that you have one with another, and are sad?

And then Lastly, They were wanting in the quicknels and nimbleness of their Faith, Luke 24. 25. They were slow of heart to believe. Greater love

than

than this Christ could not shew, than to lay down his Life, and to wrastle with the bonds of Death for them, to fatisfie all the claims of Justice that could be made: In rifing from the Grave, he did break to nothing all the Snares of Satan, (who verily thought he had dispatch'd him out of the way, when he had buried him as a Malefactor: either that he should not have rifen, or not to any Glory, or Reputation to men) but by rifing again, Christ made a way to Glory, which should so have rejoyced the Disciples hearts, that all forrow and heaviness should have ceased from them, and they should have triumphed and gloried: that whereas they thought themselves fatherless: Now the Father of Eternity, and the Lord of Life was Rifen, and come to them, not to fuffer any more, but to distribute abroad the benefits of his Sufferings. The want of this Comfort is called Unbelief. The want of a Comforting Faith: The want of a quicknels of Faith: The want of a clearness of Faith: And the want of a fulnels of Faith: And for this. the Text faith, Our Lord did upbraid them.

Secondly, The Disciples (which is the Second thing that I propounded to open, viz. The kind of the want of Faith) they were not altogether without Faith, as the Gentiles are called Unbeleevers, who want the means of Faith: Nor were they Unbelievers privatively, because that when they had Means, they did not attend to the Means of Faith: For they were Beleevers, and had not lost their Faith. Christ told Peter (who was then prefent, and in him all the rest of the Apostles) That the Gates of Hell should not prevail against his Faith. Yea, according to their Opinions who hold falling away from Grace, This kind of Unbelief could not cut off their being in a state of Grace: For God would not take away his Grace (accor-

ding

ding to their Opinion that hold a mans flipping out of a state of Grace is as a bone that slips out of the focket, or as the hand flips out of the glove) For mark it: They had but little glimmering light of Christs Sufferings. Some they had from the beginning; For Elian and Moses met together upon the Mount with Christ, and they spake together of his Sufferings: but their knowledge was not much: The Means they had to know it by now, was but a few Women; And those Women were in a great deal of fear, and That might be apt to form their Fancies according to their Defires; and because they would have Christ to be risen, therefore think and report that he was rifen. The Means therefore that they had to believe was so weak, that it could not be a Sin of that Note as to throw them out of a state of Grace. But they are called Unbeleevers. because they wanted that degree, that strength, and that readiness in beleeving, which the discovery of so great Merit and Satisfaction in the Death of Christ, and so much love and affection in Christ towards them, called them unto. For this the Text faith. That Christ did upbraid them.

CHAP. III.

What upbraiding is. Three things in it: An Objection Answered. Unbelief against all the Attributes of God. The best way to deal with Unbelief is upbraiding it.

Will open that word, and be at what I would prefently. To omit many things:

Heupbraided them.

Upbraiding, is a difgraceful Reproof. It's a Re-

proof with difgrace. There are several words used by the Scripture for reproving or rebuking. word fignifies to reprove so as to threaten punishment; that word is used in Luke 23. 40. where the honest Thief did rebuke him that blasphemed the name of Jesus, emsigna auns. The full tense of his words were, as if he should have said, look to it, take heed how you speak against him; if you do, you shall be called to an account: There is but a little time between you and the Judgement, and wo to you when you appear before God, although now you make nothing of it. There is another word fignifies Reproof with complaining of injuries done to one, μομοή. As its used Col. 3. 13. There's another word emminion, and that fignifies to reprove with biting, sharp, and bitter words; and that the Apostle useth in I Tim. 5. 1. Rebuke not an Elder. There is lastly the word which is in the Text oversity To upbraid; and thattis, to mingle together with the knowledge of ones fault, reproach, and difgrace, to reprove with reproaching, or casting ignominy upon one: To take away from them not only innocency, but honesty. And you shall find in the Scripture, that it is made as a very heavie affliction. Let us go forth (faith the text, Heb. 13. 13.) and bear the reproach of Fesus Christ: that is, though we suffer as much as he did for our fins, vet let us beleeve upon him. So it's said of Moses, in Heb. 11. 26. that he did chuse to suffer with the people of God, and to bear the reproaches of Christ, that is. to be upbraided for Christ's fake that men should fay to him, Yes, you are one of the New Lights: you are one that follow this Galilean: In Heb. 19.33. The Apostle speaks of this kind of hebraiding as that which madehmentan open laughing stock, and scorn to others whill we were made a gazing flock by reproach : oredopoles which is the fame fame word with that in the text [upbraiding.] There are Three Things that are done to the dif-

grace of one, when he is upbraided.

1. The foulness of his Fact is laid open. Nothing but faults, and foul faults can be a reproach : efpecially to men that are imperfect, and subject to infirmities. And my beloved there is not a fouler fault (which I should have shewed you) than unbelief is. It's not only the guard of all your fins, while you are in the state of unregeneration, and keeps them together, and defends them; but when you are beleevers, the least act of it is higher by head and shoulders in guilt, than the rest of your fins. It's a fin of very great magnitude, even in the

least degree.

Properly you use to say a man is upbraided, when as the kindness that hath been done to him is revealed, and laid open, and made known, and his ungratefulness discovered; so as that men may fee him not only to be an ungrareful man, but as one that is a dependant, and that hath not wherewithal to subsist of himself. Now unbelief layes open the folly, and blockishness of the heart of a man. and the bruitifiness of his Spirit. Here Christ fers before them, 1. The finfulness of the Act, in Luke 24. 25. Ob fools (faith he) and flow of beart to believe, how long shall I be with you? He tells them that it was a madness: So some do render those words in Luke 24- 25. [O fools] As it is rendered by our Translators in some places of the Scripture. He shews them the sinfulness of their act. That (you know) is the property of all reproof. To rio up, and Analise the thing done into the several parts of the illness of it. So that that is the first thing Christ doth upbraid; or lay open their fins: or if you will in plain terms, does fer their Consciences on accusing of them.

2ly. He

2ly. He shews them the root of this illness,

whence it comes to pass that it is so.

Some fins the people of God are carried unto by firong temptations from without: As a Ship by a firong gust of wind is carried upon the rocks or Sands: And Reproofs for these are wonderful gentle, and indeed it is not I, sayes Paul in this case, but it is Satan, and sin that joyns with it.

Blasphemous thoughts there are: But though we have blasphemous thoughts, yet our hearts are

not active in them, but passive.

Some Sins arife from an evil frame of heart, which are but the steam of a corrupt Spirit. And so this unbelief does: for in the Gospel of Luke, ch. 24.29. he doth not only call them fools, and men that were flow of heart to believe, but he faies, verf. 11. That they counted these things of Christs Resurrection to be but as an idle tale, a ridiculous thing. Yea, whereever there is any upbraiding, there is alwayes a difcovery of unkindness and unthankfulness: and both these were at the bottom and root of your unbelief. Upbraiding is properly a telling men of kindnesses done them, and their nor carrying themfelves according to the kindnesses done them. And thus our Lord Jesus Christ deals with them, for he did (faith the text) upbraid them: As if he should have said, Do you answer my love in dying for you, and being buried, and in breaking for you the laws of Death? Is this a behaviour suitable to fo great love as I have shewed you? Or unto such a one as I am, who have all power in my hand to use for your good? Is all the kindness that I have shewed you thus requited, that you will not believe me, buo take me to be a Spirit, or to be some Phantasm, or mear Apparition, as the word more is, which Luke ufech in this story, Luke 24. 37. 3ly. By

3ly. By this they were put in mind of the Condition where n they were, when they first beleeved, but were now failen from. He that upbraids another, tells him how poor and mean he was, when he first took a liking to him; and how he promised to do any thing in reason that he should require of him: So doth our Lord Jesus Christ: As if he should have sa'd, You were glad to know any thing concerning me, and the time was whenas you hung upon me, and whatever I faid to you was a Law, and whatever I did speak of to you was entertained with a great deal of greediness: Why is it that you are so backward now? Are my Mercies any whit the worse? Or is it not because you are not so sensible as you have been heretofore of the need of me to be with you?

4ly. And then Fourthly, In this Reproof of Christ there is Instruction. For upbraiding tells him that hath received a kindness, what it is which he expects from him, as well as what it is which he finds in him: And that is the first thing, Our Lord layes open their fin to them in its self, and in the causes of it specially: In their unkindness: And that they had Apostatized from that forwardness of Faith, and gladness to receive any thing from his hands, which formerly was in them.

2. When Christ doth upbraid or disgrace a man, he puts him among the number of those that are guilty, and liable to punishment. Matth. 11.20. He began to upbraid the City, because they had not done according to the works that had been done in them: And what follows? Wo, wo to thee Corazin, and to thee Bethsaida, that hath been lift up to heaven, and now shall be thrown down to hell, &c. In this Reproof our Lord speaks as it were with shaking the head, with sparkling eyes, and a frowning face, as one that counted them unworthy of his love,

and

and unfit for kindness, and as one that repents that ever he was so kind to them. A man that upbraids, speaks in this dialect; I have done thus and thus to you, but I will know you for time to come, and be more wary how I bestow my kindness upon you, I will with hold my hand, you shall ask for kindness again and again, but I will be sure to see that you esteem it before I will be so prodigal to you, seeing you carry your self thus and thus with me. And thus doth our Lord Jesus Christ. This is the

fense of upbraiding.

3. When Christ difgraceth, he shews dislike, and indignation, that his Soul hath no pleasure; nay, that he knows not how to bear, and put it up at ones hand, Heb. 10. 38. The just shall live by Faith. but if any man do with draw bimfelf, my Soul Ball bave no pleasure in him. He that upbraids hath his heart alienated, and filled with loathing of him. who hath received kindnesses from him, but dealt unworthily. Oh, faith the Lord, in Isa. 1.2, 3. I have nourished and brought up a People, I have been kind to them, and they have been careless of me, they have rebelled against me, you have been worse to me than Oxen and Asses, worse than any of the inhabitants of the earth. O Earth, earth, earth, hear the word of the Lord. His upbraiding of them faith thus, What care I for all that ever you do fince you will not beleeve me, nor give credit to the things that I have done for you? What are you to me? Better were it for me to shew my Favours to others who will bring forth fruits worthy of them. He upbraided them, Therefore, that is, he told them of their fins, and lufts in their hearts from whence this came: He warned them to look to it, as they would avoid his wrath: He did for the prefent carry himself, as one that knew not how to be in their company, or to give them of those

those bleffings, which he had brought from heaven to earth, and through his sufferings had merited on their behalf. This is the meanning of it. He upbraided them; He set their Consciences accusing them, and himself frowned, he held his Judgements over them, and with-held his Love from them.

But, (it may be you will fay unto me) Why should Christ do this? Doth not he himself bid us that we should be careful what we do believe? Is it not the wisdom of a man to be wary how he doth receive any thing, especially in the main matters of Salvation? Try every spirit (faith the text) I John 4. I. and believe not every one: men will come in Sheeps garments, that yet notwithstanding are ravening Wolves, Matth. 7.15.

But to that I Answer: What Jesus Christ did foretel before he died, was now told to his Disciples by the Women that had seen him: So that there was no place for caution, but they were pre-

fently to have looked after the matter.

But besides that, I beseech you consider this one Reason, (for I shall urge no more at this time) That Unbelief doth anger God exceedingly, because it's the sin that is against all his Attributes. The not receiving every discovery which Jesus Christ makes of himself, and of the Father unto the Soul; it saith unto the wrath of God; it doth not much fear it: for by Faith only are we freed from that wrath. It faith to wildom, It speaks not cleerly: or elfe unto truth, that what it faith is not to be credited: The things offered by Mercy are fuch as we have no mind to: And we plainly fay it by Unbelief; for, what we are willing to have, that we are apt to believe. As a man that defires honour, thinks it coming to him upon every occasion, every nod, every invitation, &c.

And

And let me adde one Reason more, and that is this; The best way to deal with Unbelief is chiding of it, upbraiding of it. Christ was a skilful Phyfician, and therefore he applyed this Remedy to this Disease. As when the Winds were boysterous. it's faid, He rebuked them, and they were culm, Marth. 8.26. the Sea was as a plain: So his rebuking of their Unbelief was the means to cause it to cease from them. As Nettles, they sting if they be touched lightly; they hurt not at all if you use them roughly. So I fay of all corruptions: Make much of them, and they will kill you, and be your death: Reprove your felves for them, and they will die, Fames 4. 7. Resist the Devil, faich Fames, and be will flee from you. Refift bim : that is, Give no way to him in any kind, if he makes a motion of delay, or denial of Faith, refift him: And he will flee from you, as upon a wing: that is, you shall be prefently freed from his temptations. Matters of Faith are to be received, not to be questioned or debated. Set Reason to work with them, and the more Reason begin to look on them, the more it's dazled, and the less you see in them: and therefore the best way is to chide Unbelief. You have an admirable place for this in Rom. 4. 19. where Abrabam is faid not to consider bis oven body, which was now dead, nor the deadness of Sarahs Womb, and therefore be fraggers not at the promise of God through Unbelief.

Novio Consider! What should a rational Creature do but consider how the means whereby a thing should be brought to pass may be enjoyed? and whether they be likely (if used) to serve his end? It's the most irrational act that can be, for a man to take in things, and not to consider whether they be likely, or unlikely, whether they be probable, or improbable. But this now Abraham is

commended for: and he would never have been free from his Unbelief, had it not been for this.

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CHAP. IV.

Application. Let us chide our selves for our Unbelief. Several Objections answered.

He Use that I shall make of it (for I cannot raise and open the Point as I did intend) is briefly this; Did Christ chide his Disciples for their Unbelief, for want of quickness and clearness in their Faith, for want of Inatching at, and laying greedy hold on the Comforts that he brought them, through his Resurrection? Chide thou then thy own felf when ever thou findest any of these in thee. When thou canst not believe, ask thy Soul the reason of it. Why art thou so disquieted? Why art thou to unbelieving? If thou canst not find out the Cause, yet chide and fall out with thy felf, fall upon thy own heart. Christ did so now, being newly come to his power, to have all power in his hands both in heaven and earth, he chides: And in this, do you exercise that Kingly power which Jesus Christ hath given you. As you are Priests to God, and therefore must offer to him what he harh appointed: So you are Kings to God, and Rev. 1, 6. one piece of your Dominion lyes in this, That you chide, and reprove your felves, and not allow, but condemne, and centure, and difallow every evil that is found in you. If you be not very much offended, with your selves because of unbelief, you are very much to blane, because your unbelief is a very great fin. Christians they are wont to foster and nourish unbelief; to lay it, as Michael laid David in the Bed upon Down Pil-

lows, 1 Sam. 19.13.

Will you speak Peace, where God hath spoken War? Will vou defend that which Jesus Christ reproves? If to be Christians do reprove themfelves for their unbelief, yet they do it as Elithat gave a Reproof to his Sons, not sharply, but foftly. Do you reprove your felves sharply, that you may be found found in the Faith? The word & To TOWNS, is cuttingly, Tit. 1.13. Say to your Souls as our Lord Jesus Christ doth here; O foolish! O fluggish! O proud heart, that art alwayes thus twisting and knitting of Objections against thy felf, and the grace of Jesus Christ. As a North Wind drives away Rain, so doth an angry Countenance a Talebearer, faith Solomon; Prov. 16. 23. I may make use of it thus; Temptations to Unbelief, To live without Christ, To doubt of Christ, will all be Icattered when they are gathered together like Clouds, and you think it will be an ill time with you if you will but thus chide your hearts. the Dearl, and he will flee from you, Jam. 4. 7. gentle denyal is an invitation. Have no friendship (faith the text) with an angry man, Prov. 22. 24. So there will be no friendship between you and your fins, between your Spirits, and a temptation. if your hearts be but full of wrath, and indignation, and anger against the least motion of it. Do not stand saying now (as you use to do) I may well doubt; and it's enough for me if I have any being in the number of the Saints, any fellowship with Jesus Christ: Say not there is reason (if you knew all) why I am thus full of fear. There is reason I am fure why you should be reproved and upbraided for your unbelief; Christ else would not have done it. But there can be no reason alleaged or

given for Unbelief. O fools, and flow of beart to believe: Luke 24.25, that is, As a fool is without Reason, so is also Unbelief. You that think that you have so much Reason not to believe, speak out your Reasons, and let us see what they are in the presence of the Lord. He condemned it as folly. Give it no other name, it will deserve no other when it's tryed.

I know not how to believe (faith one) or take in comfort, and to be for eady at it, for I am thus and thus bad, and have done thus and thus evil. What a fool art thou, to make thy own doings the ground of thy Faith, when thou hast for thy Faith the word of a gracious God, and the mediation of

Jesus Christ.

Is not he a fool that will leave the fecurity of one that is worth thousands, and take the word or Bond of a beggar, and him that is a very Knave, and that doth neither know what truth is, nor will walk faithfully? Thou oughtest to say as one doth in another case; thus, hath the Lord said, he hath faid it to be beleeved: and therefore the ground of it is not upon any thing in the Creature, no more than supernatural truths are grounded upon Reafon. I fay, That there is the same proportion between the beleeving of truths that are supernatural. upon reason, and between the beleeving of the truth of the Gospel upon some ground in our felves: There is no affinity, no nearness, they differ wholly; things that are known unto reason, and things that are revealed supernaturally, and from above. So they differ in the receiving of them.

But it may be you will fay unto me, I do not fee how it can be, how fuch things ever will be that are spoken of.

And so did these Disciples in Luke 2. 11. when

they.

they were told that Christ was risen, it seemed to be a very Tale: Their words seemed to them as idle tales, and they believed them not. For this thou art to be chid, and upbraided, and herein lies thy folly, that thou wilt not think him that is the sirst cause able to work of himself: that thou wilt not trust him out of the course of Natural Causes, Though there be no Calf in the stall, nor blossome on the Fig-tree, Hab. 3. 17. Where there is no hope, yet the word of the Lord endures for ever, that shall be accomplished.

If thou fayest thy Unbelief is not in the main things of Salvation, but in a circumstance, in a matter which concerns thy Comfort, rather than that which concerns thy being in a state of Grace.

That is a great fin too, and it was the fin of the Disciples here: for it was not the want of justifying Faith (as you have heard) but a want of cleer-

ness, and of the comfort of it.

Object. But the Promises are so great and excellent things (you will say) that I know not how to believe them, they are too good to be true: I hear sometimes such things from the Word, as I know not how to be beeve, at least to be given to me.

That was the case of these Disciples, and yet they were upbraided too, Luke 24. 41. They could not believe for joy, because they wondered. That is, the things were beyond their understandings, and so good that they knew not how to take them in. But I beseech you, if you will resuse Mercies because they are great, mark it, What dost thou do in this (Othousool) but measure Gods bounty by thy own narrow heart? Either thou thinkest God is poor, and niggardly, and will not give like himself. Either thou believest his infinite goodness will not flow forth without Banks or Bounds:

Or else thou dost not beleeve his infinite Wisdom. but thinkest that thou art able to order and dispose him in his distributions. O Fool, O fool. As Fuds faid when the Box of Cyntment was opened, It might have been pared, and given to the poor. Marth. 26. 9. Fob. 12. 5,6. So thou fay ft fuch choice refreshings and comforts as these are; Christ in Glory, and Christ to bring news of Hell, and Death to be troden under foot, and to be buried. are truths to be Preached to humble holy ones: But, faith the text, Judas when he spake of giving to the Poor, it was not because he cared for the poor, but because he did bear the Bug, and was covetous, 70h.12.6. So I say thou speakest this, not because thou carest so much for Holiness or Humbleness, but that thou mayst advance thy felf. For I ask. Whence wilt thou have this Humbleness, and Holines? It must be either from thy self; (Ofool to look for life from death, and goodness from evil) or else it must be from God: and then thou counsellest him to this order, That thou must be first humbled, before theu hast comfort. O fool! Dost thounor learn yet, that nothing will melt chy heart fo much as Mercy !

Else if thou wilt not have thy Holiness to go in order before his Mercy, yet before thy Faith. Shall that which thou dost by the help of another, accompanied with weaknesses in thy self, be the cause of any act in him who is the Cause of Causes, and the sirst Beginner of all things? Therefore charge your heart home. It's not tenderness, but hardness: It's not providence nor care for your selves, but folly, that is the cause of your Unbelief. Certainly as Christ censures, so things are for his judgement is according to truth. He upbraids for any kind of unbelief, and saith, it is folly, and that Soul is hardened that will not believe, as I shall

shew

it

shew you hereafter. You think it is a piece of softness of heart to mourn and weep: O it's the greatest part of softness to believe. Thou dost think it's a great piece of softness, to be soft in heart: It's the greatest to receive Mercy, and it's the greatest piece of hardness not to fear Unbelief.

If thou wilt not deal truly with thy own heart, and chide it, thou shalt be chidden. An angry word of God, is that which cuts deep into the Soul. When I heard thy angry words, they entred into my bones, and rottenness entred into them. The voyce of God uttered by the Lamb is exceeding cutting. Who shall hide us from the wrath of the Lamb? Christ is made up of Love: but your Un. belief turns his? Love to Wrath: and his love makes him chide publickly, when there was fo ma. ny of them together, even at that time when he came of purpose to bring glad tydings to them. The anger of Christ will cut: but the anger of Christ for unbelief goes to the quick, Heb.4.12. The Word of God (he is perswading them to believe it, and Jesus Christ revealed by it) is sharper than any two edged fword, and it will divide between the Soul and the Spirit, and the marrow and the bones. It will cut or divide. It's put for putting to pain, as cutting doth. Your unbelief will put you to pain. Where? In your Soul; that is, in your Affections, and in your Spirit, that is in your understanding: the Understanding will forecast dreadfully: The Will, that will fear every thing, and be aftonished: You shall have pain in every part. That which should be like bones to you, to support you, shall fink and fail under you: and that which should be like marrow to strengthen you, that shall decay: What a case doth an unbelieving Soul bring its self into? How is it cut and lanced ? So fore that

Pfal.51.

it cannot be touched, it is not able to ftir. Heal my bones which thou hast broken, faith David in that case. Every act of unbelief refuseth great love: & there is nothing makes a heavier accufation, than therefusal of love doth. Never art thou worse, than when thou art taking part with unbelief, or when thou dost not believe. Never art thou I say worse; for then art thou justifying that which the Lord condemns: He upbraided them because of their unbelief. This indulging, and this making much of doubts, and scruples, and fears, brings much wrath. Thou oughtest to make a great matter of the least degree of the sin of Unbelief that thou shouldest die: and not to shew any kindness to thy self in it. Tender persons, if they would but stir, they would work out those diseases, which in a sedentary course do fasten on them: even as the Green Sickness (which eats into the very spirits) is wasted by walking: and the Scurvy, and divers others. So if you would but be stirring, and doing, and chiding, and reproving your Unbelief, it would keep your Unbelief down. When nothing would make the Disciples leave their questioning, Christ being returned to them, he comes with a frown in his face, and calls them all to nought, as I may fav. as in the text, Luke 24. 25. Oh fooles, and flow of beart to believe. Look to the cause whence all your doubts come. Its because you would be wife, and order your own doings: and because you are unwilling and backward to come to Christ: Christ faves so, and with him are the words of truth. You think not to nourish Unbelief: fain you would have Christ, you say; but you would not. Either Christ or you speaks true. He saith, O slow of beart to beleeve. He may call again and again, and yet the Soul cannot hear of that ear. It will catch at a word, nay misplace words it may be to afflict its felf.

felf, but to words of Comfort, the head is turned alide. I beteech you beloved know, That you are the greatest fools, and you dull your selves exceedingly, and make your selves extream backward, and remits, and careless, and negligent to every thing that is good, whenas you do not speedily, easily, and forwardly lay hold by Faith upon all the Comforts and resreshments that are offered to you by the hand of Jesus Christ.

CHAP. V.

The Doctrine. The Reasons of it: 1. Because this Reproof of Christ's is an excellent means to take away Unbelief. 2. Because Unbelief is a great sin: First, Comparatively: Secondly, In it self: as being, 1. Directly opposite to the end of the Law: 2. Opposite to the Authority of the Law-giver: 3. Opposite to the Principle of Obedience, which is Love. Unbelief in a weak degree worse in a Beleever, than in a wicked man in its full power; and that upon several accounts.

The Doctrine from these words was this: That backwardness and unreadiness to believe the great things that Christ hath done, and will do for believers, a to be comforted in them, is a sin in them which shall be saved, which Christ will not bear with, but is very much offended at. Backwardness and unreadiness (Isay) to believe the great things which Christ hath done, and will do for Beleevers, and to receive comfort therein, is a sin even in them that shall be saved, which Christ will not bear withal, but is very much offended at.

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These had saving Faith. They wanted only a readiness of Faith, and a fulness of Faith, and to receive comfort by their Faith, and for that our Lord Jelus Christ upbraided them. Although Je fus Christ do love Beleevers, yet he will not bear with fin in them. They are the Members of his Mystical Body, and he will not endure any disease, or any fore, or any diftemper in them, but he will take a course with it. The sin of Beleevers deserves the wrath of God, as well as the fin of Unbeleevers do. Their relation makes not their fin a whit the less guilty, or their guilt a whit the less. The deferts of their fins indeed shall not be given to them, Christ will not condemn them. But though he will not condemn them, he will reprove and upbraid them. And the frowns and reproofs of Christ are as much as Hell its felf to a Beleever: Even as Hell was to them before they beleeved. The Conscience is more wounded by the want of Gods special love, than by Gods hatred as an enemy: The want of Gods special love, is as great a trouble, as Gods being an enemy is: for the love of God makes the heart more sensible and feeling than felf. love does. If it were possible for a man to be thrown out of Gods arms of love into the torments of Hell, Hell would be more to him than to any other. And this made Christ's Sufferings so great, because he was so infinitely loved by his Father. Cf all the fins of Beleevers, Christ will least of all bear with their Unbelief. Many faults were in the Disciples besides their Unbelief: How ambitious were they to get the right hand one of another? How carnal were they to think of a Kingdom that did consult in outward pomp, and glory? We thought (fay they, in Luke 24. 21.) that it had been be that would have redeemed Ifrael. But But Christ he lets all pass, or else he doth reprove all, in reproving of their unbelief; he shames them for that only. And the REASONS are these:

REASON I.

1. Because this anger and this reproof of Christ is a good and excellent way to take away unbelief. Although the act of Unbelief was past, yet the stain of it remained which would dispose them to that, or to a greater sin. To prevent that, Jesus Christ doth reprove them. The reproofs of Christ are Medicinal, he would not else use them: And they are then most Medicinal when they are sharp, Psal. 141.5. Let the righteous smite me (faies David) and it shall be as a pretious Ointment to me, which shall not break my bead: And yet the finiting there, is the same word which is used concerning Fael, who took a bammer and a nail, and drove it thorow the Temples of Sifera, and fastned him to the ground, Judg. 4. 21. A deadlier blow the could not have given him, than to hit him there. Now (fayes he) let a reproof be fo to me, for it is healing. Reprove then sharply (faith the Apostle) that they may be sound in the Faith, Tit. 1.13. Then Reproofs makes sound, when they are sharp. Every victory over a present temptation, it is as it were a new Conversion. Satan (faith our Lord to Peter) bath desired to winnow thee, but I have prayed that thy Faith fail not; and when thou art Converted, strengthen thy brethren, Luke 22. 31, 32. That is, When thou hast power over Satans temptations. Every new degree of Grace, is a new Conversion. Except you be Converted (faith our Lord Christ to his Disciples that were already converted) and become as little Children, you cannot enter into the Kingdom of God, G Luke 18.3. Luke, chap. 18. vers. 3. Now it being a new Conversion; as at first, men are convinced of their finfulnets, and of the wrath of God due to fin. and are driven to feek pardon of fin: So the fame courfe must be taken afterwards; and our Lord lefus Christ doth take the same course here. peremptory denial keeps off temptations, fo a tharp Reproof for fin, doth free from fin, when temptation hath overcome and foyled us. Its faid of our Lord Christ in the word of the Text, Matth. 8.26. That he rebuked the roaring waves of the Sea. and they were still. The Rebukes of Christ, were a means to stay the fluctuating of the Souls of the Disciples through unbelief, and therefore Christ used it. Do but once convince a godly man of the finfulness of any course, and he will depart from it. If you tell him that Christ will be angry, you take off his hear: from any course, though never so much beloved by him, because his life lyes in Christs love: and sin is to him a great evil, and hateful, not only because it is a breach of the law. but because it is an offence of him whom he loves. Of all fins, Unbelief is a fin that is not to be dealr mildly withal, if you mean to be free from it. If vou stop it not at jealousie, it will grow to dispute, and from disputing to doubting, and from doubting to mif belief, or mif-perswasion that things are otherwise than they are with you, that the word is not so true, as it is: And from that, to unperswativeness, as the Scripture calls it, that you may as well move a rock, and make the stones to hear, as you can make a man to perceive, or take any notice of the Grace that is offered. Unbelief is a fin that is not to be spoken unto, or regarded. It's said of Abraham, Rom. 4. 19. That be did not consider through unbelief the deadness of his own body, nor the barrenness of Sarahs Womb. He considered it not; he flighted

flighted whatever Unbelief faid; whatever Arguments could arise from that head of Reason of secondary causes. He thought it was not worth mind ng, or looking to, whatever could be faid concerning secondary causes. In fames 1.21. The Apostle speaks there of Beleeving, for he speaks of receiving the ingrasted word: which is by Faith: and he doth compare Unbelief (the opposite to Faith, or to receiving of the word) unto a Whitlough upon a mans finger: junagian: The word tranflated filthiness, it's a Disease in the very top of the finger which we call a Whitlough. And that which I observe from thence is this, That as a Whitlough must be beaten with a hammer, or troden upon with your foot, else it will grow to a Fellon, and put you to more pain, or you will never be rid of it: So you must use your Unbelief, saves the Apostle, for he useth a word of the greatest disdain; Put away from you: soo severes, a word that is used for a mans crofs, churlish using of one. As Amnon when he had defiled his Sifter Tamar, put her away from bim, 2 Sam. 13.17. he would hear no intreaties, nor let her stay in his house, but thrust her out of doors, and barred the doors after her. Do so with your Unbelief, faith the Apostle, do not stand exrenuating of it, or reasoning with Unbelief, and say it is an infirmity, and must be born withal. - How many Souls are there that have abounded with doubts, because they have not chidden and upbraided themselves because of unbelief? Because Christ would kill your unbelief, he therefore upbraids ir.

REASON, II.

2. Therefore Christ is so much angry at their Unbelief, because their unbelief is a great sin. The Anger of Christ was never more than the Offence: nor his Reproofs unsuitable to the Offence. As he will not give thirty nine blows for a smal fault, so where he does give many blows, you may be fire the fault is great, fin does abound. It's true, indeed, that this unbelief of the Apostle differed much from that negative, or privative unbelief which is in Heathens, or men unconverted: but as every drop of water is of the same nature with the whole Ocean; so every degree of unbelief is a fin of the fame kind that that privative unbelief is. Unbelief in a regenerate man is a want of Faith, of some degree of Faith, and it is of the same nature with a total want of it in men that are not called. Whereever it is found, it is a great fin.

A fin may be faid to be great comparatively, when it's fer with others; and so the least breach of the first Table, compared with the sins of the second, is greater than they, because it is a transgression against the first and great Commandment, as our Lord saith. Now unbelief is a great sin in this respect, because there is more sinfulness, and Machevilness of evil in it, than in those things which are scandalous, though there be not so much infamy or reproach, or disgrace cast upon it. And it is not

only a great fin comparatively.

But it's a great Sin in its Self.

1. That fin is great in its felf, which is directly opposite to the end of the Law, and the Law-giver. The Law-giver makes the Law, but a means to his end.

end, and his end gives spirit and soul to the Law. Now Unbelief is a great fin in this respect: for faith is the end of the Law. Christ is the end of the Law, faith the Apostle, Rom. 10. 4. The end of the Commandment is love out of a pure Conscience, and Faith unfeigned, I Tim. 1.5. It's true indeed the Apostle speaks of that Commandement in particular of plain preaching or preaching plainly, but it's true of all the rest of Gods Commandments. remonial Law was only to teach men Christ as a Schoolmaster, that they might be fitted to receive the Do ctrine of Faith. As the Apostle saith, Gal. 3.24. Faith was the end of the moral Law: the end of irs conviction and condemnation. It was therefore faid, that every one was cursed that continued not in every thing, to do it, Gal. 3.10. Although men could not be justified by their own righteousness, but by the righteourness of another, as the Apostle reasons, The very direction of the Moral Law was to this end, that men feeing how great their debts was, and how much was required at their hands, they might believe on him that instifies the ungodly, Rom.4.5. God did not rest in this that the Law was a Declaration of his mind towards men in the things which he would have them do: he added this also, That the Law should prepare and fit men one way, or other, (but some way) for beleeving in Christ.

2. Again: That fin is great in its felf, which opposeth the authority of the Law-giver. As Jam. 2. 10, 11. If thou breakest one, thou art guilty of all: for be that said unto thee, Thou shalt not steal, said also, Thou shalt not commit Adultery: that is, His Authority is dispised which should be the leader and guider of you to every Commandment. If you break but one, that is, dispise it. Unbelief is the great controller of God, and unthroner of God;

for

for it layes his hand upon him in his majesty. The whole Doctrine of Faith depends meerly on Gods Will: There is no reason to be given why we should that way, rather than by doing, be faved; but only because God pleaseth. There is more majesty and greatness shewed in making men to wait upon God for Salvation in this way of Faith, than there is in doing all the Law requires belides. Bur,

3. That sin is great which is opposite to a Principle of Obedience: That which destroyes Obedience in the root and feed of it. Love is the principle of Obedience: and unbelief hinders love, and fo layes open to all manner of fin what soever. In a Beleever, as unbelief is a great fin, so it's a worse fin in him in a weak degree, than it's in a wicked man in its full power: Worse, Isay, by interpreration, and in Gods account. Worse, in sustice. For,

1. A Beleever hath means afforded him: So the text points you, and faith, Christ upbraided them. because they believed not them that mere sent to them. and told them that he was rifen. Jefus Christ doth nourish and cherish every plant of Grace which he fows: The feed of Faith, though it be but as a grain of Mustard-seed at the first, Matth. 17. 20. Beleevers they want for no means to encrease their

Faith.

2. He that hath any degree of Faith, hath a power to work with God, and to receive his testimony; and therefore his unbelief is worse, than in another man. And this is the reason why Moses his rash unbeleeving words cut him off from going into Canaan.

3. A Beleever hath already received love at his Conversion, and therefore should be easily perswaded of the love of God to him. When a man

hath.

hath given himself in marriage to a Woman, then her jealousie to him is very provoking: for what can he do more? for in giving himself, he gives all he hath. When God hath converted thee, he hath given thee himself: and having given you the greater, will you question him in smaller, and suspect him in lesser?

4. All unreadiness to believe, it is a backsliding, or a kind of Apostacy from that frame of heart, which is given to all at the first Conversion. God ever brings men to this at the first Conversion, that they are glad to taste of those comforts which before they refused: and to catch at those crums hungrily; and at those drops, which before they did not value. If the Love of a Wife grows cold after marriage, and her love be otherwise than it was in the day of her first embracings, what wrath doth it provoke in her Husband! Now, beloved, this was at your first conversion, that you catched at a word: that you could fee light but through a cranny: an intimation was pleasant: if any thing come near, you reached at it: you were pleading your interest in every thing. In this and this Mercy Lord. Every Mercy you faw, you were greedy of: And now, if you are not thus and thus afterwards, how can the Lord bear it at your hands? It is, I fay, a kind of Apostacy, and falling from your first love.

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CHAP. VI.

Application. 1. The former Exhortation continued, viz. To chide our selves for our Unbelief.
2. This speaks the happy condition of the Saints; they are never upbraided with what Christ hath done for them, but when they will not have more from him. An Objection Answered. 3. Then total Unbelief is very bad.

Now for Application in a word. And I shall although without any Repetition of what I said before, take up the Use which I ended with the last time.

use, I.

DESCRIPTION OF THE PARTY OF THE

If Christ be angry with Unbelief, then do you chide your selves for it when you find it. This is our conformiev unto Christ as King: our loyalty: that what Malefactors he censures, and condemns, we will not harbour, nor give any entertainment unto. It's our miserable condition that we receive the Grace of God in vain: that we deal flightly with Mercy, and deal respectively with sin and unbelief: It lives, and it's bred with all that either fense or reason, or experience is able to say for it. Men use it as though it were a friend, although it comes but in to destroy, and to make an end of them. Many a Soul faith fometimes when it hath wrapt it felf into fears and doubts of the love of God, that now it's in a state of Spiritual life, and now God will love it.

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This is all you shall find at the hand of God, That he will fet Jesus Christ to upbraid you, and to be angry with you. And therefore I befeech you my beloved, having heard how Jefus Christ is offend. ed, be you in the like manner offended at your unbelief. Let it find no countenance from you, which thall be fure to be dealt sharply withal by him. there be a motion made, and fomething injected and cast, that should put you into fears, whether the word of promise be true, and Christ be so loving as is reported: Say unto your Souls, O do not that abominable thing: you have angred Christ enough already, provoke him no more: He hath been to good as to make you look towards his name, and to beleeve upon him: look stedfastly; beleeve perfectly; comfort your felf in him throughly. Say to thy own heart, This is Pride. and this is folly, and ignorance, and hardness of heart; this goes not alone: If fo be I were not exceedingly over run, and over grown, this could not be, that I should be so dull, and make so slight a matter of receiving Mercy, and the tenders of Grace and Mercy. Look, I befeech you, my beloved to the root of your Unbelief, and to what your unbelief will beget and bring forth in the heart of Jesus Christ concerning you; hard and angry words. If any thing, then this will make him repent that ever he hath been kind to you. No. no, fay to your own Souls, It is not watchfulness, or wariness that makes you thus to suspect, and to be fearful, but its ignorance of the truth, and infensiblness of your needs; and pride, that you will not be beholding to Jesus Christ.

USE, II.

But in the Second place, which is that that I do more aim at. I befeech you my beloved confider What a happy condition the Saints are in. are cut off from the Vine that you were branches of, and you are ingrafted into Christ, and you shal have never a hard word from Christ, nor hear of any unkindness done by you to Christ, he will never speak of what he hath done, or that he hath done much, but only when you will not have more from him. He upbraided them, because of their Unbelief, and hardneß of beart: This you shall have at his hands, when you do not come often. Why will you have no more ? Hitherto you have asked nothing, Joh. 16.24. But do you think that you have enough? And are you glutted with carnal apprehensions of his Mercy, till sin hath gotten your heart, that you have no need of any further thing to be done by him for you? Then, and not till then shall you see a frown in his face. So exceeding kind and wife is he, that if he can but kill your Unbelief, you shall live like him: And if he can but take away your Unbelief, you shall do all things in your measure like him. Faith fetches pardon of all fin, and fetches Grace to help against all particular corruptions and fins.

Object. But you will say, So much time is due, and so much Affections are due from me to the Law of God, that I shall be sure never to have any thing well taken. A Rod will alwayes be upon my back, if I once give up my self to his way; I shall not have a good day afterward.

Answ.

Answ. Can there be a better life than to be alwayes receiving good words from the hands of Christ? Is not this a happy condition, for him never to be chiding, but because we will not receive all Mercy at his hands, that we receive not every truth, and the benefit of them? Heupbraids them, because of their Unbelief. That was the adequate object of his anger and displeasure against them.

USE, III.

There is a Third Use of this; and that is, If want of Faith in some particular be so great a sin, and be recompenced with fo great anger, What is the total want of Faith then? If so be the Medicine, that which cureth the want of a degree of Faith, be so sharp, what is the pain which Unbelief (being altogether without Faith) bring upon a man? If the word of Christ, when he rebukes, be so sharp, what will they be when he condemns? You think you shall not be called to any other account but for fins which are scandalous: if you pay all your own, and be not unjust, it you keep out of uncleanness, and have not common infirmities on you, then you shall be well enough at the last day. No beloved. This is condemnation, that you that have the means, and Christs offers, will not take that which he brings: but thou wilt not believe that he will be angry for not taking of it, and thou wilt not receive it. And if you think he will not be angry with you because you take not heaven, and comfort, and glory, look what he doth with his own People. If he doth thus with his own Children, what will he do with his Enemies? If he faith thus to his people in the day that he rose, H 2

when he was hot in love to them, Oh fools, Oh hard bearted people, you have a heart of stone in you, you are fuch as none would use, for who can use him that is a fool? If he will strain his ingenuity (for truly an ingenuous man will rather give much. than fay what he hath given; and fo will our Lord Tefus Christ.) If Christ will reprove, and rebuke, and reproach, and fay what he hath done to his own people, what will he do with thee, who hast altogether rejected him? If to him that hath failed in some acts, he speaks thus ill, what shalt thou hear that hast no acts at all? If this be done to the oreen tree, what shall be done to the dry? Luke, 23.31. If judgment begins at the house of God. where shall the Wicked appear; Go quickly, and with all the means thou canst use, with the fight of thy fins, and the Curfe that lies upon thee, get a view of thy own inability to do any thing for the recovery of thy felf; Take all the Promises of the Gospel that holds forth Jesus Christ, and make him lively, and take all the benefits that he faith he wil do for his people, and fee how thou shalt be made by them. Get any means in the world to make thy Soul a beleever: for if thou diest an unbeleever, if thou dieft having the means, and yet wilt not take what Jesus Christ offers, That which is to the Saints an upbraiding word, will be a killing word to thee: and that which makes them full of fhame, will make thee full of indignation.

CHAP.

CHAP. VII.

The Third Reason of the Dostrine, viz. Because the cause of a dull Faith is exceeding bad. Unbelief the Issue of several Sins: As First, Folly; and that as opposite, 1. To Knowledge, in Five Particulars: 2. To Wisdome. Secondly, Slowness of heart; which implyes Three things: 1. Slothfulness. 2. Backwardness. 3. Dullness. Thirdly, Hardness of Fleart: The Expressions of which in Scripture signific Two things: 1. Stubborness. 2. Sensel sness.

REASON, III.

Hrist is so angry, or doth upbraid Unbelies in his Saints, or Unbeleevers, because it is the Iffue and Birth of fo many Corruptions. As God that the Balcards in the time of the Law from the. Temple, and would not suffer them to bear any Office. Deut. 23. 2. not for any hatred to them, but to thew his hatred to the Lust out of which they were begotten. The eyes of the Lord are more upon the Root, than upon the Act of Sin. As a wife Physitian more confiders the cause of the Disease, than the present distemper wherein the party is: his hot, or: his cold Fit is not much, but the ill humors whence they arise. As Jesus Christ in Comforting doth speak to the heart, and waters the root that so there may be a continual springing of Consolation and Refreshment. So in his Reproving too, he Reproves to the heart, and goes to the bottom of every fin. And: And you shal find if you look into the Scripture, that this Unbelief doth grow alwayes like some Flags in some miry heart.

There are fundry Sins which the Scripture in-

Stanceth in:

As First, Folly of heart, Luke 24. 25. O Fools, and flow of heart to believe. That I may open that place a little to you: Folly you know is opposite to,

\ \frac{1}{2}. Wisdom.

He is a Fool that wants understanding: and he is no better that hath understanding, and is not wise to order and manage the things that he knows, that he may thereby attain to his end. Unbelief proceeds from Folly in both these interpretations.

1. There is a want of the knowledge of God and of Jesus Christ, wherever there is a shines, or loofness, or unwillingness of heart to beleeve. For they that know thy Name, will trust in thee, Pfal.9.10. And aithough God gives unto all men as great a Right unto what they have, as if they bought it, (which is the meaning of that place of the Prophet Isaiah, Buy without money, and money worth, Ha. 55. 1.) yet they do not beleeve it. Though the thoughts of God are not as our thoughts, nor his wayes as our wayes, but as far above them as the heavens are above the earth, Ifa.55.8,9. In Fer.29.11. God tells them that they might believe that their warefare should be accomplished; that his thoughts were thoughts of peace towards them; I know the thoughts that I have towards you, saith God, they are thoughts of Peace, and not of evil. Did men know the richneis

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ness of Mercy, and the abundance of goodness in God, and the largeness of Gods intensions of heart towards finners, that he placeth his glory in being kind to them, and that therefore he can be no loser, but a gainer in what he gives to them: Did men know Gods faithfulness and truth, and that Jesus Christ was sent by him only to open the door that we had stopt, and to open those pipes which we had filled with fin, that loving kindness might flow towards us, then men would be ready to beleeve. Why do men scruple the trusting of men? but because they know them not, or else know them not to be able, or just, in the performance of their promises. Did we know one who is rich. (to whom thousands would not be felt, because his estate is so large) and one whose ambition was to fupply Wants for nothing, we should be ready to think we should be supplyed by him. This is the first cause of Unbelief; Folly; that we know not our best friend. As that Child that knows not his Father to be the best friend it hath; so it is with us, That we know not the affections and dispositions that are in God towards us.

2. Besides this, there is this folly also in Unbelief, That the great things of Jesus Christ are not counted real, but conceits, and words, and expressions, and notions, and artifices, only to persuade and draw men. So you shall find it was with these very Disciples in Luke 24.37. that when Christ came to them, they thought he had been a Spirit, or as it is in another place, a Phantasme, a Picture that had been made only by their own conceits. In Ram. 2.20. you have a forme of knowledge spoken of, and the meaning of it is this, That the Jewes did know the matters of Religion, not in themselves, but in their Notion, as they were parts and pieces of that Systeme of that profession of Religion that

was among them. So now do oft times Beleevers look upon the great things that are reported to be done by Jesus Christ, to be things that only sill up the story. Or that I may express my meaning more fully to you, : As in a parable there are many words, which the scope of the holy Ghost doth not lye in, only those words are put in to make the parable, a compleate emblem, or hieroglyphick, or representation of some thing that Christ meant in So menthink the great promifes and things that are spoken of by Jesus Christ, that they are but great expressions, which serves but the turn of per-Iwading, but are not to be exhibited forth or accomplished. As men that come to woe speak great things, and make great promises, but those great promifes are to be interpreted only as expressions of great affections, and cords of drawing love again, but all that is spoken, is not to be expected. So do Saints do with the great and precious Promises, Luke 24. 11. when they told them that Jesus was come again, it was as if they had told them a very tale, the text faith. And the Reasons that the Saints do not look upon the Gospel as real, are thefe:

Partly from the contrariety that is between the Gospel and our reason and sense. As Sarah laughed, and counted it a ridiculous thing, that she should have a Child, the seed of the Promise, in whom all the Nations of the World should be blessed, when the was grown fo old, Gen. 18.12.

Another Reason is, The disproportion that is between the things of the Gospel, and our Condition. Come and tell a Beggar that he shall have enough to live upon, and you may perswade him: but come and sell him that he shall be made an Earl, and to

have thousands, to have such an Estate as never came into his thoughts or defires, and he will think you speak things to delude him, and are not to be credited by him. So the Saints fay, What, I put into the bosome of God, who am a load! What, I fet upon the Throne, who have laboured to put it down! What Jesus Christ become a Curse for me. who (if I perish) he hath not any loss at all by ! Will God pardon my fins after I have abused his grace and mercy! It is too great, and too good, and too much for me. Now this is Folly of Heart. Mark it. As a Fool makes all things that are trivial, real, and puts great weight on them: So its as great folly to make things that are real, to be as if they were not. What a folly is this, for a man to count those things which only have sublistance, to be imaginary? And to count those things which are but transitory only, to be substantial?

2 There is another Folly of Heart besides that. for which Christ may be justly angry at in Unbelief: and that is, That it is not sucable to the Principles of Faith which God hath ingenerated and infused into his people. He is a fool you know that doth not act according to the principles of Reason. So is he that doth not act according to the grounds and principles of Faith: which are nothing in us, but only Gods grace made known by Gods Word: which Word is to be accomplished by his truth that cannot fail. Because he saith he will be good, who can fay that it is not to be accomplified; therefore they are to be beleeved. Now all Unbelief ariseth because a man leaves these grounds, and thinks to find a ground in himfelf.

Iam unworthy, faith one, that God should do

those things for me.

Why? The ground that God will do any thing, is not any thing in thee (thou fool) but the grace that is in himself. What a folly were it for a man that is not worth a farrhing to think of purchasing thousands, and millions in the year?

I cannot think (faith another) however I should be free from such corruptions, or that Christ should

ever love fuch a one as I am.

Thou art but a fool, for the ground of Gods love is his own good Will, and not thy Goodness. He that beleeves his own beart, faith Solomon, Prov. 28. 26. is a very Fool. Now all mens doubtings arise from hence, That they liften to what their hearts fay. In Gal. 3. the Apostle reproves the Galathians, that they relyed not wholly upon the righteousness of Christ for pardon and justification, but looked in part to the works of the Law. foolish Galatians, faith he, who bath bewitched you, Gal. 3. 1. The word of the Apostle, econous, there used for bewitching, is a word which is used among the Heathen for Fascination, or as they superstitiously conceived, a bewitching of one by looking on them. There is no fuch kind of way whereby the Devil can do hurt, or any that do work from him. The eye of the Lord that kills and makes alive, but the Devils eye, nor none of his, can do any hurt. There is no fuch way of bewitching as by looking, as the greatest Physitians do accord in. But the Galarians had taken up this opinion, That if old Women, or thole who had any ill will to any of them, did look upon them, that then it would hurt them. Now the Apostle tells them that the reason why they beleeved not, was nothing but only some superstitious fear, or groundless imagination. That he means by being bewitched.

It may be one Christian falls into the company of another, who knows not much of Jesus Christ,

and

they

and that walks unevenly, and therefore is continually kept under doubt and fears, and by fpeaking with them he is dulled, and his fpirit is hindred from beleeving. This, or some other thing, is the ground why men do not beleeve perfectly; but it is

no substantial Ground.

It is a Folly beloved. You would count a man a fool that would be tyed by a ftraw from going to eat or drink, or taking possession of any thing. Whatever there is in you, it can be no more ground or reason why you should not go to Christ, than that a straw should bind such a one. Say thou art such a one: there is the more reason why thou shouldest look to be clothed with the righteousness of Christ. The Lord Jesus Christ is not prepared for the innocent, but the guilty. He is come a Mediator, and that suppose that there is odds between God and Souls.

4. And there is another Folly which is a ground of Unbelief, and that is a vanity or lightness of mind. A fool, faith Solomon in Prov. 14. 15. beleeves every thing, and therefore he believes nothing. A fool believes what any one faith, because he hath no judgement of his own, or because he defiles his own judgement. As foon as he hears a thing, it passeth from him; and another thing is as much beleeved as that was. Some Students are informed by the Books they read, and have no judgement of their own. So it comes to pass with some Christians that they have no stability of judgment concerning the things of God, and their own state. If so be therefore they hear a good word, a word of Grace from God, then they are raised: but if they hear by and by the wrath of God as a Father against sin, then they are down again. One glorious dispensation of God that sets you up, if there comes another kind of dealing from God, then they call all in question. Conscience saith, Peace be unto you from the Lord, thy iniquities shall never be thy ruine: but then comes in Sense and faith. What peace can there be fo long as there are fuch onarrellings and contentions with the righteons Law of God: and then farewel all Faith again. This is an exceeding great folly and weakness of Spirit. If a man hears a thousand objections against a Tenant, he is to hold it until fuch time as the bortom principle upon which he holds it, be removed. So beloved, a man should hold his hope, and keep his face to efus Christ, and his resolutions to go to him, and beleeve on him, and his confidence that Christ will be to him according to all his hopes, although there be never fo many various dealings from God, and objections arise against it.

5. But the last thing I will speak from this Particular, is the absurd reasonings of mens hearts. Why do you reason among your selves, saith Christ, Luke 24. 38. speaking to this very Point. Oh Fools: a distribute, Luke 24. 25. It is rendred by some of our best translators of the Scripture, O mad men that have not the right use of Reason. And truly you would think an Unbeleever to be bewitched, when you well weigh by Scripture, what the Arguments are which he hath against himself and his Faith: what the grounds are from which he thinks that God hath no love to him, nor will not do such

things for him as the Scripture faith.

As for Example:

In John 11. 21. Martha and Mary came and told Jesus Christ, that if he had been there, their Brother had not been dead; and yet they question against his Resurrection, because he did stink. What a contradiction is this? Whenas it is the same power which can raise him again, which could have kept him from dying. If Christ had power to

keep

keep him from being Dead, then he had power to Raise him again, if he had been rotten. If Christs Power had been the Cause of his Refurrection, as they conceited, then he could raise up Lazarm's dust, when he had been rotten, and thrown into all the corners of the earth. In like manner do many Saints reason thus: I have done such things against the Lord, and therefore will he hide his loving kindness from me for ever. I am thus and thus, and therefore will he do no great thing for me. Should a man come and reason thus: If the Clock strikes ten, I shall dye; you would count him to be a fool. If you should hear him say, because his singer bleeds, therfore he shal suddenly depart this life; you will say Folly is within him.

Beloved, it is the same thing. What is the grace and love of God in Jefus Christ appointed unto but only to make them accepted, who are unworthy in themselves: but only to make them holy, who are defiled and stained in their guilt before the Lord. God can as well forgive the greatest fins, as the least: and there is not the least sin, but doth deferve infinite condemnation, as well as the greatest guilt. In some respects a lesser fin may make a manmore abominable and odious in the fight of God. than a greater; because there is so much the more of the Wall in it, than in a greater, and so much the more contempt of the law: That for a small thing we will break the Law that is boly, just, and good! Is this any good reasoning, that because the Lord hath afflicted thee, and made thee wait long upon him, that therefore he hath no love unto thee, nor will bestow upon thee? It's no more reasoning than to fay, That because it hath not rained this day, that it will rain no more: or because God hath not fitted a man for mercy, therefore he will not shew mercy, whenas mercy fits for mercy. Folly Folly as it is opposed to knowledge, is the cause of Unbelief. I will stand no longer in the opening of that.

2. Folly, as it is opposite to Wisdom, is the cause of Unbelief. Wildom in God dorh lie in bringing things about his own way. It would be no honour to his Wildom to bring things about in likely means. He brings in Righteousness by sin: and life, by the death of Christ. Our Wisdom lyes in wairing upon God for the fulfilling of his Promises in fuch by-wayes; as I may call them. Therefore in Plal. 107. 43. when the Plalmist had spoken how God brings down to the grave, and raiseth him up again, and makes a man to be as at the bottom of the Sea, and causeth a calm to come again: Qhfaith he, be that is wife shall understand these things, and hall know the loving kindness of the Lord. That is, the loving kindness of the Lord is shewed even as deliverance that men find in the Sea, which comes at Gods command to them: when they are near to death. God ra feth them: when they are near finking, a calm comes: So when the hearts of Gods people are ready to faint, and when they are under the heaviest afflictions, and saddest distempers, then God coms in, and brings loving kindness. Now Unbelief that goes by Senfe, and eyes and binds God to a way, wherein it may trace him. all things be not fair and probable, it concludes against the fulfilling of the Promises. No wonder therefore if God be angry with you. Hath God any pleasure in fools? Can he take any delight in fuch filly, fimple behaviours as thefe are? That is the first thing: Folly is the ground of Unbelief.

2. And not only Folly, but as it goes on, there is a flowness of heart also. Oh fools and flow of heart

to believe.

That Phrase (Slow of Heart) implyes these Three Things:

1. Slothfulneß.
2. Backwardneß, or Delay.
3. Dulneß.

- 1. He is Slothful that useth not the Means with all his strength.
- 2. He is Slow, that useth the means, but is long before he falls to work: And when he is at work, is long about a little.
- 3. He is Dull, whose understanding doth not easily receive what is spoken to him. Now all these Three are in your Backwardness to Beleeve.

There is A negle to of the Means of Faith: The Means of Faith are;

1. First, the word: This is the word of Faith,

which we preach, Rom. 10. 8.

2. The Experience which you have of Gods truth: for as we love the Lord, so we believe on him, because he hears our voice.

3. The Company of Beleevers: We now Beleeve, fay they in John 4. 39. for the faying of the

Woman, toc.

4. Some must be sent from the Lord, Rom. 10.14, 15. before we can believe on him. Either thou dost not hear the word of Promise which is sutable to thy condition: or thou art with God, as if he had been never kind: thou hast forgotten the consolations, Heb. 12.5. Or

Or thou dost affociate thy self with complaining Christians that are never satisfied, although God be never so good to them.

Else this is thy case, If thou dost meditate upon the word, yet it is slightly; and thou ponderest it

not.

And thou callest to mind what God hath done for thee, but not as an engagement for God to do for

thee again.

And thou keepest company with Christians that are chearful, and above the amazing distracting fears of judgement, or of the enemies of their Salvation; but yet thou dost not draw from them how they come by that confidence: Thou dost not learn of them the way whereby their hearts came so fettled.

This is most certain, beloved: That there is no work of God, but it grows exceeding easie by the practife of the means of it: Together with the means, God gives power to whatever they are ap-

pointed unto.

Else if thou dost use the means, thy sothfulness is yet perhaps, that thou art neglectful to use thy Faith: but as the fluggard lives in the Summer time upon the things which the earth brings forth of herfelf: So thou dost live upon the comforts which God gives thee out of common bounty, but thou dost not live by Fairh. This is the life of Faith, to look for all through Jefus Christ meerly because of his word, although it be without means, and where there are means, yet the means are looked upon as altogether insufficient. I might instance in these, but that I should hold you too long. Now as the Wheels that do not stir, grow rusty, and require much strength to stir them: So the heart that is not used to be leeving, grows unapt to beleeve.

2. But

2. But befides this fluggishness and carelesness which doth even over-run the hearts of the people of God; they lay not out themselves to the utmost, they do not do what is to be done: they spare themselves in Prayer: and spare themselves in Meditating: and spare themselves in the life of Faith.

There is belides that, 2ly. A flowness of heart which hinders beleeving much too: When a man is deferring or putting off from some grounds or other for a better feafon: When the heart is in a better frame: When he is more humbled, and more affected with his own guilt: When he deliberates, and puts so many ifs, and hath so many suspitions and jealousies. That which kept the people of Ruben from going up to the Battel of the Lord, Judg. 5.15, 16. was the exactness of heart, as 15-1000 might be rendred: for they put this case, What if they should be worsted? What if the Battel should go against them? What if they should be Engaged, and their Friends be at a distance? All that they could possibly lay in their. way, they did, when the Enemy was upon his March: and to they went not out. So men are fo exact about beleeving, that they do not beleeve. They put so n any cases, that they dull their hearts. God would have a man to be wife, but yet zealous. It's enough for a man to have the Promises of God. that if he come to him, he shall have life, and pardon, and holiness.

3. But there is 3ly. besides that, comprehended in this slothfulness of heart, viz. A great deal of dulness: so that men must have things so plainly spoken and demonstratively; as that he that runs may read: whereby, both to take duties and comforts by infinuations and intimations, persons are very dull and slow. God hath given his law and K

word to be known by deducing consequential conclusions, and one thing from another. He said (you know) that be would be the God of Abraham. Ifaac, and Jacob, Matth. 22. 32. but he looked that his people from thence (knowing the Scripture) should deduce that their bodies should rise again, and not be in the earth for ever. Now I pray, when a man that is a Master must speak in so many words to his Servant, else nothing shall be done: when he will not under stand his mind by any thing faid, unless it be syllabically delivered: when there is no gathering, nor collecting what will please him by what he hath spoken, and exprest himself in: the Master hath no pleasure in such a Servant: he is indeed fit for no Master. So it's no wonder if the Lord Jefus be exceeding angry when his people are fo dull, that they must have such express, positive, demonstrative discovery of his love, else they will not receive it. There is a sharpness of Wit and pasts in men by nature, by which they profit more in a little time by their Teachers, than those that There is a quickness of Understand. are dull do. ing, that men have it as foon as it's motioned, or mentioned. God would have fuch quickness of Faith in men, that as soon as they hear a Promise, or when God begins to speak, by and by they should close with it, and drink it in. And that is now the Second ground of Unbelief; Slowness of Heart.

3. There is a Third, and that is Hardness of heart: and that my text mentions, He did upbraid them because of their Unbelief, and hardness of heart. An Unbeleeving heart, is a hard heart. There is not stoniness of heart in a regenerate man, but brawniness: that is, he is not so hard as he was, nor with that kind, but he is still by reason of corruptions in him, and sin that he runs into still hard. And that

that discovers its self in point of beleeving. Men are apt to think if they can but weep when they do complain of sin, that their hearts are soft. Hard. ness of heart lyes properly in not beleeving: which I will make out to you thus:

The Scripture takes up expressions of hardness, to signific Two Things in the Souls and Consciences of men.

Stubbornneß, or Unyielding-

2. Senselessness.

Things that are hard, have no feeling in them. And if there were in our hearts indeed a sense of our need of Jesus Christ, or a feeling of the excellency of the things of Jesus Christ, it would make us to lay hold on them, and to catch at them. the Meffenger of the King of Syria did catch at the word that fell from the Kings mourh, although it was by way of complement that he called him Brother, King. 20.32. Is my Brother Benhadad yet alive? and let him live. They therefore did catch at his words, because their life did lye at the stake, and all their welfare. Let me speak that which I have found by experience: You shall sometimes meet with fome that cry out and complain of the wrath of God, and of their own deferts of eternal punishment, that will cry out of their fins, speak of, and lay before them the offers of the Gospel and they put the away still from them: Truly the reason is, because they know not what Hell, and the Wrath of God is; and because they have not indeed a right fight of fin. For if they did indeed know themselves to be in such danger, they would K 3 readily

read ly lay hold on any good word of God. So much as there is in you of unbelief, there is so much senselessin you, couplain as long as you will

of fin, and of hardness of heart.

2. Again where there is hardness of heart, there is some degree of unyield ingness and stubbornness of heart. As you fee evidently in these Disciples. He must come to their way of informing them whether he was rifen or not, elfe nothing would fatisfie them. He fent them Messengers which they knew were godly, and news that he was Rifen and come again, and yet they beleeved not: Nor would Thomas unless that he might come and put his finger in his fides, and feel the wounds that were made there, John 20. 25. Stubbornness of heart, I fay, doth in some fort remain in the Saints, and that is the reason why they are so backward to beleeve: because they cannot captivate their reason and sense to the way which God revealed his love by.

Some other grounds there are which I thought to mention, but cannot, and therefore I will only fpeak one word by way of Application, and so con-

firmly new account of

clude; and that is this:

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CHAP. VIII.

Application. Take beed of Backwardness to Beleeve.

APPLICATION.

Ake heed I beseech you (you that are Beleevers) of Backwardness to beleeve the great love, and the great things of Jesus Christ, by which you should be consforted. Take heed of being hard to be comforted under any dispensation and dealing of God with you. My text will give you the reason, you shall hear of it (if you be his) from the mouth of Jesus Christ. Jesus Christ will be angry, and what will you then do, if his wrath be kindled, yeabut a little? The frowns of his face are death to you, worse than the loss of all things befides. Can you bear his displeasure? as the Apostle faith in I Cor. 10.22. Do we provoke the Lord to Anger? Are we stronger than be? Can we pray when he is angry? Or read when he is angry? Do you not go up and down as if you were in darkness, and the Sun set in the midst of the day, (which is the. meaning of that Prophet) when you want the favour of Jelus Christ? What keeps you out of fin? Only this, or this mainly: because you would not offend whom you love: or you would not lefe the love of him, in whom you live. There is nothing will make you lose his love, nothing will alter his countenance, or change his voyce more than to fee you backward to beleeve. He comes to your Souls and fays, I have done thus and thus for you, you, but I will do more: when you would be glad to have the old state continued, he faith he will do greater things than these for you: And you begin to think, these things cannot be, this is but the thoughts of my proud heart: and the thoughts of my devising proud Spirit: It's true, thou hast a proud Spirit, but it's because thou dost not believe. And thou hast a proud heart, but it's because thou dost not beleeve, and yield up thy judgement to what he promiseth. Christians should be as greedy of drawing in comfort, as the earth is of drawing in the ram when it's chapt and dryed. As wicked men are prefuniptuous, and catch at every thing that may give them hope in their finfulness: So a godly man ought (and it's his excellency) to catch at, and to lay hold on every thing that is spoken to them, and every promise that is uttered. Consider thus much; If there should be any error in you, in being too forward to beleeve, it's an error on the right hand, and it's far better than backwardness. As it's a lesser evil to err through zeal, than through neutrality and coldness; if I may call it by that name.

There is a great deal of prefumptuous Faith which imagins its felf to be meant in every offer of Grace; which takes every dealing of God to be in love: which takes the word out of Gods mouth (as I may express it) whilst he is speaking, and applyes it to its self. As ill will doth make a man think himself to be meant in every word that is spoken by another: So love in the hight makes a man to think that all the good that God speaks of, is spoken to him. When thou therefore comest to the Word of God, and hearest that God will do this and that for Beleevers; Do thou say he will do it for me. All this is for me. This spiritual madness, is Wisdom. I call it madness, because it

is founto carnal reason, and the understanding of a man. They tell a story of a mad-man sitting in a Port, and when any Ship came in, he would fav. This is my riches and wealth, and must be laid in my treasury. Do thou say so of every promise of God, and thou fayst no more than is true, for all that God hath, is thine, and all that God speaks unto thee. What a toy le is it for the husband every day to be perswading his Wife that he loves her, and to be wooing her as he did at first! How shall God bear this at your hands, when all his dealings shall be mis-understood by you! And unless he speak in the same manner that he did, when he first made love to you, you will take no notice of what love he shews to you? Do not commend thy felf for wariness, when thou keepest off from promise: It is hardness of heart and stochfulness, and that which will cloath thee with rags, as Solomon faith in another case. Put off now, and it may be thou mayst come, ere long, to be as it was with the Church, that thou may it want thy beloved, and know not where to find him: thou mayst not hear that which God speaks. Oh may the Soul say that God would speak this, and that which he spake so long before, which I regarded not, but let pass by?

Comfort not thy self in this, that thy Unbelief is not from stubbornness, and therefore thou shalt be born withal: For there is no unbelief, but there is some degree of Stubbornness: And if thou art not stubborn as a Rebel, yet thou art as a Child, and God will whip it out of thee. When thou hast said unto the Lord, Depart from me; No, this is no stuable to my condition: I had need rather of Corrasives, than Cordials: When thou hast spoken this, behold the heavens are darkned, and the face of Jesus Christ that is clouded, and thou shalt hear

chiding,

chiding and he will upbraid thee, and reprove thee, and fet all thy fins in order before thee: It's an argument indeed that a man is called of God. whenas nothing fo much troubles him, as his unbelief: And when his unbelief doth not so much trouble him, because of the goodness it keeps him from, as of that anger and displeasure which it provokes in Christ, as I told you the last time upon another occasion, Tell a godly man, this is that which Jesus Christ will not like, and he will leave it, because his life lyes in the love of Jesus Christ. I tell you that this caution, and this wariness, and this demurring, and this forbearing, and putting off: this strangues, and this shyness unto Jesus Christ doth anger him: Thou shalt hear him nor only charge thee with those fins, for which thou fayest thou art so shy of him: but he will charge thee with thy shyness, which is the cause of thy Unbelief:

He upbraided them, because of their Unbelief.

Whenever thou therefore findest and feelest but a stirring of a temptation to keep thee from, or to hold thee to that Faith whereunto thou hast attained, I say to keep thee from beleeving altogether, or from beleeving more, to keep thee to that measure: Now thou art doing the thing which Jesus Christ cannot bear, and therefore Answer thy temptation thus; I have angred the Lord already, shall I anger him more? I have provoked him: but being provoked by sin, there is a remedy through Grace: but Grace being slighted, what way, Oh what course, or what remedy can be taken? Press thy Soul upon this ground to beleeve, because that the wrath of God shall abide upon thee; that is,

If thou believest not at all, thou art, and shalt continue under Condemnation (but that is not the subject that I am now speaking to.) But although thou dost beleeve, yet if thou art not nimble, and active, and ready in beleeving: his wrath lasts longer, and his dipleasure holds longer, and his strangness longer, than for any other sin. What will jefus Christ say, Can ye live without me? Have I been to kind to you, that now you have no need of me? This is the iniquity from whence it comes, even thy Unbelief: and so he will rip up all thy heart, that thou shalt be as one that knows not which way to turn thee: Take heed of the fin of Unbelief: And although thou hast Faith, and shalt not come under Condemnation, yet for thy want of readiness of Faith, and for want of aptness to beleeve, thou shalt provoke him to such indignation, that thou shalt have never good day, whilst thou art in that way, and course.

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CHAP. IX.

A Fourth Sin, of which Unbelief is the Iffue, Viz. Disordered Joy. This hinders Faith; 1. By the Excess of it : 2. By the Sweetness of it. The Fourth Reason of the Doctrine, Viz. Because the Effects of Unbelief are so bad.

Ourthly, and Lastly, the ground of this Unbelief 1s Joy. In Luke 24. 41. They yet Beleened not for Joy. Beleeve they did, because they joyed: for joy ariseth from being made partakers of some known good. But they beleeved not fully, but doubtingly. It was probable to them, that Christ might be rifen, and in that they rejoyced, becaute that they defired : But this Joy did hinder their Faith.

They Beleeved not for Joy.

All Affections do hinder Judgement. Anger that puts a vail before the eyes of a man, that he cannot fee things as they are. The Disciples being grieved because of Christs going away from them, did not mind what he spake to them concerning his coming again. And as Anger and Grief, fo also Joy doth hinder the judgment, Pfal. 126. 1. When the Lord turned again our Captivity, say they, we were as them that dreamed: that is, they thought it was but a meer fantasie, and imagination, and no true change or alteration of their Condition. Now Joy hinders Faith, when

First.

First, It is an Excess. Unspeakable Joy and Faith, cannot well stand together. They may be in the same subject, but not in the same act. In Heaven you know there is a great deal of Joy; In thy presence is fulness of joy, Pial. 16. 11. and there we live by fight. It's the defire of many Christians that they may have ravishment and joy, and it's defirable in many respects, for it's a heaven upon earth, and they are great strength unto the Soul: they deaden a man unto temptations, and unto the world. But as Joy and Ravishment are in that respect desirable, so in this respect they are not so defirable, but that Saints may well be contented without them, because they hinder beleeving, which is the great Work men are in the world for: a priviledge, but the life of Faith is our duty. As God will not spare his people from chastisement, and corrections here, because it's the only time he hath to correct them, whereas he hath eternity to punish his enemies. So God will not abate his People of the life of Faith, because it's that whereby he only hath glory while we are in this world. And as Joy doth hinder us in the Excell of it, and in its high degrees.

Secondly, So it also hinders the life of Faith by the Sweetueß of it. The Soul is so taken with the sweetness of the goodness of the thing it self, that it cannot look off from it. It is so drunk with the sweetness of the thing it self, that it cannot look after any act which becomes this life of Faith. As in John 6. the People were so much adicted unto the Loaves which Christ gave unto those that followed his Preaching, that they minded not the Word that was spoken to them: So it falls out, that the goodness even of spiritual things, doth hinder the Saints

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from observing the light whereby they are revealed and the grounds and reasons that are given for them that they may believe them perfectly. You shall find that the sweetness of the things by joy, doth n ake the Soul fearful least it should be miferable afterwards. It carries a check with it lest it should fail, and leave a man in greater uncomfortablness, and sadness, then he was in before. Many that are taken up with the thoughts of their Riches and Plenty, are thereby made coverous and sparing, lest that they should come to want afterwards. And this was the case of the Disciples, That their thoughts returned, and faid, What if this should not be as we think? Suppose he should not be risen: or he, whom you fee, should not be the Lord, Luke 24.15. And because of this, they did begin to reaion the matter with themselves, and they believed not. And that shall suffice for one of the Reasons. Therefore the Lord is fo angry with the Unbelief of Beleevers, because it proceedeth from an evil frame of heart. It's not evil for a man to joy in God, but it's evil for a man to be hindered by any thing, by his joy, from beleeving in Jesus Christ.

I shall add a Fourth REASON; and that is this:

REASON, IV.

The Effects of this Unbelief are a just ground, why Christ should be thus offended with it. God in judging of sins, looks as well to what evil they breed, and bring forth, as what is in the present act. He looks,

First, To what a corruption inclines unto, as well as what degrees are put forth at present. Sin is eternally

erernally punished in Hell, because it makes a man eternally willing to fin. And this feems to be the reason why Jesus Christ reproved the Disciples here for Unbelief: for it did hinder them from being fuch Messengers and Preachers of his glory as they should be. How should they teach others who beleeved not? How unfit were they to endure what they should meet withal, till they were comforted in what he had done for them, in breaking afunder the bonds of Death? The truth is, There is no fin that makes fuch a spoyl in the heart of a regenerate man: nothing caufeth such a loosness, and dissolutness of heart, as this Unbelief doth. It befools a man, and before the understanding. Ob-Fools, faith Christ in Luke 24, 25. Because Unbelief puts a man to the knowledge of Heavenly things by Reason, by which they cannot be discerned. Unbelief doth spoyl the memory, and therefore (in Heb. 2. 1.) the Apostle tells them of their Unbelief under this Metaphor, of letting things slip from them. His meaning is, Take heed left there be in any of you an heart of Unbelief: But he expresseth himself thus, Ta'e beed lest the things thus delivered to you, flip from you. It makes the affections dull and heavy. Slow of heart to believe, Luke 24.25. as our Lord expresseth it here. And if you look into Psal. 63. David thought in his unbelief. That it was not better to Worship God, but to satisfie himself in all his lusts and fins. And fo much shall suffice for the Explication of the Point.

CHAP,



CHAP. X.

Application. 1. Then the Anger and Love of Christ may stand together; 1. After Conversion: 2. Much more before Conversion: 3. At the last day. Use, 2. Consider what it will come to, that you are so hardly drawn to believe. Use, 3. Hence learn the Reason of the Reproofs you meet with from Christ. Use, 4. It is then the Duty of Ministers to Chide and Reprove sharply Unbelieving Christians.

USE, I.

The First Use that I shall make of the Point now, is this; That if Christ be thus Angry with bis Disciples for their Unbelief; then the Anger of Christ, and the Love of Christ may stand together. Here was great love; for what could be more than to be offended because they were not comforted in him, and refreshed with his presence, and with the life that he had brought to light? Here he is angry, and upbraids them. And how could be be worse angry? For as I told you in the Explication. Upbraiding was a difgraceful Reproof. Christ can take pleasure in us, and yet notwithstanding be angry with any thing that hinders us of our good. Angry he is with us be cause there is something in us that he loves not: and because we do not believe that he loves us as he doth. If there be fin in us, there cannot be then but anger in Christ, because he is of holy and pure eyes. Anger is nothing else but a dislike of that which is evil. If sin hinders us from good things, Christ cannot but be angry, because he loves us: for anger is a dislike of what hinders us of what we have a mind unto, or what we take delight and pleasure in. And if after Conversion Christ can be angry, and love;

aly. Then much more before Conversion can Christ be angry. I was (faith Paul) by Nature, and we whom God hath blessed with spiritual blessings before the foundations of the World were, we were by nature the Children of Wrath as well as others, Ephes. 2. 3. Christs anger may stand with his love, much more before Conversion, than after. For after Conversion Christ hath a love of complacency: a love and delight in our persons for our qualities: and this is most opposite to anger. Before Conversion there is only a love of benevolence, a love to make our persons his delight: but no complacency at all in him towards us; because there is nothing in us of love.

ally. And upon the same Reason, that love and anger may be to his People being Converted, and upon the same reason that they may stand together in Christ before conversion: So also at the last Day: For you shall find in the Scripture, that we shall all give account unto God, even the righteous as well as others, as it is spoken in Ecclesiastes, Whether it be good or evil, God shall bring it to judgement, Eccles. 12.14. We shall all stand before the judgement seat of God, to receive according to what we have done in the steps, 2 Cor. 5.10. And the Apostle speaks of the day of the Lord as a day of terrour, in 2 Cor. 5.11. In 1 Pet. 3.14. the Apostle exhorts them to great exactness in holiness, that they may be found

when Christ shall come again (for of that he speaks) without spot and blame.

Without spot and blame.

All these places makes it appear, That as there shall be a judgement, so there shall be a blame alfor that shall be cast even upon those that shall be faved at the last Day. Jesus Christ will disown that in his People that hath been amis, and taken notice of by others and which they died without restifying their change, and convertion from. Jetus Christ will declare before all the World, what a hand he hath had with some believers, and how much they have provoked him: what Reproofs they have had from him, and what checks; although they have not walked with him, yet they have not been fuffer-This may very well stand with the ed by him. glor ous state of Christ: There is no impediment to him from that. For Jesus Christ was now Risen from the dead, and yet you fee being full of glory, he comes and upbraids, and is angry with his Disciples.

And this Reproof may stand with the state of Happiness in us, for this upbraiding did not put the Disciples out of the state of Grace. And if it may stand with the state of Grace, it may also stand with the state of Glory. For this shall be the effect of it: As here it put the Disciples upon beleeving, so that it shall put beleevers npon wondring at the Grace of God, and ascribing all unto that goodness of his that hath born with so much, and been so plentiful with his Mercy, which hath been so much abused by them, from whom hath been so much obedience due unto him, because they were his members through Faith. But I say only

by the way. Love and Anger may stand together. God is angry with those whom he loves: he loves them that do beleeve: and he is angry with them because they do beleeve no more, and are no more apt to lay hold on the Comforts which he gives. That is the first Use.

USE, II.

But Secondly, I befeech you beloved fee from hence what you must look for, and what it will come unto at length, that you are so hardly drawn to believe that any great thing shall be done for you, that you are so backward to be comforted through beleeving. It will not rest alwayes in the disputings of your hearts, and in the putting you onto feek good grounds to beleeve upon. Thristians find a kind of I fe and activeness of Spirit arifing from their putting off, and far from them the confolations of the Lord as unworthy ones and as being altogether too good for them: but it will not alwayes be so. You shall be sure to have the anger of selus Christ, and be chid by him. Ind what then? If so be there be no light in his countenance, all the world will be as darkness to you, you will be as men in a dungeon when you are Praying and Hearing. As men that are in faduels of Spirit, care not for the light but feek corners and dark places. Nor will that be all, but your Consciences will fall acculing of you for those very sins which are the root of unbelief. You said before you were Un worthy: but Conscience shall say you were full of Folly of heart, and fortishness of heart, and bruittishness of apprehention of Gods dealing with you, and your own Soul: and from thence, will come much perplexity of Spirit: from thence the beauty of all the Mercies you have had, will be gone; be-M cause cause you see Christ upbraids for them: and when he upbraids, he doth as I shewed you in the Explication, seem to repent that ever he had been so kind to you.

USE, III. Parantilla L

Thirdly, From hence you may observe the reafon of the Reproofs you meet with from Christ in your hearts. You go o pray, and it may be you are troubled and d'ftracted, that you cannot keep your thoughts together upon the things that you have need of. You hear, but your fins are discovered and fet home upon your Confciences. The Conscience that was quiet, doth afflict and wound: It spake peace, but now it casts your fins in your face. You come home, and come off from Duties and the practife of them with trembling, with a deader heart than you had before you fell to them. You are apt to think that this oft comes to pass because you did comfort your felf, and were confident in laying hold on the promises of the Gospel. Now I beseech you mark it : One Reason why Christ doth upbraid and reprove the Spirits of his People, is because they do not beleeve: and this you carry with you to Prayer. You should carry with you to prayer a hand to take what you want, as a tongue to ask it. Had you been as careful to provide a lar that you may gather the Manna, as you have been careful to complain that you have nothing to live upon, you would find that it had not been so with you. As friends are wont to chide, and fall out with friends that they invite, because they fit Arangely and care not for any thing, that they like not, and fall not to any thing that is before them: So it's the custom of our Lord Jesus Christ to be exceeding four, and to change his countenance, where

where there is not Faithiexercifed in all Duties: where there is not a willingness to have what you ask, and to defire what is in him for your good, he will be exceeding angry. And that shall suffice for a Third Use.

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It appears from hence, That it is the Duty of the Ministers of Christ, to Chide and Reprove Barbly Unbeleeving Christians. Unbelief is as well to be upbraided and reproved as any icandalous course of living. It would be thought a great deal of want of Wildom, and renderness, if one should come in the fadn is of their heart, and complain to a Minister, That christ is gone from them: fin hath taken away their Lord, and they know notwhere to find h m: And he should tel him again, this is folly of heart, hardness of heart, flugg thness & floathfulness of heart, carelessness and negligence of Spirit that puts you into this case and condition: Who would not almost think this, and judge this to be an harsh, and an unfitting way to take with such a one? And yet you see this is the way and method which our Lord takes in the way of his love. When Christ could by no other means bring them to beleeve that it was he, he falls on chiding. When the ilurements and perswasions of the Gospel will not. then the terrours and reproofs of the Gospel nust be used: If Gentleness will not, yet the Rod must drive out this folly. It is nothing (beloved) in Jesus Christ that keeps you from beleeving: for he is troubled that you will not have of his Fulness: that you apprehend not his kindness. It is no good ness in you that you do not beleeve, but your folly, your flowness of heart, and dullness of Spirit. Reproving will not hinder your Faith, for thereby

Christ means to excite it. As every godly man when he sees his sin, immediately runs to Jesus Christ that he may cure it: So Christs discovering the sinfulness of complaining, and of unbelief, is a means to stir up that Grace to go to Jesus Christ to have it cured. As Chyrurgions are wont to say, The making of a large Orifice, when they let blood, or the cutting deep into a place that is putrissed, is the best kindness that can be, because it lets out the worst blood, and brings to a cure quickly. So it is the greatest kindness that can be shewed, to shew the ground of unbelief. And therefore there lyes a foolish, stout, proud heart at the bottom of it.

CHAP.



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CHAP. XI.

Use 5. Be perswaded to be quick of Hearing, when God speaks to you of Comfort. We should be so ready to believe: 1. As that even the least intimation should be a motive to us. 2. As ever we were to sin. 3. As a guilty Conscience is to apprehend the wrath of God. 4. As we are to Believe the Will of God in any thingwe are to do for him. 5. As we were at our suffict Conversion. 6. As presumptuous men are to apply Comforts to themselves. 7. As a Fool is to believe what he hears, without Examining it. 8. As God is to give.

USE, V.

The Last Use therefore that I shall make of the Point, is this; To perswade you to be quick of Hearing when God speaks to you of Comfort: that you would be easily perswaded of the great things which Jesus Christ hath done for you, and will do for you who are Beleevers. To be easily perswaded, but not without ground, but upon small ones, that is good: And not to need many Apparitions of Jesus Christ for the assurance of our hearts, nor many Messengers to carry tydings of his heart and good will to us. Do not streighten nor limit your Faith only to Promises which concerns Freedom from condemnation, but as it is in Laske 24, 25. Beleeve all that the Prophets have spoken, else you are Fools, and slow

flow of heart to beleeve, and do fall under this reprehension. As the parched and dry ground drinks in the rain: or as one that is of pregnant parts takes in learning; whatever he reads or hears is his own, he apprehends the natter as foon as it is mentioned, and he understands much in a little ! As some delicate bodies take every infection, so should every beleever quickly embrace and take hold of the Grace offered. And I have the best Argu nent that can be used for it in my text: You will not else keep the love of Jesus Christ, but he will be angry; Continue you in my love, faith Christ, in Fohn 15. 9. And he telis them next, Keep my Commandements: For he knew that rather than the Apostles would lose his love, they would do any thing. For indeed that is the temper of one that is a beleever. What will not such a one do, rather than he will grieve the Spirit of efus Chr ft? Do what you will, yet Jesus Christ will be angry if you be not apt and ready to beleeve, if you be not apt and ready to be comforted through him.

Being angry, be will upbraid you.

We use to say that meats do upbraid, when they rife up from the Stomach, and we cannot digest them: In such a case they have a filthiness with them which is very displeasing: Those meats which are most pleasant to the taste, are exceeding troublesome when they come up again. Mercies will be exceeding afflictive, when we are upbraided by them, and that we shall be, when we do not beleeve and lay hold upon more. Christ never thinks much of what he hath done, but when we think we have enough of him. When Christ shall come and say, It repents me that ever Idid this and that, Or I am angry at you; The Soul will presently say concer-

concerning all its enjoyments, as Absalom did when he lived like a Prince, but was out of the fight of his Father; What is all this to me? I am as a banished man so long as I cannot see the face of my What are Gifts and Parts fo long as Jefus Christ is angry ! No more than beauty is in darkness, no more than things that have a relative good are when as their Relation or Dependency, are cut from them. This is that which stars up anger in Jesus Christ, that you are backward to beleeve, that you are not ready to beleev. As it's said of an Elder, that be mult be abt to teach, 2 Tim. 2.24. that is, be so full of knowledge, as upon every occasion he may give advice, and counsel: As a man is said to be apt to be angry, when he is provoked with the smallest things that crofs his will: So a man ought to be apt to beleeve, that is, by the smallest and least intimations of Gods love: the least found of his feet and voyce may affect his heart, and be entertained by him. It is the commendation and excellency of a Christian, that he is prepared unto every good work, 2 Tim. 2.21.

Prepared to every good Work.

That is, You need but shew him his duty, and he will forthwith go about it. As it is the commendation of a Patient, that he will take any thing that the Physician (to whom he hath committed himfelf) shall prescribe him. In Rom. 12.1. I beseech you Brethren (saith he) present your selves a living Sacrifice to God.

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nis, antropas et esta Anvolues **Prefent** En 17 antropas et 2000 materiales

Prefent your Selves.

It is a manner of spech taken from the Custom of the Jews, to bring their offerings, and to hang them upon the hornes of the Altar, that the Priests may do with them according to Law : to have them ready at hand, that he may offer such parts of them unto God, as by the Law was required. Now the Apostle doth require of the beleeving Romans as a requital and an answerablness unto the Mercies of God that they would be in readiness for any hoby use that God would put them unto. And especially ought you to be ready to beleeve. Be ready to this work of al works, because its that work which pleaseth God most. John. 6. 29. This is the work of God that ye beleeve : as if he should have said. Its better than your hearing, and acknowledging lefus Christ to be the Prophet whom God hath sent into the world. 1 John, 3. 23. This is his commandement that ve believe on him whom he hath fent.

This is his Commandement.

As if he should have said, This is that which he lays the greatest stress upon, and that of all other things which he gives most in charge. This is his Commandment. My text cleers it to you. If angry, and angry for nothing but only for their unbeleife: then on the contrary beleeving is most pleasing to him. God doth principally set up and advance the attributes of his love, and of his truth: and faith deales with both. There must needs be therefore thoughts that God is not loving, or so loving, or that he is not so true and punctual in the performance of his promifes, where there is backwardness to believe. In James. 1.19. 21. He bids them beswift to bear, and

to receive the word with meekness. He doth speak unto beleevers, and he bids them be swift to hear. That is, to catch at every word of comfort, as wel as at every word of direction: To have in their hearts' as I may express it, before it be out of the mouth of God. As a man you know that is of quick understanding, he hath the meaning of that which one speaks unto him, before he hath delivered his fentence compleatly and perfectly. The understanding sees whereunto the speech tends, and ga thers up the whol mind of the speaker by that which is uttered. So would the Apost le have us in hearing of the word of God, as foon as God comes to turne his face or speech toward any foul, by and by, by that time that he hath spoken a word, for the heart to close with it, and to take its portion and contentment from it. Receive it faith he with Meeknels. Meeknels is opposite to anger and contention: Do not stand disputing, but entertaine ir. Stand not questioning whither it belongs to thee or not, but apply it to your selfe. 1. Pet. i. 13. Gird up the Loyns of your minds, and beleeve, or hope perfectly.

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- along Gird up the Loyns of your Minds

That is a speech taken from the Jewes, who were never wont to go with long garments: and that they might not shakle their feet, and be under their feet as they went; they used to tye them up to their Loyns. Which is the meaning of the Apostle, whatever it be which hinders you from beleeving, put it off from you. In the exercise of your faith, be not like men that walk but like men that run. They might have walked faire and softly with their cloathes down to their feet: but run, they could not: Gird up the Loynes of your minds, that you may beleeve

beleeve perfettly. We are as backward to beleeve perfectly, as to do perfectly for God. We are as backward, and as hard to be brought to believe that God will do great things for us, as to do great things for God. That I may perswade you to this Duty, (which will fave you from the anger of Jefus Christ) give me leave to express my felf diversly, according to the Analogy of the Scripture this way.

r. So quick and nimble ought you to be in laying hold on Promifes, and apprehending the love of Christ, as that the least hint and intimation, should be a motive to you. If there do but a word fall, you should catch hold of it. If a word can be constant to your comfort, it should be con-If it can possibly extend to your persons, it should be stretched to it. And this is cleer in the text: As foon as ever the Women had feen Jesus Christ, they by and by ran with the newes of it unto the Disciples, Luke 24. 9. Against giving credit to their testimony, there were many things to be faid: As, That they had but a blush of him: That they were not compotes mentis themselves when they did see him, for they were exceedingly frighted at the presence of him: And they were but Women, and of weak understanding: That the thing it felf was incredible, and not to be assented unto in reason: But yet though they were but Women, though it were not a demonstration, but an infinuation; although it was but newes, and not an evidence, though they had but a I tele light in this Mysterie, yet because they did not beleeve, nor were comforted, therefore Jesus Christ reproves them. And let me further express it. construction of the second

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2. You ought to be as ready to Beleeve, as ever you were (or any man) to the committing of Sin: You ought, I fay, to be as ready to Beleeve, as you, or any man by nature, is, or can be ready to fin. We are so ready to fin by nature, that the least temptation prevails withus: like a spark of fire upon tinder. The motion that is made to us by Satan to fin, prevails with us, although we have never confidered what will come after it. The least colour of lawfulness gives a man encouragement to a sinful pradife. We put our selves upon the occasion of sin before the wind, and upon the stream: So willing are we to do it. Why? Because we are so apt and willing to fin. Therefore we should be as ready to that which is required of God: As she said, If ber less could serve ber to dance, they should then serve ber to go up the Hill to hear the Word of God. Creature should be as forward unto the Service of God, as the old Man is to luft. Is there not much more in Christ to make you run into his embraces by Faith; than there is to be had in fin, that you should be so mad after it? If but a word be delivered by Gcd; if but a possibility of Salvation be revealed from God concerning one in thy condition, then rowl it in thy thoughts and keep it there. For thou didst do so with thy fins, when the Devil told thee that thou mightft by them come to fee the defires of thy heart, theu didft continually meditate on it, till thou wert inflamed with it. There is much more good to be had in Christ, than there is evil promised in sin. Because we have been fo apt to fin, therefore we should be the more diligent to please Christ. And that is done by nothing fo much, as by Faith, and the forwardness of it. If any smal and weak temptation prevails with us to break the Commandements, then a word of the N 2 Gospel 13,113

Gospel should prevail with us, to lay hold on Mercy. Let me add yet further.

3. As ready as a guilty Conscience is to apprehend the wrath of God, so ready should a Belevver be to apprehend the love of God. Guilt is very incredulous. Aguilty Conscience imagins where ever it is that it hears the fentence of that wrath that it hath de. ferved. I heard thy voyce (faith Adam) in the Garden and I did bide my self, Gen. 3. 10. and yet God spake not a word until the evening, when he called, Adam; Where art thou? Like a man that is in fear of being apprehended by Justice: every leaf is a man, and every man is an Officer to apprehend him that hath broken the Law, and that hath fled from it. Its reported concerning Mr. Bille in the Book of Martyrs, That he in the trouble of his Conscience could see Hell in every Promise, because he did see that good that he should be deprived of. As Musick makes some ears exceeding fad; fo the hearing of Mercies do forely afflict the Conscience of him that is guilty, and under the wrath of God. None can be happy, faith the Soul. but fuch as enjoy Gods love, and that hath God engaged to them by fuch a word of Promise, and I am under his displeasure. You ought to be more ready to beleeve, than you ought to fear: For God will fulfil twenty Promifes, before he will accomplish one Threatning: he had rather fave the lives of thousands, than put one to death. There is more ground by Christs Righteousness put upon thee by Faith to expect mercy, than there is ground of fear in thy own guilt. Why dost thou not then when thou hearest threatnings say, This is the evil which the Lord hath delivered me from? This is that Mifery which the Lord will never suffer to fall upon Why shouldest thou not as well in Promises find

find out the love of God to deliver thee from the evil of the threatnings, as in the threatnings thou findest out the wrath of God to fear thee, that by it thou shalt be deprived of the Promises? You know Christ calls the Woman of Canaan a Dog, Matth. 15. 26, 27. and yet she gathers Comfort from it; If I am a Dog, I must have the Crumbs: I must not have bread with the Children, but have it after them: There is enough for me, and for the Jewes, and therefore still saith she, Lord have mercy upon me. Let me go on further.

4. As ready thou shouldst be (who art a godly man) to believe the love of Godunto thee, as the Will of God in any thing thou shouldst do for him. It is joy to an upright man to do for God, Prov. 21.15. I was glad when they said unto me, Let us go into the House of the Lord: Unto Sanctification a godly man would fain be as an oyled wheele, which if you do but touch, it will run. He would be up early and prevent the morning watch to pray. If he be himfelf, he takes opportunities to duty gladly. He thinks it all the reason in the world that without much speaking to, he that hath done so much for him, should be served by him. And thou oughtest to be as forward to beleeve, as to any other Duty. It's a Duty which is pleafing unto God: It's that which will enable a man to every thing else: It's a Duty, a great Commandment, I told you before. This is his Commandment: It is that which will enable thee to every thing: It is that which being not done, will flugg thee in thy pace, whatever thou art about. Is not this falseness of Spirit to make exceptions at thy duty, and to be forward to some things, and not to others that are equally commanded by the Lord of life? I say, is not this pride of hears, that thou wilt be forward to do.

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what may shew forth the Grace that is in thee, and not as forward to receive the Gracethat is given thee by Jesus Christ? I beseech you consider it. Your life is no where faid in Scripture to lye in doing according to the Law but to lye in beleeving upon Jesus Christ. Consider but what thou wert at thy first Conversion, when as God had brought thee forth, and look'dupon thee as a Mother doth upon the Child of her Womb which the endured the pangs of death for: when God killed thee with the kisses of his mouth: Oh how greedy wert thou then! How didst thou turn thy thoughts from all things elfe, that thou mightest meditate on the love of God, which is laid up for those that do believe? What a fentence couldst thou then have past upon thy felf, if thou shouldst have given the lye to any Promise, which should have been revealed to thee? Then thy heart was fully fatisfied in this, That no unworthiness could keep thee from the love of Christ, because there was nothing else but unloveliness in thy felf, and deferts of wrath. Why my beloved! Look how ever forward you were at any time, when you were newly converted to close with a Promise, and to look after the love of Christ; so forward, and much more, should you be continually, because you have had more experience of the love of Jesus Christ: you should have more Grace, and walk more like Beleevers. And there is the same ground of Faith now, which then you had: and the same ground to beleeve, that then you went upon.

5. As men were at the first Conversion, To ought men to be (rhat are Beleevers) and much more afterwards: Then they were as greedy of a Promise, and laid as much hold of it as the Child did on the Breast, and as naturally. As the Apostle mentions

mentions in 1 Per. 2. 2. As new born babes define the smore milk of the Word that they may grow thereby. There is more love of Christ to you now that you do believe, than there was before. He loves you because you are his? whereas before he loved you, only upon this account, because you were committed to him of the Father: He loves you now, because he hath loved you and communicated himself to you. That which he gave them at the first Conversion, was but to towl and allure you to come to him for more. As the gifts that a Lover gives in time of wooing, is but only to bring himself into the possession of the whole estate.

6. Look how apt prefumptuous men are to apply Comforts to themselves; so apt shouldst thou be (who art a Beleever) to lay hold on Fefus Christ by Faith. For there is more ground a great deal for thy Faith, then he hath for his presumption. Thou hast more interest and a greater share in the love of Christ, than he hath felf love to make him so presumpenous. In Deut. 29. 19. you shall find a presimptuous wretch there set forth thus; as shough he had made a Covenant with God to walk in his wayes, else he should have no comfort from him, Yet be walks in the imaginations of his own heart, and adds drunkenness to thirst. He makes nothing of all his Vows and Covenance, but faith he shall have peace though he keeps not the words of that Oath. He doch, through prefumption, over-come the fear of Gods threatning. For he, through felf-love, chinks he shall escape. And hast thou nor more ground to think that the love of Jesus Christ will deliver thee from wrath to come? Will his Selflove make him to flatter himself, and deceive with better words than the love of Christ will give? Thou sayest thou wilt try no more: thou seest there

there is nothing for thee, but greater wrath revealed from Heaven. When thou goeft to chew a Promife in thy mouth, all turns to Gall and Wormwood in thee, and this is the refult of thy Medications, and of the Promise, though it be most good and fure, yet it's that thou shalt be cut off from, and have no benefit by. Though thou hast said, Thou wilt never believe this while thou livest; yet go against all these thy Resolutions, and Covenants, and mif-perswasions of thy heart. fumption is an excellent vertue in a Christian in this sense; when as he doth take for granted himfelf to be meant in all the offers of Grace revealed in the Gospel. You know it is a part of love to prefume our friends meant well, and intended nothing but good, and provided nothing but what we might have a share in. It's a kind of Rhetorick when a man comes to God, to fay, Thou will hear, and, Thou shalt hear, as David saith, and such like. I have a loss to the a rotal com-

7. As ready as a Fool is to believe what he hears without examining, and looking into the reason of it: So ready oughtest thou to believe what Christ speaks concerning poor Sinners. Solomon faith of a Fool, That he believes every thing, because he hath no judgement to put a difference between what is spoken. Prov. 14.15. Thou are not in the act of thy Faith to use thy reason, but to hang on the lips of Christ. What he saith, is therefore true, because he faith it; and thou art not to debate, or confider the reason of it. In Rom. 4. 19. He did not consider. For his Folly is his Wisdom, and his not looking further than this, That God bath said it, that he hath Gods Word, is that which God requires of him, Yea, Laftly 11 11/22 The second 1 128 - 2701 the sweet wan the larg of Carif all ower

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8. As ready as God is to to give to thee, fo ready aught thou to be by faith to receive from him. Haft thou not found this by experience, that God hath hearkned to thy Prayers, and not let a word of them be unanswered? That God hath given to thee upon a word speaking, when thy defires have been but lisped, and not expressed? Thou hast experience that fometime when thou haft not made a thing the subject of thy Prayer, but only hinted it, or implyed it; yet God hath given it to thee. That Petition in thy Prayer which thou thoughtest had been lost in the crowd of them, he hath found out? He hath feen which way thy mind hath stood, and he hath opened his hand, and given it to thee. Those things which thou hast not insisted upon in thy Prayers, he hath taken special notice of, and much regarded: For he is attentive to the Prayers of his people, Nehem. 1.11- Upon a word of thy mouth, he hath been ready to thy help. Is there not much more reason, that from an hint and insinuation of Gods mouth, thou shouldst be ready to beleeve? Shall God be more at thy Will, then thou wilt be at his Will? Shall he teach thee by his forwardness, and wilt thou be unteachable and undocible? I shall fay no more but this; That as it is a bruitish Spirit in a man not to be guided by Gods Eye; as it is in the Pfalms: Be not as the Horse and Mule that bath no understanding, but must be guided by the Eye of the Master, Pfal. 32.9. I fay, inisa bruitish understanding what must be instructad byl fuch down-right instructions, selfe it cannot understand and find out the mindrof God velso itis a bruitishness that will not go to God upon a carbof antere and the holding upof his finger, and not of dis courtenance, but requires fuch evidences and demonfirations, and affinances delles will rake no comfort

comfort-in him. Your forwardness is a thing very pleating unto God: If you be alwayes upon your feet, and your feet be alwayes running towards him, you please him most. Your person is made pleasing to him through your Faith: and your life is made pleating to him through the readiness of your Faith. The union of your Faith cauteth your Persons to be pleasing to him: and the readiness of your Faith causeth God to take content in your way. As the Centurian faid, I am in Authority, I can say to one, Go; and he goes, &c. It was in the commendation of him in Power, that whatever he bid to be done, was done readily: So it's the commendation of a Soul to be ready to receive Grace and Mercy from God in Jefus Chrift. If God did boast concerning any one, it would be of such

a one after this manner;

This is that which paffeth knowledge, and is not to be comprehended, no not by Angels themselves. that after so great an offence, when men were defiled and polluted, I should be so kind and open hearted to the Sons of men: The most part of this World doth not take this as credible. nay those that I have by my almighty power brought to beleeve, yet frick at it when they come to confider it feriously: But there is such a Soul, and such a Soul that walks in the sense of their guilt; and count themselves worthy to be destroyed every moment; if I do but speak any word against any sins, they have it by and by verified in their consciences concerning themselves, and they say they are the men: But if I tell them again, and tay, Come, my love is towards you, then they lift up their ear and hear, and the found of my voice revives their heart. And if I fay the word, they trust not to their own understanding, but are quick and nimble in beleeving in me. As a man takes pleasure in one that is nimble

in running of an errand: So doth God in one that is forward to take comfort in him. Put them altogether. As ready as God is to give, As ready as a Fool is to beleeve, As ready as a prefumptuous Person is to be confident, And a good man to be Obedient. And a converted man to have notice of Gods love, And a natural man to commit fin, And a guilty Conscience to apprehend the wrath of God so ready ought a believer be to lay hold on the fulness of all that which the Prophets have revealed concerning the love of Jesus Christ to us. There remains fomething still to be spoken: Only I will fay this, I hat although thou are backward and hard to beleeve, God will not cast thee off. He hath his glory by overcoming our evil with his goodness. If Thomas will not without feeling of the print of his nails, and the wound of the spear, beleeve that Jesus Christ is he that was put to death, it may be Jesus Christ will be contented to come and unbare his fides, and his hands to him, Joh. 20. 25. But as he laid to Thomas, Blessed is he that bath not seen, and yet beleeves: So I say that man is happy that hath Faith, although he be very dull and flow to beleeve; but he is ten thousand times more hapby whom God hath made quick, and speedy, and forward, and apt to go to Christ to take in the Mercies of him, as he was prone to fin in the dayes of his vanity, and to entertain every motion of it. And so much shall suffice at present. general district Carroll de diel a destre die die general

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CHAP. XII.

The former Exhortation continued to endeavour for a promptitude to believe. Some have this Quickness of Faith from their first Conversion: Others attain to it by Industry under the means which God affords. Motives to endeavour for this Readiness of Faith: 1. Herein principally lies their love of God. 2. Every good thing spoken of in the Gospel is to you. An Objection Answered. 3. No hurt can possibly come to you by being forward to believe. Object. Answered. 4. There is no ground for their backwardness to believe. An Object. Answered.

TOw in helping you to get this which I exhort you unto, you must know that there are some Christians that have a quickness of Faith from their first Conversion: As some Children are from the Womb of quicker parts and understanding than others: So some Christians are even from their new Birth, and Regeneration, apter to believe than o-The Apostle saith in Ats 17.11. of the men of Berea, That they were Eugevisces, (it's tranflated) more noble : but the word fignifies better bred, as well as noble. And it intimates to us that there is a different kind of breeding of Saints; Some are bred by God one way, and some another, and they have Spirits accordingly. For the judicious receiving of the Truth, by the men of Berea, and not to be led aside by what was spoken, did arise from their manner of being converted. As it is faid concerning John Baptist, That he was sanstified from the Womb, Luk. 1.41. So while he was in the Womb,

Womb, he leaved and vaulted, (as the word existings) in when as he heard but only the voice of the Mother of Jesus Christ. Sanitisted from the Womb; and then in the Womb; he is mighty full of joy and glorying in Jesus Christ. But that is an extraordinary case: Only it proves the thing strongly.

Sometimes the work of a mans Conversion is successive, it is done by parts; God is long about it, it may be, years: He comes and toucheth the Conscience, but it is but a touch, and no conviction: The Soul hath a sense of sin, and of judgement, but it goes offagain: like a sit of an Ague that goes offagain: which comes on, and then goes of, and he is well again. It goes off, and then God comes and sers it on:

There are some which after, or at their Converfion, have had large discovery of their fins by the Ministry they have lived under, but the Ministry they have lived under, have been very sparing in opening the Gospel to them. The Gospel was preached legally and upon such terms that mens fingers were knocked off from the Grace offered to them. Mark it now beloved; As when Parents do eat trash and unwholfome things, the Children that they go withal, are bredful of humors and become groffe and exceeding dull: Soil may fay with reverence, when at our conversion there are many coolings of heart, when God lets a man fall from the fight and tense of fin, and fin takes them up again, then it comes to pass that the Spirit grows heavier and dull. Whereas when God makes haft of the work of Conversion, the throws are strong, and the conviction is home, and goes through and through: There is the abounding of im, and the fuperabounding of Grace laid open then the Spirit is more apt to take in the things of the Gospel.

But

But in the fecond place, you must know that there are some, Who although they have not this quickness of Fairb from the manner of their converseon, and Gods bearing of them in the womb of his mercy, yet they come to it by industry and taking pains under that meanes which God afforded them. In Deut. 6. 7. Saith God to the Parent, thou shalt whet these things upon thy childen. Whet them: which is translated Teach, but in the Hebrew it is policy and thou shalt Wher. As Iron being whetted becomes Sharp although it be dul in its felfe: So dul parts with industry being alwaies exercised, do become pollished and acute. My meaning is that there is no believer but by the using of his faith, he may in time come to be quick and apt to beleeve. A cloath hath not in it a readiness to take fier, but but when it is made into tinder, then the least spark takes. The use of means makes you tinder. and it brings you into a sharpnels and largness of capacity of Grace. You can never come to get Grace, or to be fpiritually wife by the use of nature because spiritual things are known by a spirmual and supernatural light. Let a man use hearing never so much, it wil make a mans fight no better: & it is an equal an abfurdity to imagine a mans use of nature should make him supernatural. But though a man cannot by the use of nature come to Supernatural light, yet he n ay (being made spiritual) by that little that he hath be made more active and nimble in the use of means, and so come to greater degrees of grace. And this I take to be the meaning of the talents Mat. 25. 16. A man increased that Talent, that he traded with; that Talent in kind gained more of the same kind : because it was of the same kind, therefore it was grace did increase more grace: and because it was of the fame kind, therefore it was grace did increase more grace ; grace: and because it was of the same grace, it made a man rich, and able to every good work.

And having told you my beloved that there are these different forts of coming to quickness in beleeving. Confider also; That so you have of this quickness, it is alone which way you come by it. That readine s of faith is as acceptable which comes by industry, as if it had come by nature at their first conver-Which is appearent by this; That the after degrees of Grace are as divine, as those degrees of grace which are at first insused. To make it a little plain to you. A man, suppose, hath grace to such a degree when he is first converted infused into him In the using of the means by the bleffing of the spirit he comes to further degrees: those further degrees, though they come by the use of meanes, yet are as divine, and of as celestial a nature as those that are infused, wherein a man is meerly passive. And that is cleere from the scripture, Ebbe. 4. 24. The Apostle speaks to beleeving Ephesians, that they (hould put of the old man, and put on the new man (that is do it more) which faith he, is created after God. He calls it stil the new creature, though done by their means. In Math. 18. our Lord tels them, that when they should grow to a further degree of holiness, they should be converted. He calls it conversion, though it comes divers wayes, yet it is the fame thing, and reaf in makes it apparent, because it is not the use of Grace which increases hit: but a mans using grace through the means doth touch God (that I may allude unto the touching of Christs garment) and vertue comes out from him to make it increase. I say a man dorh not make Grace more by the using of it, as a man lengthens the wire by drawing it through a mil, or as a man makes Gold chiner by beating of it.

But a man doth in theuse of meanes, by that grace which

which he hath, draw neare unto God who gives from himself further Grace, as he did do at the first: So that it is alstill of the same nature. And I lay it upon this ground, that I may with more strength of argument press you to get it, and take off the discouragements that are in men, who say, I have a dul and heavy spirit and God is pleased to give me but a dul and a narrow capacity in taking in of Spiritual things, and therefore it is not my duty to be thus active and ready in beleeving, as others are.

Let me ad further to fet this on: As what quickness thou gettest by the use of meanes, is as divine as those that had it without it: fo if those that have much quickness of parts by conversion, do not use the meanes, industriously, they become exceeding dul. It fals out we find by experience: that as it is with schollars. those that are of quick parts are seldom studious: fo those that are of quick spiritual parts do grow Izay and floathful and more floathful than others: (if fuch unequal things may be compared) As Horses that are fiery are not lasting: As edges that are keen, are brittle: So beloved you shal find by experience that Christians which are wonderful forward at their first conversion, come afterwards to live upon the sweet of those times, and lay not out themselves so effectually and to purpose as they should do. If they use the meanes industrioufly that have this quickness by conversion, they grow eminent in Grace. As where the parts of nature are firongy and a man takes pains, much knowledg and learning is foon atrained unto. I might give instances in althis. But let me tel you The blunter the Iron is, the more pains must be tar ken. The more you are to be in the meanrs, The duller the heart is, or the less lively hath Gods way of converting won beeff. Did the work of which Fairh

Faith come on more flow with thee at thy first conversion; now thou oughtest to bestirre thy felf. Dost thou find it a hard matter to get any understanding in any thing which is misterious and ful of depth of love unto thee: then take the more pains; for the more dul the Iron is, the more strength must be put to it to make it sharp. We see it daily by experience, that some Christians do grow to doubt in their faith, and to dispute, and to delay. And fome who are doubters do grow to be very forward to beleeve, to much affurance, and to sharpness of understanding in the mysteries of the Gospel. The reason lyes here: One useth the meanes, and the other doth not industriously. And therefore let me exhort both, them that have lively spiritual parts from their first conversion, to keep them. And those that have not had such lively discoveries of the grace of the Gospel that they might beleeve, Labor to attain to them. And for that I shal propound some Motives, and so if I can, draw to a conclusion of the Text at this time.

MOTIVE. I.

of God. Indeed Love takes all that is spoken in good part and as well meant. Gods heart is open and Large. And when it is so to you, be not you straitned in the application of it to your self. The love of God is so large that it gives al, and knows no bounds. In Eph. 1. 3. He hath blessed us with als spiritual blessings. He hath given us all things that belongs to life and godlines, in 2. Pet. 1. 3. How canst thou say that thy heart is not strait, and hard unless thou sais that his heart is strait, and hard to those that are his delight, and the children of his love: when as thou thinkest every thing he gives

too much for thee to have, and puttest away abundance of consolation and grace from thee. You see here in the Text that our Lord gives this as the ground of their unbeleife; that their heart was hard. A hard heart is an unmerciful heart, an unrelenting heart: it is cruelty of spirit. When a man does apprehend of God so, there is a kind of harshness and bruitishness, and cruelty of spirit to a mans self. Also when a man does debarre himself and deny himself what God tenders to him. And as we love God because he loved us first, so if we had but the love of God there could not be this kind of apprehension. Let me telyou,

MOTIVE. II.

In the fecond place to encourage you to this, That there is not any one good thing spoken of in the Gospel, but it is to you: your names are upon it. Grace and mercy and peace is to the Saints in Fesus Christ, As the Apostle speakes every where in his Epstles. All things are yours and you are Christs and Christ is God's. 1 Cor. 3. 22. 23. What ever you as 4 of the Father shal be given to you. And you must ask according to his wil. I John 6. 23. His wil is therefore that you should have every thing that the Gospel hath. As God said to Abraham, Abraham goe abroad and look upon the heavens, and as farre as you can see, and further, al is yours; and if you can tell the number of the starrs, so shal the number of your feed be. Gen 15. 5. I say as God gave Abraham as farre as he could fee, or his eye reach: so God gives all that he reveales unto the Saints. As the Sun is to every man, as if it were but one man that were to be inlightned by it: When a man comes to a feast, there is nothing provided and fer before him, but he is a liberty to take where he wil: So it is with the Object grace of the Gospel.

Object, But how wil you say whenas there are higher and higher degrees spoken of, Can I think the highest degrees are to be given to me?

I answer, That look as a man cannot say he is not elected, and he is not to exclude himself, but God must exclude him: So neither is a man to exclude himself from the highest degree of mercy: it is no arrogancy nor presumption for a man from free grace to look upon himself (although most vile) as a vessel of the greatest favor that God can shew a soul.

MOTIVE, III.

3. There is no hurt can possibly come to you by being forward to beleave. A woman may be too forward to accept of love from a man: she may accept of the motion to marriage too soon, because she is not bound to marry, but only on such termes, viz, in the Lord. 1. Cor. 7. 39. But it is an absolute necessary duty that lyes upon us to beleeve, and there is nothing to be done by a man before he doth beleeve: For every duty that is pleasing unto God doth come from love, and that comes from faith. The end of the commandment (that commandment and all other commandments, saith the Apostle) is love out of a pure heart and faith unfaigned. 1 Tim. 1. 5.

You cannot be deceived neither, As a woman may be in the person and estate of a Lover; if she looks not welto it. You shalfind our Lord Jesus Christ better and richer and kinder then any words are able to express him, much more then any words of a Minister, whose understanding comes short of

the full ness of the scripture.

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Objett,

Object, But you wil fay, As a man may too foon after fickness eate, if he eates before he be purged, he wil relapse: so I have a fowl and an unpurged heart, and therefore I may not be so ready to beleeve.

To that I answer. Faith is a purging Grace, In Asts, 15. 9. It is the proper operation of faith to humble and to Sanctify. That as those fick perfons that Christ healed had meat given them prefently to eate, and yet that meat did wel enough with them, and they furfeited not: fo you may eate and feed on Christ by faith freely, and yet be humble and holy. Lydia was converted, and she beleeved presently. God opened her heart, Atts, 16. 14. The faylor beleeved presently, Atts 16. 31. And how humble was he to wash the feet of the disciples, as wel as just, in being kind to them, unto whom before he had been cruel. Had a man been fick before and but newly recovered, if the meat he cates do purge the humor, whereof he had been sick, it is as good as Physick. Now faith is Phylick as wel as meat, it doth as wel purify the heart from al fin, as it doth comfort the heart against sin. Therefore be thou what thou wilt be. Be thy fins what they may be, be thy heart as bad as can be, yet thou maist safely put thy self prefently upon beleeving. It is true thou canst not beleeve until thou art fensible of thy fins, and thy heart be humbled, but that wil come with ease and less difficulty if thou puttest thy self upon beleeving first. Your beleeving and going about that work, wil make the work of humiliation easyer and pleasanter to you. The end (you know) doth injoyne the meanes to it. It puts a necessity upon the meanes, and the same necessity that there is of its self. As for example. If a man be to build an house

house (who hath none to put his head in until it be provided) he wil get together straw and timber, and get them with haft, he wil make haft to the work, why? because he hath not where to hide his head until his house be built: So if a man makes this his work; to beleeve, if he laies a necessity on his Soul to lay hold presently on the mercy offered, he wil let himself upon the finding out of sin and judging of himself. It is a great failinge, that Christians look at humbling and mourning as things good in themselves, and not as means to faith. And from thence it comes to pass that they are dul to beleeve, because they are not humbled: and when they are humbled, they are as dul to beleeve as ever, because I say they look on these things not as coming from faith, and tending to faith, but meerly as things good in themselves. Mark what I fay. As the conscience ought to be fo tender that the least reproof should shame it and convince it, A man should not need demonstrations to prove a matter and the hainousness of it where he is guilty: A man should not be unto reproofe as a man at a barre of judgment, who pleads not guilty, whatever conscience tells him, until he be proved to be guilty by wittnesses, and according to Law. But a man should ingeniously confess his fault, and receive admonition from his brother, fo farre as what is spoken be truth, though it cannot be proved: I fay fo farre as what is spoken be truth, it ought to be acknowledged, though it cannot be proved. Now as a man ought to be thus tender of conscience to receive a reproofe, so he ought to be as tender in receiving of the promises and the apprehensions of Gods love, if there be but the root of the matter in him, if there be but a good ground of possibility and probability that he is fuch a one as Jesus Christ meanes welunto. For I befeech you do but ob-

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ferve it here, which is the ground of al that I have fpoken; Christ gives a reproofe to them that beleeved not. As therefore a reproofe of sin ought to be taken in one kind, so it ought in another: a man ought to be as tender of being found guilty of backwardness to beleeve, as he ought to be tender of being found guilty, or of yielding to the guilt in him of any other sin.

Object, But Peradventure you wil yet say unto me, How can these stand together; A quick sence of sin, and a readiness to believe; If I have a lively and a fresh sence of my own deserts, that I can take nothing to my self but shame, what have I to do with the promises of the Gospel.

I answer, it is true, thou hast nothing to do of thy felf: but the ground of thy fath, is not thy grace, but Gods grace, it is not thy deferts, but the merits of Jesus Christ. You shal find that these two may very wel stand together. The servants of Benhadad, they came from their master, who lay close and durst not shew his head being conquered by King Abab. He was in a cave and fent out thefe men to fpy out what likely hood there was to come upon any termes of Grace and favor. They look upon him as become the fervant of a king: and yet notwithstanding they are as quick to lay hold on the kindness of a King unto him, as any brother. Thy Servant Benhadad faith let him live. Is my Brother Benhadad yet a live? (Thy Brother say they) let bimlive, I Kings, 20. 32. 33. As a man may have a fharp eye, and yet a quick eare, these two hinder not each other: So neither doth the quickness of the sence of sin hinder a man at al from beleeving. For confider it. The fence of fin is wrought by God on purpose to quicken a man

to beleeve. As when a man is backward in pay ment, the Creditor fets the Serjeant on his back, and then he comes and brings the fum prefently: or elfe beggs mercy heartily from him. So God chargeth in upon a mans foul on purpose, that he may come to him for forgiveness. The Law is a School-master (faith he) to bring us to Christ Gal. 3. 24. A School mafter. The Apostle speaks of condemning the moral Law. For he speaks of that which faith Curfed is every one that continues not in the Law to do it. And he speaks in condemnation of the moral Law as fet out by the ceremonies which God had appointed: All the bloody ceremonves were to shadow out what our deferts were: that we should dye rather then the beast; and what Jesus Chr.st should in our stead endure for us : Now all th's was to bring us unto Christ. Therefore Ifay there is no hinderance at al in the sense of sin unco faith. It is a double fin for a man to have the fence of fin and not to be stured up to go to christ; yea, it is no sence of sin. For unbeleife is a sin, and as great a one, as any, or althat a man can be guilty of besides. Thy sense of sin is partiall which is not of al fin. Thy fence of fin is feigned and hypocritical, which is not according to the nature of the fins thou knowest. Unbeleife therefore being the greatest sin, must needs have the greatest sence of forrow, if thy fence be as it should be. Take a Jew using the ceremonies of the Law, were he affected never fo much with them, but yet knew nothing of Jesus Christ in them, it were superstition in him, and not the worship of God. So I say, if a man be never so much affected with the evil of fin, and the danger of fin, and is not thereby drawn unto Jesus Christ, it is no godly forrow: No godly forrow at al. You shal find yet further.

That

That the sence of sin when it is kindly, doth of its own nature prompt a man to look out for pardon. This pardon must be had: and this deliverance which a man needs must be had, Either from himself, (and then a mans sence of sin is not good, by the Law; for where the Law convinceth, it shews a man that from it he must expect no mercy, and by the doing of it, he cannot come to make satisfaction.) If it puts a man to look for it from Jesus Christ, then it is but as a spurre in his sides, or only as a warning peece that is shot of by the ship, which leads a fleet, that althe rest may come after into the same shelter, or upon the same shore. Let me therefore my beloved stirre you up to this, To be as sensible of your sin, in being backward to

MOTIVE, IIII.

al in beeing forward to beleeve.

beleeve, as you are fensible of your danger in breaking of the Law. And all this ferves to clear the third motive, that is, that there can be no danger at

4. Let me add another Motive, and that is this. There can be no good ground at al for you to be backward to beleeve, or to put of the grace that is offered in the Gospel, no reason I say can be given for it that is warrantable. You heard what ground our Lord Jesus Christ doth analize it unto, he saith it is Folly and Sluggishness, bardness of beart, and carnal joy that makes it Luke, 24. 25. That ground beloved which most people go upon is this. They are unworthy: They can do nothing suitable to that grace which is tendred. It is too much for them. Is there any reason that they should be supream and give a law to Gods bounty? Is there any cause why the beggar should not receive, because he is not worthy to come under the roose?

Is this a ground, that the patient shall not go to the Physician, because he is sick? or to the Chyrurgian because his disease is loathsom and corrupted? I safthere is no reason whatever (do but mark it, Itay,) what foever thou thinkest is good to keep thee from beleeving for the present, wil be as good while thou livest, that thou mayest never believe. Thou wilt never be worthy: nor able to walk worthy of the Lord unto all wel pleafing: Thou wilt never be good enough for fuch a kindness and bounty to be bestowed on thee: If ever thou dost there. forebeleeve, it wil be with more difficulty. All these put off do but beget a greater dulness and listlefness. As Godtook displeasure at Moses and would not let him go into the land because of his unbeleife. So Jesus Christ (my Text tells you) wil grow angry and upbraid you, that you are stil unfatisfied, and that you wil never come to the knowledg of the love, and tenderness of his bowels towards you. Mark it as by often miting the stomach comes to grow so weak, that it can retain nothing: So many Godly persons (as experience hath proved it) have come to be wholly unfatisfyed in the matter of their estate by delaying and disputing with particular premises. It may be God wil bring the time upon thee, when thou wilt be glad and catch with al thy heart at that crust which thou now throwest under the table: Thy leavings wil be daintys to thee before thou dyeft it may be. As our Lord Christ told them at Jerusalem, Now the things of thy peace are hid from thine eyes, Mat. 23. 37. 39. That is, there was a time whenas if they had but taken the counsel given them, the Romans should not have begirt nor taken their City, nor put them to fuch famine and extremity, but it was too late: you shal say blessed is be that comes in the name of the Lord. That is, vou

you that put Christ now to death, shal say before you die, If now we had him alive upon the earth, we would heare his voice, and do according to it : we would never Crucify again the Lord of life. So thou mayest be brought to this, to fay, If the Lord wil but now tender, if he would but now reveal. and offer that which I have refused, I should count it as a mercy of mercies, and count it my duty to lay al things afide to be made partakers of it. My beloved, I pray confider it. It is not the work of they that are beleevers only to keep the peace with God, and to keep your felves from being upbraided by Christ, and to abide in the state of faith, but you must have a forwardness to beleeve, and a largeness of heart to take in according to the largness of the promises. Put this then into the number of your fins, and write it with great letters that you may fee it every day, as you turne your eye upon your conscience, that it is a sin to rest in beleeving the Prince of Salvation only: I must as wel receive in the promises which belongs to the comfort of my life, as take in those that belongs to the giving of me life it self. Write this upon your hearts, that upon every reflection on your felves, you may fee this to be your great fin, that you rest in beleeving for Salvation, and beleeve not extenfively unto the consolation of your spirit. It is your fin that upon cleere evidence, that al this belongs to you, and every objection must be answered before you wil close with the promises. There are many Christians that are so exact, and just, and severe to themselves that as a man that is just, if he be named in a wil, and so discribed that he thinks he may be meant, and yet he is afraid to take any thing, because he is not described so punctually but that another may be meant. Or as a man that is extreamly just, that wil not take a letter that hath

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his name on it, unless it be directed to him in such a place, because he knowing not the party from whom it comes, and thinks there may be nothing in it of much concernment to him. There is such justice and severity in the hearts of men, but the truthis, it is cruelty and extream dishonor to God to put God (when he gives out of grace) to deale with you as if he dealt out of justice. Look for al the evidences that you can possibly, if there be any thing that may (in the world) make you appeare to be the persons that are intended in the promise, get it, that is a part of your readiness to believe: you may be meant, and why net you as wel as others: but though you have many doubts, if they be not exclusive, although that you have many scruples, if they be not destructive unto the grounds of faith, be ready to lay hold on the promise.

Object. But you wil fay in Math. 13. 20. They are blamed that did forthwith receive the word of God. They received the word of God with Joy, and anon they brought forth fruit, and yet they are reckoned up among the bad ground, and the ground of their apostasy is laid on that.

I Answer, the reason of their sudden receving the Gospel was because of the newness of it, and not because of the excellency of the matter, or the truth of it: which I demonstrate thus: when as persecutions and troubles did arise, and the sun came upon them, whenas they came to see what they must suffer and loose if they would believe upon Jesus Christ, then all that which was preached concerning him, was not so much worth as bonds and inprisonments, and poverty, and the loss of all. But knowing the truths of Christ, and the excellency of the things promised by Jesus Christ, that

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there are no better things: thou maift now as foon as thou wilt lay hold on them.

Ishal draw to a conclusion. In Asts, 2. 41. you have the description or title of a good Christian: They that gladly received the word. The first and primitive Christians, upon whom the glory of Tefus Christ did shine, they are said to be such as received the word gladly. The word was the promife that they should have pardon of sin: and the word of exhortation to beleeve upon Jesus Christ they gladly received that word. Gladly received it. We are wont to describe a glutton thus, he hath a belly for every meat, and his hand is in every dish: And a Coverous man thus. If any thing be gotten, he wil be fure to have a share in it. And a man that is over-bufy in other mens matters thus, he wil have an oar in every mans boate and be partner in every mans bufiness. The discription of a Glarious Christian is this; that he is ready and greedy to receive in the comforts of the Gospel. If there be any revelation of Grace and comfort he wil be fure to lay hold on it. Here are two words to describe you, receiving, and gladly receiving, Receiving, which fignifies fuch a kind of receiving as is made by an Inne-keeper of his Gueft. or of a friend of a stranger, or those bid by him to him: Those we entertain and bid as welcome, we are faid to receive in the Language of the scripture. He that receives a Prophet in the name of a Prophet, Mat. 10.41. That is, he that is glad that by a Prophet the mind of God, is revealed to him, that bids him come in, & faith, though he hath no Gold, nor Scrip, nor Shoos, &c. yet he shal have althings from him. So they gladly received. They stood in the door of the Temple, and watching al the time of the Sermon, when Peter preached, they stood reflecting

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in their thoughts upon what was faid, that wherever there was a word of direction and hope, they might rake it. And this the text faith, they did gladly. Gladness in receiving was in the former expression. but here it is added again. As it is ordinary in the scripture to use two words of one lignification to urge the greatness of the thing. They received eladly that is with such a kind of joy, as a man accepts of life, when he is in the gate of death. Such a one, he escaped hardly from death, As they use the word (douisus;) the word properly fignifies a taking pleasure in a thing. They received gladly. that is contentfully, Satisfactorily, as a voluptuous man takes pleafure in eating and in drinking: So they took pleasure in ruminating and pondering of the promises, and of the duty which they were to performe. And yet they had as much reason to be cast down, as any, For they mere pricked in their bearts (the text speaks,) Asss, 2. 37. God had made a wound in their Consciences: and certainly though it was bound up, yet stil it throbbed and aked: they are very fensible of the death of. Jesus Christ, which they had malitiously brought him unto. They were pricked in their hearts, and had killed the Lord of life, and had done as great a fin, as could make a man lye many days and yeares in forrow before he receives any comfort, and yet they gladly received the word. Therefore though now I cannot make an end, let me only fay thus much to you, that you do not imagin when you are in the greatest fondness of the love of God (let me so express it) when your affections most exceed, when they run with the greatest liberty, you are not then so desirous of the injoyment of Christ; as Christ is desirous that you that do beleeve, should have althat he hath. When you are carried stronglyest with felf love, that you are al for your selves and and your own advantage, you are not, nor cannot be so thoughtful of having so much, as Jesus Christ hath designed that unto, and hath given you by his word and promise. Why then brethren, why then is it that you are so backward to take in what is brought to you, and laid at the dore of you, which is your own? The good should move you. But if the good wil not move you, then know that from hence do come trouble, griping, astonishment, paines of Conscience to you, because you have not beleeved: for the Text saith, he upbraided them because of unbeleise, and hardness of beart.

CHAP. XIII.

Helps to attain a readiness in beleeving. 1. Consider the greatness of the sin of being backward to beleeve. 2. Understand well the Covenant of Grace. Two things in this Covenant, which being understood wil make a man apt to beleeve. First, The love of God; which is, 1. Free. 2. Bountiful. Secondly, The engagement of God. 3. Get the love of God. 4. Live much the life of Faith. 5. Deny your own reason and understanding. 6. Pray for the spirit of Jesus Christ. The excellency of the spirit of a Christian lies in a readiness to beleeve. An object answered. A 6. Use, The love of God is exceeding great to Beleevers.

It only now remains that I should (before I conclude this point and Text) lay down the meanes whereby you should come to such a readiness and quickness in beleeving: I say the meanes whereby you may come to have such a faith as may catch

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and lay hold on every promife and comfort, as foon as it is spoken of by God. Some Christians are like to green wood that must lay much fire to them, and blow hard, and long, before they wil take. God hath much a do with some to keep them to their work: but most of all to make them lay hold upon, and to keep their hold of the promises. As we use to say concerning health, that it goes away upon the wing, but its long of recovering. So we see by experience, that our comforts are gone in a moment: but its a long time, and many months before we grow established and setled again.

Now for the means.

Firft, Consider the greatness of the sin of backwardness to beleeve, slowness of Faith, dulness of Faith is a very provoking fin, a fin of an high nature. If you do but confider what I have faid, and what the Chapter, out if which I have taken the Text and the parallel places (of other Evangelists) to this do fay: you shal find that our Lord labors to cure their unbeleefe. This is that which he applies to their unbeleefe, he cals them fools and flow of heart to beleeve, and hard hearts. Luke, 24. 25. As if he should say, if you know the evil in it, and the root from whence it comes, you would prefently have your hearts fet against it. The goodness of God doth more appeare to us in his love to us. then in his precepts, and commands. And therefore it is more dishonorable and displeasing to him that we are not ready to receive his kindness, then it is that we are not ready, but backward to obey his commands. Opposition to, or want of conformity to that wherein the glory of God lyes, is according to the degree of it, the greatest sin. Now theglory of God lyes in this, that he is aboundant in goodness, and in truth and farre more ready to give then we are to receive, that he is as a ful breast and pained if we do not believe and draw them. Do but look into thy felf, and befides what I said in the opening of the doctrine were the several stirngs of this root; It may be the backwardness to be comforted, or thy backwardness to extend thy faith to all the promises, doth arise from an opinion of felf futhciency: Thou refuseft this kindness because thou seeft no need of it. As Fudas faid of the box of ointment; why is al this loft. ? It might have been fold and spared. Mat. 26. 9. So we are apt to think that we need not so great and glorious things as are promifed to make us happy. I pray do but confider it. There is felfe fufficiency as wel in not finding a want of the greatest things which the Gospel holds forth, as there is felf fufficiency in not finding any need at al of Jefus Christ.

It may be it is the pride of thy heart that makes thee backward to beleeve: Pride in this that thou lovest not to be beholding: As some that are poor had rather starve then make known their wants. There honor and reputation is more to them a great deal, then their life and al other comforcs. fuch a pride of sprit it is in man which in Luk 3.5. is called a rough way opposed to crooked wayes. Crooked ways are the feveral reasonings, and evasions and distinctions which men have to wind themfelves from the offer of the promise and the grace of it through Jesus Christ. And rough ways are nothing else but an untractableness, and stiffness, and unteachableness of spirit, arising from a kind of bruish senslesness, or from a proude conceit of our own fufficiency.

It may be thy pride lyes in this, that thou will

not receive because thou canst not retribute, and make returne unto God answerably. As men wil not receive where they cannot if they can tel how to help it : because if they receive where they cannot requite, they do not only put the name and shame of need upon themselves (for it is an almes given, if that which is given be necessary, and one cannot be without) or how ever a kindness received makes a man a debtor and a Servant to him that gives it. Now then if fuch fountains as these are, have fed these streams, if so be that such pride of heart be the cause of this backwardness to beleeve, then it is a very great sin, that is the first thing, the meditation or consideration of the greatness of the fin of flowness to beleeve, is a meanes to quicken us to it.

As another meanes, understand wel and truly the Covenant of Grace. I say understand wel and truly the covenant of Grace. In Luke. 24. you thal find that our Lord having chid them in verf. 25. For their slowness of beart to beleeve and at vers. 27. he did begin at Moses and all the Prophetts, and ex pounded unto them in al the Scripture the things concerning himself: in vers. 32. He expounded to them the Scripture. And afterwards in verf. 44. 45. he said unto them, these are the words which I spake unto you while I was here with you, that althings might be fulfilled that was written in that Law of Moses and Prophets and Pfalmes concerning me: and be opened their understanding that they might understand the Scripture. And the reason why this is a meanes, is because the covenant of Grace is not only the matter and object of our faith, containing al things that are to be believed to Salvation and the motive of our faith, (that even as color doth draw the eye, so the promises do stirr up and act beliefe in us) but but the covenant of Grace is the cause of Faith. This is that word of Faith saith he, which we preach unto you. Rom. 10. 8. It is the cause of Faith, for the Gospel is that seed that brings it forth. We are begotten by the word saith the Apostle Paul Now mark it, if that which makes faith in the soul to be in one degree, be conveyed to many degrees, faith wil rise in its degrees also. Every instrument works according as the principal cause works: Faith now being the instrument of the Covenant of grace, set on work by it, according as we know or understand the covenant of grace, so our Faith wil work.

There are two things in the Covenant of Grace, which being understood wil make a man very apt to beleeve.

The first is the love of God.

The fecond it is the Ingagement of God.

First the love of God. Before our Lord Jesus Christ was to die and after he was risen, before he did afcend, you may fee there was nothing that he spak eso much of to encourage their faith, as that bis Father did love them, and that he would also not bave them orphans or Fatherless, that he would send the comforter to them. Al his Sermons I say are nothing else but of the love of God, and of his own love to them, that so he might make them ful of Faith. The matters of Faith not being evident in themselves, there has need be a pious affection which should move and set the understanding and helpe it to confent and approve thereof; now the love of God makes us love him, as I shall shew you by and by. The more loving any one is to us or the more we are perswaded of his love, the more

more apt we are to beleeve every thing he faith.

Now the love of God in the Covenant of Grace is glorious in two things, and both of them help to quicken our faith.

First in the freeness of his love. Secondly, in the bounty of his Love.

I His Love is free, moved by nothing, but by it felf. He loves because he loves. For my names fake faith he. I have done this: I wil have mercy because wil have mercy, Rom. 9 18. He doth alto the praise I of the Glory of his Grace. Eph. 1. 6. So free is God, that he doth do good for evil. There is no preparation to the receiving of any thing from him which he works not. and therefore he hath a good wil and love to us although we be indisposed. He doth do good because he hath done good. He doth good often, because he hath done it once. He looks neither for condignity, nor congruity, neither for any thing that is worthy of his love, nor for any thing that holds any kind of Moral fuit. ableness, or may be any kind of inducement to love. The meaner we are, the more pleasure he takes to do good to us. The spirit of the Lord is upon me, faith be, and be fent me to bind up the broken bearted, and to preach deliverance to the Captives Isa. 61. 1. He bath respect saith Mary to the Low degree of his band-maid. Luke, 1.48. Now this freeness of the love of God, being without any ground in us, being without any relation to any thing that is done by us, or to be done by us, it is a mighty ground for to make a man believe at al times althings. What is the great stick of our Faith? that at which our feet in beleeving stumble, but only this, that we are not meet for fo great mercy: we are great fin-R 2 ners ners under much guilt, infinitely beneath, and unfit for such communion and Favour with God. Or else we think that if we do receive mercy from. God, he wil require of us such obedience, which we shal never be able to performe: and therefore we think we had better refuse the mercy; then be found guilty double through our disobedience afterward. Mark it, The unqualifiedness, and unsuitableness of our hearts to the promises hinders our beleife of them, Come and tel a begger of being a Prince, and he cannot beleeve it, because it is a thing so farr above his present State. Come and tel one that you wil give him fo much Land, whenas he knows that land is conveyed by a price paid by purchase, & not by gift unto such as he is, who is no way of the kindred, and he cannot beleeve it. Now I beseech you consider it, it is just the same case. Who am I faith the foul? & what have I done? What is to be found in me, that the Lord should come thus to me, and thus do for me, and thus tender me? I beseech you consider it, it is not tendered nor offered for any thing that is in thee, but only because God wil: only I say because God wil. Lay down therefore thy reasonings from any such ground as these are, for such grounds come not into the consideration of God when he bestows his favor and love.

Secondly, And as the love of God is glorious in this, that is free, so it is glorious in this too that it is bountiful. The scripture speaks you know of the riches of Grace. But I shal open to you in this one place. Rom. 5. 20. Where sin abounds, there Grace superabounds. The Apostle gives the reason why God gave the Law, not to be, that men might be justified by it, but that so the corruptions of mn might appear. For sin would take occasion by

the prohibition of the law, even as the water flowing grows the more strong by being dammed or by being stopt in its course. God gave the Law upon Mount Sinai faith the Apostle to this end, that men might fee what corruptions were in them, that they would fin more because they were forbidden. It was also for this end that they might see as in a glass their corruptions in their proper magnitude; that Sin feems but little without the Law: But when the law comes and shews the wisdom of God, and the majesty of God and authority and the Holiness of God, which is despifed in every fin, then fin abounds faith be. Now when fin abounds, then faith be, grace superabounds, God is more merciful then we are finful. He wil do more for us then we can do against him, although we work to our uttmost. He hath a greater treasure of goodness then we have of finfulness in us at that very time. At that very time when fin abounded, Grace superabounded. And God is exceeding bountiful that it may appeare that he hath no confiderations from men for any thing. Now this is an exceeding great meanes to quicken our faith. Why shouldest thou not as wel beleeve that God is bountiful, as that God is powerful? that he wil do much for thee, as that he only can do for thee? It would be a dishonor to God, to give a little: and therefore either look upon mercy and grace as aboundant in God, or elfe you do not view and confider it aright, Where men have to do with liberal men they look for much: when one is bid to the table of one that is sumptuous and magnificent and Rich, they look for great entertainnient. Its the duty of beleevers because they have to deal with a bountiful God to look for more:not on. ly for that which wil fatisfy their hunger, but for a feast. Beggars go the doore of him that is hospitable and bountiful, and they doubt not to be releived

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leived, thou wouldst not doubt neither if thou didst beleeve God was so open handed. The end my beloved of the Covenant of Grace is not barely to repaire us in what we lost, to give us a stock, and to fet us up again according to what we were created in and unto: but the end of the Covenant of Grace is to shew us the fulness and the riches that is in God, the riches of Mercy. Now mark it. Thou firest down and sayest that it is not alittle that supply wil thy wants it must be multitudes of mercies, as David speaks in Psal. 51. 1. Accoring to the multitude of thy Mercies do away my transeressions. Thou faiest it must be so, as which must wash thee cleane: Mercies without bounds and bot-Let not that hinder thy faith, for God is bountiful. And he gives according to his own estate, so as becomes him to give that is so Rich. Do but thou consider with thy self whither thou hast more sin, or God more mercy. Can a finite creature do more evil than an infinite God can do good?

Secondly, But besides that in the Covenant of grace, confider Gods ingagement. God is true and faithful of himself, but he hath bound himself. A covenant is a tie and obligation: and into that he hath entred. God hath enough to discharge al his promifes. Men that have enough, may become poor before the time of the discharge of their promise comes: but the mercy of God indures for ever. and there is no end of his goodness, Pfal. 52. 1. Men that promise may be in such engagements to others before hand that they may be as poor and as unable to pay as if they had nothing. Al the promises that God hath made unto others, are but only testimonies of what he wilbe unto us. The scripture propounds what God hath done unto others, as the

the ground of our faith, and therefore they have not exhausted him, they have received from him. He is still rich notwithstanding all his communications. Men are careless of their promises, but God is ever mindful of his covenant. Pfal. 111. 5. Now I befeech you my beloved confider how this is a meanes to a mans faith, and a help to readiness in it. Men do readily trust those that are able and careful of their words, when they give them a specialty or a bond. Now God hath done fo. Let me speak it with reverence, It is not free to God whe ther he wil give or not, what he hath spoken of in his word to a beleever that is weak in his Faith. It is not free to him. Free it is to him thus, because he doth it willingly: but free it is not thus; It is not in his choice, because he hath setled it and en tailed it, and he cannot cut it off. Meditate thou therefore upon these things. Keep the Covenant of Grace continually in thy thoughts, and fuffer nothing to take thy thoughts off from it. As when men goe into infectious places they put a piece of fom antidote into their mouth that may prevent the taking of the infection, or fent of the aire there. So do thouas an Antidote against thy questioning and doubting of the fulfiling of the promifes, what ever they be, think of the bounty and freeness of God in the Covenant of grace.

The usual head of reasoning that Satan hinders our faith by; that either we are not fit for so great mercy: Why God is free.

Or else that it is wel enough if so be we may have but so much as may save us from wrath to come: Why God is bountiful.

Or else that Godhath cast us of: Why he is engaged

ged. Aud that shal suffice to have spoken of the second meanes.

Thirdly, The third meanes to make you ready in beleeving is this, get the love of God. Gal. 2. 20. I live the life of faith by him that loved me faith he. and gave bimfelf for me. The observation of the love that was in Christ to Paul, makes Paulto love Christ, and loving him, to beleeve on him. Every word is as an Oracle: and every thing that is spoken is as infallible from him whom we love. Love wil make a man quick of understanding. Lovers speake with their eyes, and with the pointing of their fingers: by a little figne, there is much apprehended and understood. Love wil alwayes put a good fence upon what is spoken: and it hath this property in it that it wil apply what is spoken by him (that is beloved) unto its felf. If so be that it hears the beloved fay, that he wil go, or do, by and by it supposeth it self to be the party or the object of it. I might prove at large, and your own experience would fay Anien to it; that where men do indeed love there they are very credulous. We count it for the most part a respect to God, a reverence of him, an high esteem of his mercy, that we put from us: but the truth of it is, it is a want of love.

Fourthly, If you would be ready in beleeving, and quick in laying hold of the promifes of the gospel, love much the life of faith: that is, take your comforts from the word of God more then from your own experience and sence. The more we live by faith, that is, the more we live upon the promises, the more ready our faith wil be upon al occasions. The more a wheel moves, the readyer it moves, the least touch wil turne it. But to set it forth

forth yet more cleerly: As an accustomed and habituated finner is easily drawn into fin, he is as tender to a temptation, as foon as Satan comes he follows him: fo an habituated Beleever is eafily drawn to believe as foon as the promise doth but come, it carries out the heart to it. The fault of Christians is in this particular, that they do but now and than put forth their faith: and they live it not. It lives in them, but they live not according to it. Every day we should be drawing forth the grace given whereby we are united unto Jesus Christ at first Conversion. Ifay, we should be drawing it forth to lay hold upon this, and that, and a third and forth promife: and when we have laid hold on ir, carry it unto Jesus Christ, and say, Lord, Is not this thy Word, and hast thou not spoken this concerning thy Servant ?

Fiftly, In the fift place. If you would be ready in beleeving then deny your own reason and understanding. The meaning of it is, As soon as you fee the thing promifed, debate no longer how, and which way it should be fulfilled. Such reasonings do hobble and hinder Faith. In Rom. 4. 10. Its faid there of Abraham, That he did not consider the barrenness of Sarahs womb nor the deadness of his own body, and this faith was imputed to him for righteous. ness. It could not be that Sarab should have a child but the must be fruitful: It could not be that she should have that child by her Husband but his body must be new made, but he never considers that. I befeech you consider. As it's in doing other things, in doing what God commands you are not to confider the danger? but the duty; so in the promises you are not to confider the meanes, and the difficulties of accomplishing them but only rest in the Word of God. Although thou canst not answer the obiections.

jections that are brought by thy felfand by Saran, although thou art not able to fee out of many grounds how ever thou shouldest be made partakers of fuch grace and favor, yet matter it not for God hath promised it. If there be meanes required he wil afford them, If thou hast a barren heart he wil make it fruitful, and if thou hast a dead heart, he wil make it living.

Sixtly, Andthen Lastly If you would be ready and quick in beleeving, pray for the spirit of faith, and of Jesus Christ. For if you look into Luke 24. 45. You shal find that even these Disciples that were beleevers had need to have their understanding opened that they might understand the scrip-

ur es.

There is a double opening of the understanding. One, at the first conversion. As its said, That God opened the heart of Lydia. Atts. 16. 14.

And there is another opening of the understand. ing, and that is to a more cleer and fuller apprehention of the love and bounty of God through Jesus Christ. Although a man hath scripture for it, yet stil he must have his understanding opened to receive it. A new conversion must be wrought if a man wil have his faith extend its felf to al the things promised. In Bob. 1.16. Saith the apostle there I make mention of you in my prayers, that the God of our Lord Fesus Christ might give unto you the spirit of wisdom and revelation in the knowledg of him, that the eyes of your understanding being enlightned, you may know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints, and what is the exceeding greatness of his power to us who believe, according to the mighty working of his power which he wrought in Christ when he raised him from the

the dead. Mark it. Although the Ephessans were converted, yet they knew fo little, that they are defcribed as if they knew not what the hope of their calling was, nor what things they might hope for. now they were converted and called: Some thing they knew; but how rich the things should be, and how large the inheritance should be that they should have amongst the Saints, that they knew not. They saw the promises but as it were in a Map, and had not a ful survey and discovery of them. That they might do this, he tells. That they must have their understanding inlightned, and a spirit of revelation, and that would come to them by prayer. As you ought when you would find out your sinfulness to take the Word of God and pray mightily unto the Lord, That he would be pleased to examine and try you by that Word, that you may fee how far you do agree, and how far you do not agree with it: So now, when you have found how great the promifes are, you must go and pray to God that he would ftretch and enlarge your faith, that it may apprehend and comprehend al these things. I pray consider it That as there are new degrees, and higher degrees of grace required to some work, more than others; so to every degree of grace, there must be an answerable assistance of the spirit. It's not the eye that sees, but the eye in a living body: so it's not the grace of faith which can lay hold, but the grace of faith acted by the spirit of life in us.

I shal at this time shut up this text; and I pray consider it. As it's a vertue in a man to be quickly pacified when he is provoked, so it's a singular grace in a man, To reach at much Grace and Mercy, and to be quickly comforted when he hath met with great trouble of mind and afflictions. It's a singular vir-

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tue

the to receive fatisfaction in Gods love, and that without much a do. You cannot presume of God to be too kind, your beleife cannot be presumption if so be it be upon the promise of grace. In Ass, 17.11. Themen of Berea are said to be more noble, which may be very wel understood concerning the excellency and nobleness of their spirit, rather than of their stock and lineage: they were such as were well breed, Children indeed of the living God, and they (the text saith) did receive the Word, with alreadiness of heart.

With all readiness of Heart.

The excellency thereof of the spirit of a Christian lies in this, That he is as ready to receive and take in a ercy and comfort, as God is ready, who is the fountain of it, to utter it and give it forth. It is not a commendation of a Christian in any kind that he should fit in silence and mourn, and put his mouth in the dust, and put away al consolations from him and forget what he had formerly. This is no commendation. If a man would commend any thing or person, it must be from things that are proper and peculiar unto that kind of thing, and that state wherein the person is. As for example its no commendation for a Minister that he is a good Musitian. but that he knows which way to divide the Word of God wight, because that is his work. It's no com nendation to a Merchant that he knows the Geography of the whole world, and the places wherein every city is scituated, but that he knows the customes and dealings of men, and the commodities of the places, and how to foresee and forecast the Markets, and the adventure and advantages that he runs, and that may be in his dealings.

My beloved, a beleever, if he hath any commen-

dation

dation, it must be this, That he is much in beleeving, that he is much in receiving, that he is much in acknowledging of what grace and mercy God hath by the covenant of grace made known and brought to light. As no man would commend Gold for any thing, but for that which belongs to that Metal.

Object. But you wil say unto me, Doth it not belong unto a Christian that he should mourne and

sit in silence, as you expressed before.

I Answer, It doth; but that is not his prime part: It is not the particular thing that belongs unto him: but that by which indeed he is a Christian, and called a Christian, is his faith, is his living by Jesus Christ upon God in the promises. And therefore this he must do, and the more he doth of this, the more he is like himself. When thou canst get thy heart down, and thy soul under the feet of Jesus Christ, thou hast done wel: but when its there, thou must lift up thy head to behold him as with open face, else thou dost not glory in thy salvation nor exalt the name of Jesus Christ.

USE, VI.

Again my beloved, How excellent and exceeding great is the love of God unto beleevers? He is angry for their unbeleife. He doth not grudge them what they have, but is angry because they wil have no more. He doth not repeat and upbraide them of what they have had from him, except it be in case that they wil rest themselves in what they have. This is not after the manner of men O Lord God. As therefore (to conclude al) when you have erred and gone out of the wayes of God, you count it your duty to returne quickly, and to make hast into the paths of God again, so having doubted, hesitated, stuck at, questioned

stioned the promises, the greatness of them, the length and breadth, and depth of love, having done thus, now count it your duty quickly to rest to be perswaded, Satisfied, so satisfied as to calin queftion the love of God no more to you. A Godly man after he hath lapfed and fallen, thinks not a little measure of holiness sufficient, he would have as much grace again in a prayer as he used to have before; and as much faith again in hearing the Word as he had before: fomthing fingular he must do else he cannot be quiet: So my beloved having found your selves guilty of this sin of unbelief, that either you have not gone to Christ frequently, or not for much, now believe perfectly, and believe al: and let but an intimation, a hint, a touch be enough to cal our your faith to Jesus Christ. I wil say no more, but what is faid here of our Lord, as the last nail that he would strike into this discourse, that if you be not exceeding forward to beleeve, he wil be exceeding angry. He upbraided them because of their unbeliefe. And so much for this Text.

FINIS

Not Going to

CHRIST

FOR

Life & Salvation,

IS

An Exceeding Great SIN.

1 TIM. 1. 13.

Who was before a Blasphemer, and a Persecuter, and Injurious. But I obtained Mercy, because I did it ignorantly in unbeleise

CHAP. I.

The words opened. The first Dottrine. Unbeleif a great sin. First, In regard of it self. And that as considered. I. Absolutely Being. First Against the end of the Law. I. Ceremonial. 2. Moral. Secondly, Opposite to the Principles of Obedience. II. Comparatively. Secondly, In regard of the Persons that commit it. As being, I. Voluntary. 2. Against Mercy. 3. That which brings great evil upon us John. 16. 7. 8. Opened.

UT of the laft Text I shewed you how much God was displeased with the unbeleise of beleevers. I shal now at this time shew you the danger of unbeleise in general: that which may both serve to cal men into the fellowiship of Christ, and D provoke

provoke also those that beleeve unto the duty, which I have formerly spoken so much of. You thal find it therefore thus written in I Tim. 1.13. But I obtained mercy, Because I did it ignorantly in unbeleife. The word [on Because] may be rendred according to the use of it in the scripture [Although] I obtained Mercy Although, for in Psal. 25. verf. 11. you have the hebrew particle [10] To used, Have mercy upon me, and pardon me. for my im is great: that is, although it be great. And in Atts, 1. 16. 17. It is faid concerning Judas, that the scripture must needs have been fulfilled, which the Holy Ghost spate concerning him who was guide to them that took Fefus, for he was numbered with us &c. that is although he was numbred with us, and obtained part of this ministry: for the intent of that place is to aggravate the sin of Judan, for this that he that should have been a guide to mens faith, and a helper to them to beleeve on Christ, was a guide to their treasonable and malitious deligns. So it must be here. I obtained mercy, although what I did I did ignorantly in unbeleife. For first, the Apostle's scope in these words is to make his sin which God forgave, fuch a fin as was hardly ever committed before. Or ever pardoned before aud to magnify the grace of God which pardons so great fins as he was guilty of. For he faith in verse, 15. that he was the cheife of finners, and that he had tryed al Gods Patience In verse. 16. And that he was a patterne of his grace for after Ages: one cut out, to shew what God could do, there being no example before of the like finner. Malice there was in him, but if it had been answerable to that which he was ready to prove by nature to put forth, Had not God suffred him to be in some blindness, he had never obtained mercy from the Lord. If you render it, beeause I did it ignorantly, then there is some part or ground

ground of pardon of his fin put upon the nature of his fin. Whereas he labors in althe whol Chapter to demonstrate that he went as far as a man could go, yet notwithstanding have mercy extended to As also to remove from himself every thing that might have any kind, either of causality, or a fuirablness to the mercy received. Among althe fins which he was guilty of, there is none he makes fo great as unbeleif: for he names that as the last, and the most notorious one, nay as the cause of al the rest. In unbeleife is as much as By unbeleife. As the word must be rendred. [In] in the Greek tongue is frequently in the new Testament as much as [By] As he that smites in the Sword shal perish, that is, By the Sword. Math. 26. 52. Here in unbeleife, is By unbelife, because that was his state, A State without God and Christ. He was not only fitted to be tempted by Satan to a Sin, But he had a principle to joyne with Satan in the Commission of any fin he was tempted unto. It can hardly fal within the understanding of a man that wil understand, that Paul should cry out so much against himself, and yet should intend to extenuate his sin. He doth indeed fay that his fin was out of ignorance, but that made it only within the Compass of pardon. And his other words fet it out as that which was a fin even upon the border of the fin against the Holy Ghost. Even of sin unpardonable As if he should have said. If I had had knowledg to much ill affection that were in me to the professors of religion, I had been out of the reach of that mercy which God hath purchased to distribute and give abroad to the Sons of men. This being his scope, that word [Because] cannot be rendred as a reason but must be rendred [Although] There are but two fignifications in al the scripture of that word. The one is, when the figuification of it is caufal.

But therefore certainly did not Paul recaufal. ceive Mercy, because he was ignorant, For his ignorance was not the Cause of his Mercy. The other Signification of that word is Adversitive, which is this, [Although] I did it ignorantly and in unbeleife, yet God had mercy on me. It was not barely out of ignorance that I finned but by unbeleife. His unbeleif that blinded him. The meaning therefore of the Apostle is this; I was faith he a Persecuter, and one that could not indure any other way of the Service of God, then that I ferved him; in I made my manner of worship to be the mark and character of al that should be saved, or that were to be regarded in the world: and that man that ferved not God after my way of worship, I haled him from his house to the prison, I consented to every thing that was done against him: although I had no hand in putting him unto death, yet I kept their counsel that did it: And those that I could not get the blood of, I spake il of. For I was a Blasphe. mer. And where I was not able to destroy, I was injurious: But over and above althis, I was an unbeleever: The Capital and cheif of al these sins and that indeed which was the root upon which they grew, was his unbeleife. I did faith he, blafpheme and perfecute and was injurious through unbeleife. My unbeleife made me ignorant, and blinded me. I laid about me, and made no difference of any. If they ferved not God after the way that I received, I would make them either fly their Country, or do them al the injury that lay in my power. And herein the mercy of God abounded toward me that when I (having the meanes of the knowledg of Christ) did not attend nor go to him, yet he would be pleased to take notice of me. The intent of the Apostle is to magnify the mercy of God. he could not do, but by making the fin he was forbiden

bidden, great, and by his bringing in his unbeleife, not only as the cause of all other sins, but makes his sins to be the greatest which God could pardon.

The Point of Do &rine, that ariseth out of the

Words is.

DOCT.

That not going unto Jesus Christ for life and Salvation, in a sense of our own Misery and Inability to help our selves unto salvation, is a sin exceeding provoking unto God: The sin of sins, the Spawn of sins; the Nurse of sins; worse (al things bebeing considered) than Blasphemy, than Murder.

It's true the Apostle saith he did it ignorantly, but he saith his unbeleise did blind his eyes. And that ignorantly in us which comes from the prevailing of any sin, is like that blindness in men which comes from some venemous humor. As it doth not excuse a man from murther, because he did it when he was drunk, because he was the cause of that intemperancy: Neither doth it excuse a man from an Act, because it is done in passion, although passion makes him do it. So neither doth it excuse a man of ignorance, when it comes from his not using the meanes of knowledg.

But that which I shall now speak to, is, To convince you of the greatness of this sin, or to exhort you to believe, That Unbelief is a sin of sins.

A fin.

A fin may be accounted great in regard of its felf, and in regard of the perion that commits it.

In regard of its felf, A fin is great, either fimply confidered, or comparatively.

Simply and Absolutely considered, That Sin is great, which

First of all, is against the end of the Law, and which the Law-giver doth aim at in the Law.

Secondly, That fin is great which is opposite to the Principles of all Obedience, and which takes away the ground, and the formal cause of Subjection to any thing. As the Apostle Fames saith, That be that breaks one commandment breaks all, Jam. 2. 20. because he slights that Authority in one iin, which flighting will make him account lightly of any other: So also that sin whatever it be that crosseth a principle of Obedience, that deadens that root of the tree of Life, must needs be a very great sin. Now unbelief is first against the very end of the Law: against the end of the Ceremonial Law. That is cleer in Gal. 3. 24. Christ is the end of the Law. It's against the end of the Moral Law, as it was given to man: for the end of God in that, was not that man should be faved by it: but it was that man seeing how weak the Law was in regard of the flesh, there might be a way made for life and Salvation by Jefus Christ to be received. True, consider the Moral Law by its felf, and it requires no fuch thing as beleeving: it knows no Surety: it takes no payment from any other, but the party himself: But the Moral Law in regard of its end, the supreme and high end was, to usher in the Covenant of Grace.

The

The Covenant of the Law was but a way to bring to pass the Covenant of Life. The end of the Commandment (faith the Apostle) is love out of a pure beart, and faith unfeigned, I Tim. 1.5. And what he faith concerning that Commandment of Preaching the Word, is true concerning all Commandments as they are now given. There is no Commandment but God gives it now to this end, that is, That we may feek Salvation but by Faith in Jesus Christ. Unbelief therefore is a great sin because it is contrary to the end of the Law: And it is as contrary to the root of all Obedience: for nothing purifies the heart but Faith, because nothing but Faith layes hold on the Blood of Jesus Christ, whereby we are not only washed, but the Spirit of Grace is purchased for us. Faith hath the greatest efficiency to make us holy, because it fercheth strength from Jesus Christ, and acteth that strength. It's not only a begetter of Grace, but also that which doth excite, and by perswasions draw forth that Grace with all its acts. Comparatively every fin of the first Table is greater than those of the fecond: For this is the first and great Commandment, That thou shalt love the Lord with all thy heart: And the Second is but like unto it, That thou shalt love thy Neighbour as thy felf, Matth. 22. 38, 39. In this respect also Unbelief is a great sin, because it's against the first Commandment, and acknowledgeth not the authority of God which reveals Faith, and requires it as the only means of life. And against the fecond Commandment, because it layes not hold on Christ whom God hath instituted to be the head of Salvation. And against the Third Commandment, because it makes all the Ordinances and means of Salvation to be in vain. And fo I might go through al therest.

But

But besides this, As sin may be said to be great in its felf;

So it may be faid to be great in regard of them that do it.

If First it be done voluntarily; in Psal. 19. 13. David calls a presumptuous sin, a great offence. Unbelief is a voluntary fin in all, but most of all in them that are introuble of Conscience, who when they are pressed and driven, who, when Salvation is offered to them, do not yet give up themselves unto it. That is a great sin which is done against Mercy. How shall I do this great evil (faith foseph) and fin against God! There is no Mercy like this that God sheweth, that God hath given us Mercy in Christ, and that we are but to rest on him, and to have all that is in him. That is a great fin which brings great evil upon us. So faith Cain, My sin is greater than I am able to bear. No fin brings fuch punishment upon men as nnbelief. In Heb. 3. 12. Take heed left there be in you an evil heart of Unbelief, for then how shall you escape the judgment of God? He that transgressed Moses law, died under two or three witnesses; Of bow much sover punishment shall be be thought worthy, &c. Heb. 10. 28. 29. He that transgresseth this law of Faith, shall have the most fore punishment. If any man with draw bimself, my soul shall have no pleasure in him: And I will swear in my wrath, be shall never enter into my rest. But although the sin of Unbelief be great in all these respects,

Yet I befeech you count it great in regard of its Self. The least degree of Unbelief is a very great Sin. Although it be without stubbornness, and have

hath as little of the Will in it as can be. It is a hainous sin to reject a truth of God, for God is truth; But especially for a man not to beleeve, or not to receive the truths of the Gospel. Condemnation; that is, This causeth, and this is a figne of Condemnation, That light is come into the World, and men love darkness rather than light. I may fay this is condemnation that this light is come into the world, that unbelief is the great fin, and vet men will not receive Jesus Christ. It's a dangerous thing for a man to account of any fin small, but especially unbelief to be small, which is a shutting the hand when God would fill it, a refufing the Grace which God offers, and which men need. What Prince would bear with that Malefactor, who when he offers him a Pardon, doth refuse it? What Parent would indulge that Child, who, when he began to be kind, would be cross and oppolite to him? That man that accounts any fin small and especially his unbelief, is either in love with his fin (for love covers a multitude of fins) or else he is under the deceit and temptation of sin. For when the Devil doth intend by one fin to bring a man unto another, he makes the first fin small; like unto Theeves, that first put a Child into the Window to open the Door for all the rout of them that offer violence. Or as they fay the Devil first appears unto Witches in the shape of some such Creature as they can play withal; but afterwards appears like a Lion, full of fierceness; or some fuch like kind of Creature. So before Satan doth draw men to fin, there is but little difcovered; but afterwards he makes it appear in all its foulness. If fin after the act of it doth not appear in all its foulness, then it is but a leader, and a guide to another fin: There is some worse thing than unbelief that the Devil aims at; if unbelief feems but a small Sin.

fin. What it will come unto the Lord knows. A man is not exempted from the greatest and the worst of fins that doth not believe, and that counts unbelief a small sin. In 70b. 12.40. mark what our Lord faith. He bath blinded their eyes, and bardened their hearts. Whose ? They that did not believe; as you may fee in vers. 37,38. That they could not see with their eyes, and hear with their ears, nor understand with their hearts, lest they should be converted, and I should heal them. That is the great sin of Unbelief: As it's evident thus; because this blindness and hardness is a judicial act of God: when God doth blind and harden a man, he gives him up to that blindness and hardness which was in the heart before, and gives him up to that fin, which he before committed. Their sin before was unbelief: and therefore the hardning of them was to make them not to think unbelief to be a great fin. If they had feen unbelief to be a great fin, it could not have been, but they should have been converted.

They shall not be Converted.

That is, Never changed, but shall go with their fins to the grave. I will not beal them. Heal them-felves they may; but their fore shall break out again: Comfort themselves they may, but they shall never be soundly freed from their grief and fear. Do but observe how the manner of speech is altered; Least they should be converted, and I should beal them: That is, They shall never have any balm from me to cure that wound: Never have any grace from me to heal them of those corruptions. That sin now which is thus greatly punished, must need be very great, because God he never over-punisheth: he being just, doth not give more than the fault deserves. All unbeleevers are not thus punished

nished: All unbeleevers fall not into this state of being never converted; but that which I aim at is this. That the Unbelief of those that have the means, and lay not hold on Christ, they are the Subjects of this judgement; and their unbelief doth dispose them to this judgement. As fire comes into the Woodthat is dry; so doth hardness of heart and blindness come into those that count Unbelief small, and not into others under the Gospel: set down this therefore as a Principle, That thou canst not fin a worse sin than not to feel thy need of Christ: Nay rather, you cannot fin a worse fin, than when you feel your need of Christ, not to cast your selves on him for supply. In John 16. 7, 8. you have another like instance, When the Holy Ghost which is the Comforter shall come, whom I will send in my Name, he shall convince the World of fin, because they believe not on me. The World he speaks of there, is the World of Elect: for the Holy Ghost comes as a Comforter to none else: there is none else hath this conviction; for it's such a conviction which the holy Ghost makes to be peculiar unto In Heb. 11.1. the Apostle faith, That Faith Faith. is the substance of things hoped for, and the evidence of things not feen. That word [insyno, Evidence] is the same word which Christ useth in John for [Convince.] So that compare the places together. and that convincing being a peculiar work belongingunto Faith, is here a peculiar work belonging unto beleevers, or the Elect. All the three Convictions go together; Conviction of fin, and of Righteousness, and of Judgement. Conviction of Sin, and of Righteousness in Christ, and of Judgement; that is, That the Prince of this World is judged, that hath no power in law; that is, bound up, and restrained, that he cannot hurt. So now is all the power of Satan taken off from those men, that

that are convinced of fin, and of the righteoufness of Christ, and of judgement. All this makes it appear to be meant of the Elect. He convinceth them of fin, because they beleeved not: that is, he makes them beleeve that unbelief is the greatest sin. It's true, all other sins are included in this, but this is only named; as that which the holy Ghost makes the Soul sensible of above all others. As when we fav a man is unthankful; we mean that he is somewhat else besides that: So when we say a man is an unbeleever, we fay a great many other fins, but that is the worst of all. As the Lord said concerning Pharoab, He shall know that I am the Lord; that is, although he will not yield in other things, vet he shall yield in this: So he will convince them of fin, because they believe not; that is, although there may be many evils which they take no notice of, yet as concerning this, they shall be fully perswaded, That they cannot do worse than to be at a distance from, or to live without Jesus Christ. Naturally men do not believe this, and therefore they do not, because they are so full of Pride and enmity unto Jelus Christ, and so full of in judiciousness. and ignorance about fin. As the great Stars appear to us as little, and the leffer stars are not discerned. So naturally great fins make but little touch upon the Conscience, and lesser sins none at all. As the Jewes, they quitted Barrabas, a notable Thief, but condemned Jesus to death out of their pride, and of their hatred to him: So naturally we take the part of the greatest fins. and would quit them from finfulness, if we could; and especially we do so about Unbelief. Have not I cause, saith one? And have not I reason? And is it not better for me humbly to deny my self, than boldly to presume, and cast my self upon Jesus Christ? That sin that we would spare, that fin we keep close. In Luke 18. II. you.

ful:

11. you shall find the Pharifee did glory in this, That be was not as that Publican, that is, That he did not feek Salvation by beleeving on Jesus Christ as the Publican did. That Publican smites on the breaft, and saith, Lord be merciful to me a sinner. Through him (whom the propitiatory fignified in the law) do I look for to have mercy by, and none else: I can plead nothing that I have done, only llook for favour through Christ. This is the fum of the Publicans Prayer. I than's God that I am not as this Publican, faith the Pharifee: This word [this] doth Note something in the Publican, whereby he was distinguished from all other Publicans. Lord I am not Covetous, nor an extortioner (which were the common sins of the Publicans) and that by which he did distinguish himself by, was his feeking for Grace by Jefus Christ. For the Pharifee and the Publican are fet down as Examples of two men, that take two wayes of going unto Jefus Christ: The one going by his own righteoufness, the other going by the righteousness of beleeving. So that the Pharifee made it as a part of his glory, that he stooped not unto the Condition of Faith. If you would but a little consider what men do, when they are under the Law: when the Law is gotten into the Conseience of men, and doth condemn them, and hath put a man as it were into hell, on this fide hell, (which hell we hope men may be delivered from, which differs from hell that men are cast into after death) then do men try all wayes and means to find mercy: Then men confess ingenuously (Judas did so) what that sin is which in their thoughts, and by the light of the Law, is most grievous; that then they utter: Now do but hearken to a man in trouble of mind, and you shall hear him roar and groan out his complaints: Lord, I have been proud, unclean, unjust, formal, unfaithful: But little of this: Lord I am an unbeleever. one that looks not unto the pardon, one that goes not out of my self unto Jesus Christ. O! preposterous thing, To confess thy fins against the law, and not thy fins against the Gospel. Most people are apt to think it a duty not to believe : that it is an humble, felfe-denying, religious tenderness of heart. It's against justice saith the soul that I should go free from the punishment threatned It's not for one to believe who hath finned as I have done: It's fit for me to lie down in forrow Why do you cal a Fish a Serpent, and an Egge, a Scorpion? Faith is your duty, let your fins be what they wil be. It's not your duty forthwith to be affured, but it's your duty to go to him that can assure you. It's your duty to lay hold on Christ. although it be not your duty to put away al your fins as if they were covered. Thou hast done ill to fin, thou wouldest do worse not to beleeve. Thy fins have stung thee, Thy sting wil be incurable if thou lookest not up to the Brasen Serpent. It's not for thee to beleeve upon any ground in thy felf, but thou hast the free grace of God to beleeve upon and it is thy fin if thou dost it not.

And as we do not beleeve unbeleife to be the greatest sin, so naturally we cannot beleive it: for faith is a grace commanded by the Gospel, and not by the Law. The Law takes hold of every man, and demands the debt of himself. By the moral Law we are only bound to beleive what God saith to be true, and that is only the common nature of Faith: The proper nature of faith lies in going out unto Jesus Christ for pardon. Now mark it. We having nothing from pure nature but this, Not to dissent from the Law of God and not to question the truth of what it saith, it is impossible a man should count non-dependance, or non-relyance upon Christ to be the greatest sin. For accor-

ding

ding to reason or nature, it is a farre greater fault not to assent unto things evident in themselves, then it is not to assent unto testimonies: For according unto reason, Testimony is the weakest ground of astent or understanding that possibly can be: But although it be out of our power to believe, yet we must believe, for here begins the work of the Holy Ghost, he convinces the world of Sin, because they believed not. God by revealing of our duty, and of the ugliness of sin, doth give power to avoid it. As the scripture must first be understood in the letter, before we can understand the spiritual sense, and the mind of God in it: so we must first know by the hearing of the eare what unbeleis is, before we can know it spiritually.

CHAP. II.

Arguments to provoke to a beleife of this truth, that Unbeleife is so great a sin. I. The perfection of the understanding lies in a Conformity to al the truths of God. II. To feel the greatness of sin is the way not to feel the weight of Sin. III. Sorrow must be proportionable to the sin. IV. The Concomitants of beleiving unbeleife to be a great sin, are many. I. It shakes the considence of our own righteousness, and humbles, the pride of our bearts. 2. It wil bring the Heart off from delays about beleiving. An Objection answered.

To firre you up therefore unto this, First know that the perfection of your understanding lyes in being conformed unto the truths of God, of what forts so ever they be as wel in the things that make against

against you as in the things done by you. Its as wel an Evangelical faith to beleeve, that he that beleeves not shal be damned, as to beleeve that he that beleeves shal be saved. Mark. 16. 16. Its the perfection of the understanding as wel to know the greatness of a fin, as it is to know the goodness of a promise. It is not the matter, but the formal reafon by which the understanding assenting unto things, is made light in the Lord: As some Divines have faid, that if men could submit to the justice and power of God (although God should inflict the paines of hel upon them) they should not be unhappy. I may fay much more here, Although it wil fil men with a great deal of care & folicitous pain to know that they are guilty of unbeleife, and that that is fo great a fin, yet believing the greatness of the fin wil make men happy because the guilt is but a particular evil, but the knowing of the greatness of the fin, is the receiving of a divine truth. Every negative is founded in the affirmative, as the knowledge of evil is founded in the knowledg of Good. A man cannot believe a fin to be great except he hath much of God in him. He must know the wil of God and own the authority of God, and esteem of the having of his favor. And as no man can think it any great fault to hurt another, whose good he looks not after, so no man can think the refusing of the grace of God by Christ to be so great a sin, if he do not esteem of the grace of God as so great a good through Jesus Christ.

II That fin which thou feelest to be greatest that thou shalt never feel the weight of. As sin greatens in our eyes, so it lessens in Gods eyes. In Rom. 5. 20. Where fin abounds, grace shal superabound. Not in number but in quality, there grace shal much more abound. And I told you the fense of the finfulness

fulness of unbeleife is, an act of the Holy Ghost as a comforter. They that despaire, do not despaire because of the greatness of sin (for then they would not despaire and thereby add a second sin to it) Nor doth despaire arise from the greatness of the punishment of sin (for then would men be asraide of coming presently into it) but that men think it no other sin they have done but such as they may satisfy for, & finding they cannot, and being disappointed therefore it comes to pass that they say there is no hope for them.

III. I'rs necessary for you to know the greatness of sin, as wel as the sinfullness of sin, because forrow for fin must be proportionable to the fin. There must be a proportion between forrow and sin, but not a proportion between forrow and the degrees of fin: That is, look how high a man hath gone in sin, so great must his Sorrow be, the least touch of heart that is Godly, is preparation enough to beleeving) but it must be according to the kind of fin. All Godly forrow is us raivotay national outen, that is, there is a proportion between the offence and greife of heart. The least degree of true forrow is enough to go to Christ withal, but that forrow is not right which is not according to the nature of fin. I shal make it out thus; suppose a man comes and acknowledgeth when he hath done you wrong to the value of a thousand pounds, that he hath done you so we smal trespass, Wil you say that he is forrowful, that makes the fault as small as possibly he can; yea that labors to extenuare it. If a man gives the honour that belongs unto a Knight unto a King, he Dishonours him, hecause he gives not that respect to him that is due to him; If a man punisheth a Traytor but only as an ordinary trespasser he dishonours that State. If a man confesseth

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confesseth treason but as a Trespass, and Murther but as a smal matter, he doth not only harden the heart of the Judge against him, in whose hand his life is, but he shews cleerely that he is in love with his sin. So just is it here, if you come and say, Lord, it is true I have not believed, and it is a great sin and fault, but yet think it no great one, whenas God saith it is, you are not forrowful at al for the sin, and you do not at al prevaile with God for favour: unless you account sin according to its kind, you account it none, whatever words you give it.

IV. The concomitants of beleeving the fin of unbeleife to be great, are very many, and al exceedingly laden. As,

It shakes the confidence of our own righteousness, and humbles the pride of our hearts. For this doctrine faith not he that beleeves, but he that beleeves on him that justifieth the ungodly, his faith is counted to him for righteousness. Rom. 4. 5. You have done thus and thus, but what is it better for you to have many diseases cured, if one cannot be cured? What is it for an offender to escape many inditements, if he be found guilty of treason at the last: What is it the better that thou hast prayed, and hast abstained from many sins, and art yet an unbeleiver? I fay it wil not only humble men, but wound and shame men to think that they have offended fuch a one, who counts it not so much evil that they have done other fins but that they wil not come unto him for mercy. He threatens not fo much the dishonour that they have brought unto him, and the deferts that he might inflict on them, as their not asking of him favor and mercy.

2 Again, the beleeving the greatness of the fin of unbeleife wil ferrit the heart out of those demurrings and althe delayings about beleeving: When the foul stands like the man of Samaria, and knows not whether to go. When a man comes to this pass, I know if I go on in the course wherein I am, I shal certainly fil my foul with unsupportable torments: and if I go to Christ, I goe to a judg that is holy and cannot endure any evil, yet comes in this doubt. If Igo not to Christ, I commit the greatest sin. What hath made me miserable but only that I have finned against God; I shal sin worse if I believe not; This makes a man gird up himself, and say I wil stay no longer, I wil put off no more, If I go not I am sure to perish, If I do go, I may have mercy; What comfort will this be when thou canst truly fay thou didft not go Christ so much for ease, as because thou wouldest not sin? Thou tookest up the way of faith, because God laid that command on thee. If that which led thee to Jesus Christ, be that thou maist not displease God and Jesus Christ, thou may est find al things which may give thee conrent.

Object. But some wil say, I believe unbeleise is so great a sin: This I do, I live bolily. There is no duty, but I practise it: Canst thou think it the sin of sins that I go not to Christ. In Iohn, 6. 28. You shal find that when the hearers of Christ were reproved that because they did not look in their hearing to have the offer of life; they said, What shal we do that we may do the workes of God! As if they should have said, what is there to do more? do but tell us what there is to do more, and we wil do it and yet they would not do that work of God to beleeve.

I Answer, First, Thou canst not live holily un less thou dost beleeve; imputed and inherent holiness goes together, In Psal. 32. 2. That mans spirit

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bath no guile whose iniquity the Lord covers. There wilbe in thee an evil and a deceitful heart unless thou dost draw nigh by faith to the living God. That certainly is not inherent holiness which is not joyned with imputed holiness. However men calit living holily, and cry down beleeving, yet they have alwaies had under that velvet parch fome filthy fore or other. In Rom. 10. 3. That man that doth live holily is more afraide of unbeleife then of any fin. Let me speak freely. Doth not a man by nature fave his head and heart? Hath not nature taught a man to expose any joynt, rather than his vital parts? Know, thy faith is thy vital part; Therefore of that thou shouldest be most afraid. When any temptation comes to draw thee from Christ, it would be like a dart struck to thy heart. But suppose that you could be holy without beleeving on Christ yet your not believing would be accounted fin. For first, legal holiness doth not dispense with evangelical. Faith and works are opposite in justify. cation, but no where elfe. When thou hast done al. as Christ said to the yong man, yet there is one thing lacking, Mark. 10. 21. So because thy conscience faith within thee from God that thou lackest beleif. that one thing, thou hearest, thou mournest, thou avoidest sin, but thou dost not believe, this rather is a check to althe former, nay its that which turnethal the other into sin. What is thy hearing without faith? what is thy praying without looking on the mediation of Jesus Christ? What is thy mourning without looking on him whom thou haft pierced? It's a certain truth, that thing is only good which hath al the parts of goodness in it, and that thing is only evil which wants no one part. A piece of mony if it wants one grain, is not current. Do but confider what a hand thy faith hath in al thy works

works, and how it must needs make al null where it's wanting: It makes al thy works dead works, and offends the nostrills of God. Thy faith must first give the power, its the principle of every holy duty. But it must not only give power to do, but its a motive to do, For the love of Christ constraines, because we thus judg, that is, by beleeving. thou hast been stirred up to any thing that is good, Faith must carry it to the Father: when thou hast carried it to the father, Faith must get a pardon of althat thou hast done amis, and sprinkle thee with the blood of Christ. Now whenas thou art defective in al thou dost without Faith, which way canst thou be pleasing to God? But suppose there was no defect in any circumstance, yet faith is the bond or tye of the union with Christ, and with al the Saints, and Angels, which are the body of Chrift, and its necessary, and thou canst not be without it. The Angels you know are perfect, and they do the wil of God without blame or fault, yet they are faved by Christ, for he is faid to be their head. Which way they are united, or what is the bond of their union, I wil not dispute. I am cerrain ours is by faith. By faith we are married to Christ and it makes us one as the foul is in the body, as the husband & the wife are one flesh. So although thou needst not Faith to do what God requireth of thee, yet thou needest faith to make thee a member of the body of Christ. I beseech you consider this, you especially that think to lay a law of the performance of Dutyes on your selves to weare out the fting of your conscience: and by holy dutyes to keep your selves from hearing the voice of an acculing Conscience: If you go not ro Christ; you may be deceived: You may have peace, but not the peace which Christ gives to his people. You may do much, but it wil not be truly good. Those

2. Cor. 5.14,15.

Those duties alone do you good, those prayers, those sermons, those mournings that are as bellows to blow up and quicken the sparks of faith in you. Those dutyes become sin unto you wherein you pray away the sense of the need of faith. That which duls your fense of your need of Christ is a fin, and the greatest fin, because Jesus Christ is the glory of God the Father. Oh, that I could perfwade with your hearts that you have more to do with the Gospel, than with the Law. The Law is your rule, and the Gospel is your principle. It lyes on you more to beleeve, then to do any work besides. You are worse under a doubt, than you are under an inclination to any other fin. When thou comest to view over thy sins with a righteous judgment, thou wilt fay, Oh this pride of heart that hath spoyled thee, because it hath carried thee on to duty. Thou wilt fay much more, Oh, this unbeleife of heart that hinders thee from closing with Jesus Christ. Those shal have the shroadest punishment that have not beleeved at the last day. Let your heart therefore go out most after faith, and with draw your felf most from that that opposeth faith. A wife Christian assoon as he sees whither a temptation wil lead, even to trust to any thing without Christ, or to sit down without Christ, he begins to use al helps against it. Satan comes and whispers thoughts of uncleanness into his heart, and he faith God forbid: Why dost thou not fay so against thy unbeleife? When he saith it is not for thee to be in Christs armes who art so filthy and uncleane! Why faist thou not, Lord, resist Satan? Doubts come to be great and unanswerable, because thou lookest not to them in the beginning. Never let that man be counted a Saint that wallows in drunkeness, or any other sin. But if this makes a man more a Christian that he beleeves, than that he abstaines

abstaines from moral faults, then that man is least a Christian, that hath least faith. Therefore come to this pass, do as Paul did, say, Lord, I have many sins thou knowest, but this is the worst of al, even my unbeleise.

CHAP. III.

Object. A man bath no power to beleeve. Answer. Unbeleife a fin against Nature. Man lost his power to beleeve. Impotency is not the next cause of Unbelief, but somewhat else. It is the Hypocrify of our Hearts to plead this Impotency. An Object Answered. God accounts it a Glory to bimself: for us to take him, when we have tried all other meanes. Object. I do nothing but sin, and is it a sin for me not to believe? Answer.

Object

T may be faid, How can unbelief be fo great a fin I feeing a man hath no power to beleeve? and it is questionable whether he ever had that power to beleeve when he was in innocency? A man is now dead in fins and trespasses; We cannot believe of our selves, it is the gift of God, in Eph. 2. 8. The fame power that wrought in Christ when he was raised from the dead, the same power doth work in those that do believe, Eph. 1.20. that is, After believing they have need of that power to preferve their Faith, and to carry on their faith, til they come to be sealed with the spirit, and much more need; therefore have they of that almighty power to make them to beleeve. Is this (faith the heart of a man) fo great a fin, not to believe? You may as welfay, It is a fin not to make a World: or for a man not to quicken the dead; or for the dead not to make one alive. God requires of no man impossibilities,

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possibilities, or that they should do that which is peculiar to himself.

Answ. It's most certain my beloved (for Answer unto this) that it is not in our power to believe. In 2. Thes. 3. 2. All men have not faith: But in the Greek, in the original it is thus, ou mirror it mens, not all have faith. The negative [not] is put before the universal note [al] and by an Hebrewisme or manner of speech, the meaning is this, that there are not any that have power to believe.

Not all have faith.

That is, not one of al, not one nor other of al mankind have a power to beleeve. This must be rooted and grounded in your hearts, else God wil not inable you to believe: for he fills the hungry with good things, and the rich he fends empty away. In Luke, 1.53, 54. He belps bis servant Israel. That is, he hath helped. Those in the Scripture that are expounded to look to al the poor, and to releeve them in the ir necessities are called helpers. 1. Cor. 12. and the latter end. Now as the treasure is to be given to the poor, the treasury of the Church is to be given to the needy, fo God gives out only grace to them that are not able, and that have not wherewithal to help themselves. Who wil releeve a rich beggar, he that can help himself, and wil not?

And again, the deep lense of a mans inability to lay hold on Christ, and to beleeve, because that is a work of such a power, that can be no discouragement to a mans beleeving, because no man is required to beleeve in his own power. And the same power which doth work faith is therefore revealed

and

and made known that we may beleeve. God doth unbare that Arm to this very end, that he may work faith in us.

Nor my beloved is our inability to beleeve any excuse of the sin of unbeleese. If you do but consider that our impotency to beleeve, our cannot beleeve, it arisether from our nature, or from a

just judgment of God.

From a spiritual judgment of God you shal read it doth arife in John 12. 39.40 They could not beleeve (faith the Text) because that Isaiah had said, he bad blinded their minds, and bardned their bearts, that they should not see, nor understand, nor be conver-And in Atts. 28. 25, 26, 27. the Apostle faith, That they did not see nor understand because their bearts were waxed groffe, least they should see, and understand, and be converted: and therefore he turned from them as those that there were never hopes of, that they would believe. When God doth punish any man spiritually, it is by giving a man up to that fin which he was guilty before of. So the text faith in Rom. 1. 24. That because that when they knew not God, they glorified him not as God, but were vain in their own imaginations, be gave them up in the 24. ver. to uncleanne through the lusts of their own heart. Our fins being the cause of this judgment, therefore this impotency, this want of power to beleeve, can no way excuse our unbelief.

Confider as it comes from natural impotency. It is either the feebleness of nature, or its insufficiency in innocency, or fince the fal. I befeech you mark what I shal say, because it tends to great convicti-

on.

1. Although we be fallen (mark what I say) yet the sin of unbelief is against those principles which are left in our nature, by which we act, and by which

which we are acted in other things. These are in menthat are fallen natural principles not onely to preferve their kind, but to keep awake their con-And even against those natural principles do men sin by unbelief. Naturally men hold this, that what soever God saith, is true, although they understand it not. And therefore you shall find that the Heathen would receive a riddle, or some sentence from their oracle as infallible, although they were not able to find out the true meaning of it. By nature we know that God can no more speak falsely, than he can do wickedly. The (first cause cannot do ill. There is naturally in men a fear of wrath and judgment. Nature tels men that they are not the first, but an inferior being, and have their dependance on another, to which they must give account. There is in us a felf love and a defire after happiness. Now unbelief is against al these. For it makes God a lyar. How can it be faith the foul) That God should be so kind, and have so much mercy? That I who am fo vile, should be fo much in his account, and have fo great things for my portion? Unbelief hardens the heart against the wrath of God and judgments to come. as faith is the means of life, so unbelief is the refufal of the means of our happiness.

Object. Yea (you wil fay) That, that proves not that it is a fin against that desire of happiness which is in us by nature, because faith and happiness is above nature, and is not in us by nature.

Answ. First, but mark what Paul saith, That he didstrive if by any means he might attain unto the refurrestion of the dead by Jesus Christ, Phil. 3. 11. So it is the work of nature to strive in the use of any means. Grace makes a man strive (as Paul did) with understanding understanding and liking of them. But nature teacheth a man to strive in any means wherein safety may come to it felf. As for example. In the body of a manthere is fuch a natural care of hinsfelf that he wil try every medicine although it be to a thousand that he hears wil do him good. Tel one fick of an ague, or of the stone, that this and that is good for him, he wil subject his body to the use of them, and use them continually, and not be weary. As there is in the body this care, and therefore it useth this means, so there is in the soul too naturally. For the foul is as careful for its preservation, as it is for the body. And therefore in Math. 3. 7. the Scribes&Hypocrites came to fly from the judgment to come, to the baptisme of John. And Judas that he might escape Hel, he comes and tels the story of histreachery against his Lord and Master. That there may be no mistake in you, the summe is this. That nature doth as wel lay hold on al means that are revealed for its preservation, as Grace laies hold on al the means which are revealed with knowledge and approbation. Therefore unbelief being a neglect of the way of salvation, is a sin against nature.

Sceondly, Suppose a man to be never so impotent and unable to believe, yet he hath brought that upon himself. God justly, but yet out of his Soveraign power, would have this Law, that which the first and second Adam did, he would have communicated to the posterity, those that are according to the flesh and spirit of them. But yet there is no sin that comes into us by nature, which we make not our own by approbation and loving of it. We act over again Adams sin, and do that in our slesh which we are guilty of in him as an Head. We have lost therefore our power to believe. And

that you may understand that, A power (you must know) to a thing may be lost two waies.

1. Formally, when the quality and habit of its

self is lost.

2. When that which is requifite to the in-being of that quality is lost. As for example, A man loseth his seeing or hearing. as wel when he lofeth the organ, the Eye aud the Ear, as when he lofeth the power of feeing or hearing. There must be fuch a thing as the Eye, and Ear, as wel as the fense of seeing and hearing, for the organ and the fense are two different things. So there is required to faith, an humble sense of our nescience, or that we do not know that which is best to our happiness. There must be a reverent respect, and esteem of God as one who doth know and wil not deceive. There must be a love to him, that so what is not evident in it felf to us, and to our understanding, may be taken upon his credit, and affections to our good. There must be lastly a subjection of heart, to let God do what he wil with our understanding and affections that faith may be formed in us. There is no man can believe, but must have al rhese.

He must acknowledge that he knows not what is best for him.

He must account God, as him that is only wise and able to direct.

He must have a love too, and a reverent esteem of him.

And he must be subject to him. Now beloved mark it.

Suppose that Adam had not the formal power of faith, and habit of faith in him, yet notwinstanding there was in Adam although he could not go to Christ, although he could not look on himself as guilty

guilty, and needing a mediator (fuch a thought had bin a lie, and not according to truth) yet he had a subjecting spirit to God: he had nothing in his understanding to slight what God should say to him: There was nothing in him to relift Gods operations on his mind, or the change upon his mind. Mark then, we have lost our power (This is the fecond Antwer) and if not, yet we have lost that which is requisite unto faith by our sin in Adam. And do you now think when we have lost our power, that it is any plea or excuse for not doing what he requires of us. Is this any reason why the Debtor should not pay because he hath spent his estate and brought himself to beggery by riotous courses? Is this any reason at al why God should not require? Is our fin the lefs, and our duty the less, because we have withdrawn our selves rebelliously from the yoak of him?

3. And I befeech you mark this especially. If you look into your own hearts and the heart of others: or if you do with spiritual reason analise and examine the unbelief of men, or of your felves: you shal find that the reason why men do not beleeve, is not their want of power: The next cause of their unbelief is not their impotency, but somewhat else. As Math. 22. 5. they that were invited to the feast and came not, they were as blind and as lame, and as maimed as those that were found by the high way (for there is one condition of al men naturally) but they thought they did fee, and they laid the cause of their not comming not upon, that but upon their business. One had one thing, and another had another, and they could not come, faith the text, they could not come. beloved, the ground of our unbelief is laid upon our unworthiness, and unhumbleness, if it were thus

thus and thus with me, then I could beleeve, and I would go to Jesus Christ, but because it is not so, therefore I dare not lay hold upon him. To make it plain thus.

Men either keep in unbeiefupon such grounds as do suppose they have power to beleeve, or not: It is to be supposed that those men take themselves to have power to beleeve, who would not have al from Christ by faith, but would carry somthing to him; who would be humble before they do beleeve; who would be foaken in sorrow before they dobeleeve; and softned into such a temper and sense of sin, (as they think is justly due for sin) before they do beleeve. These now suppose they have a power to beleeve.

Or else that which hinders them is fomething else. That men are of opinion that they cannot be leeve; and yet although they know that, that doth not hinder them, but their disaffections unto Jesus If it were only want of strength which hindred a man from going a Journey at the command of his Master, you should find him either dead in the way, or fet in the way, you shal find him crawling in the way, or stumbling, if he could not make that speed he should. You shal know it is only want of strength to an action, when you find men so in the way of an action. Now you shal find that its not fo with men, for they are not in the way of faith, they are not in it, they are out of it: for I befeech you Is this the way for men to belceve, To lessen sin? and to entertain hard thoughts of God and Jefus Christ?

To explain it yet further. As a man doth shew that he wants love to one, when (although he be

not able, but poor) he shal say that if he had ton thousand pound in his purse, he would not give a penny to him: He shews his mean esteem of any thing, who faith that if he had a thousand pounds in his purse he would not give a groat for it. the opposition of mens hearts to Jesus Christ doth thew that if they had Power they would not beleeve on him. I fay the opposition of heart unto Jesus Christ &their want of love to him. (which is in al men more or less according to the means by nature) In John. 5. 39. Search the Scripture, faith he; or as you may read the words wel, according to the Grammar and the scope of the place, you do fearch the Scripture and think in them to have eternal life: But faith he you fearch the Scriptures, and every chapter a thoufand times over, rather than take one step to come to me for life. Althe Chapters that you can read, and when you have read them, they cannot but give you light to come to me, yet you wil rather go that long way then come to me that you might have life

Lastly, Whenas thou pleadest that thou canst not beleeve, and that it is not in thy power, consider with thy felf, and reflect on the hypocrify of thy spirit, and boldness of heart in thee, to put off such commandments, fo glorious a thing to God. Thou hast loved sin so wel, as to break thy Arms that thou canst not work, & now theu thinkest to be from under the acknowledgment of the work that is laid upon thee. If thou hadft a mind to believe, thou wouldstfeek out for power,& cry out of the mifery that thou art in, because that thou canst not believe and not excuse thy selfe for not doing of it. Oh, great Hypocrify! The man that was desirous (you know) to be healed by the water which the Spirit troubled, fate there continually, and cried out for some to put him in, when the Angel did

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move upon the water, elfe he knew not what to do. A poor man that ows a debt which he knows not how to pay, although he confesseth he hath not wherewithal, yet he owns every cal and advice given to him whereby he may repay it. Were there but honesty of heart in thee, and plainness, were there not hypocrify in thee thou wouldst take notice of the means, and look after the means to beleeve as wel as take notice of thy impotency to beleeve. Never lay fault on the weakness of thy Ankle bones, that thon can't not go to Christ: Nor of the palfiness of thy Joynts, that thou canst not take one step to go to God, for there is some power in thee which thou walkest not according to, in the matter of faith. I say in the matter of faith. Although there be no power in thee to things fupernatural thou hast brought it upon thy felf: And the truth is, that the immediate cause of not believing, is not a narural deficiency, but a moral oppofition of spirit unto Jesus Christ. And so much shal suffice for that objection. And that is enough even to keep the hearts of the people of God down. and to lay them low every time they fin.

Object. But it may be further objected and said, I have stood out long; O such a sermon I heard a voyce saying, come up hither, and it came for the mouth of Jesus Christ. How was my heart warmed? then none but Christ, none but Christ: but that voyce is silent, and I have not heard it long. Jesus Christ hath called even til he was hoarce, and now speaks no more. Never was any one so wooed and intreated as I have been, and yet continually have been strange and have not hearkned to the intreaties of Jesus Christ to my soul; May such a one as I beleeve? Is it a sin for me not to beleeve?

Answ. Beloved, you must know, the Devill labours

bours to keep a man from duty as much as he can, and when he hath kept him long, he would keep him from it altogether. He first faith, do it not yet, and then do it not at al. Like a Debtor that gets favour from day to day for the payment of what he ows, and then afterwards denies that he owed such a debt. To go to Jesus Christ (faith the foul in such a case after al this) is a disrespect to God, to take him in the last place. And an act of self love, when I cannot help it. And therefore how shall think that I shal be excepted? It is a sin

because it casts a disrespect upon God:

I pray consider it. Its a great fin to delay beleeving. Better put off any duty then that. Our spirits ought to be most ready, where God shews himself most kind, and forward, and most gracious, as he doth in the calling us to beleeve. Put off believing and thou sectest up self sufficiency; And thou neglectest Jesus Christ. Thou puttest off Heaven, and great lalvation. So long a time as thou fettest to thy felf before thou dost beleeve, before thou comest unto Jesus Christ, so long a time thou settest to thy felf before thou wilt partake of that falvation purchased by him. Oh that a man should be so foolish as to refuse his life, Gold tryed in the fire, (if you wil compare it to any thing that is of worth & esteem among men) Jewels that are of inestimable price. Who is there fo foolish in the world, as to refuse riches when they are offred him? Its therefore brutishness in a man to refuse, or put off beleeving.

But it would be also a very great sin to delay it any longer. We are wont to plead with men by way of common honesty; that when they have had so great a time to pay their debt, that now they should not defer; that after we have come so many times for the debt, that at last they should take

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care to discharge what is charged: So I say in this case. Hast thou known such dayes? and have there been fuch offers? and hast thou made such refusalls? do thou so no more. You shal find this cleerely in Heb. 3. 9. 15. Where the Apostle intimates that God wil beare with men as he did with the Isralites forty yeares in the wilderness: He wil give them a time after al their refusalls of him in which, if they accept, they shal have falvation. To day if you wil heare his voice, harden not your hearts, as your fathers did, who grieved me forty veares in the wilderness. The Holy Ghost doth press them upon this ground, because they had deferred it long, like unto their fathers in the wilderness. therefore that they would not deferre it a day, but beleeve on the Lord Jesus Christ. Do not harden your hearts, so much as to forbeare a day: This day, before it goes over thy head. Nay this houre as foon as thou goest from the ordinance, take thy foul and fay, foul, is not this the word which God fpake many yeares, and which thou continually puttest off. Oh patience that would for beare me! and Oh mercy that would be so kind! Oh Soul, do not delay! Let my fins be never fo many, and beleeving be never fo great a work, yet I wil not difpute I wil not forbeare. This is althe time that thou hast to beleeve in.

And Consider that God wil take it as a glory to him, For thee to take him when thou hast tryed al other meanes: when thou half fucked other means. and findest nothing in them, that thou wilt come and lay thy mouth at his breast of Consolation through Jesus Christ. Although this hath been a dishonour to him that thou wouldest not come to him fooner, yet he wil put this interpretation on it, that thou dost come to acknowledg more in him, then

then thou dost in al the world besides. It is not felf love neither, when thou feest in him that which thou feeft in nothing but himfelf. And thou shalt not be refused. The wanderings of the children of Israel in the wilderness, and their unbeleife, was a meanes to cut many of them off from entring into the land which God prepared from them. And so God might justly when men are so unsatisfyed, leave them to their unfatisfaction: And when they wil do nothing but doubt, leave them to their doubtings. He might fay, fuch times have I shewed my kindness to you, and you would refuse it, I wil shew it to you no more. You shal dye without setling of your spirits, if you be converted: but if you be not converted, you shal never have it more. But he wil not do to. For in John, 6. God gave Christ commandment that he should not reject any that comes to him. Look on those words as the feed of life and of faith to many a foul. In verf. 37. All that the father bath given to me, shall come to me, for this is the fathers wil that fent me, that of all that he bath given me, I should loose nothing. Markit. It's not he that comes before he hath run into fin and hypocrifie: For that do-Arine were not proper to that auditory, For they were hypocrites that made Christ to beleeve that they beleeved, and carryed it in their profession, for they came to Christ, but it was for loves: He doth not fay he that comes now or now, but at any time, he that comes to me. There is no time fet, because there is no time set for the refusal of any when they come. And he faith, this is the end of this comming. That as Abraham stood in the door to entertain those that passed by: So Christ saith to the foul, Oh pore foul, thou hast wandered for. ty yeares, Come. And thou that hast fortifyed thy foul with al the doubts that Saran could help H_2 thee

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thee with, Come. And thou that hast gone from me, Come. And do not fay thou wilt come hereafter. but come now. Do not fay, thou hast not come. and therefore thou wilt not take me when I come No, come, and I wil receive thee, faith he: for I can but do what the Father hath laid on me, and this the Father hath laid on me, that al that come unto me, I should receive, and loose none. And look into 16a. 50. 11. You wil find none shal live down in forrow, but be that kindles a fire of his own, and lyes down by it. Let a man be in darkness, and fee no light, and be in feare of the law, yet if he wil put away discomfort, and take comfort from his God and rest upon his God, he shal see light. and although his bones may be fore a long while. yet he shal lye down quietly.

Object., But you wilf ay unto me, I do nothing in the world but fin, and is it fin for me not to believe? and not to come to fefus Christ?

Confider what you have In Rom. 4. 5. To bim that worketh not, but beleeveth on bim that justifies the ungodly, bis faith is counted to bim for righteousness. Ungodly men therefore you see are to beleeve. And faith doth not justify a man or do him good as it is a quality, but as it is a relation, and not as it is that which doth alter the disposition, but as it is that which doth alter the state. A man is an ungodly man according to the Law, when he is righteous by the imputation of the righreousness of Christ. He is not righteous by any inherent righteousness after he beleeves, but because that God imputes to him al that Christ hath done. And therefore as Christ faith in John, 6. 29. If thou wilt work the work of God, believe on Fesus Christ. CHAP.

CHAP. IV.

The Answer to the former object. continued. 1. Sinners are the object of Justification. 2. Sanctification is not necessary to the Essence of Faith 3. When we come to Jesus Christ, we are not accepted for the dignity of any work we have done.

4. Neither are we received to pardon upon the condition of working for future.

5. The presence of good works is not necessary to make Faith saving.

Object. It may be said by a soul, I do nothing else but sin, The thoughts of my heart are only evil, and that continually: As soon as ever I do but begin to set my self and to stirre up my self to any duty, you would not think what Legions of lusts do come forth: Is this a sin in me (that am such a one) that I believe not?

I answer yes. For first of al mark it, the object of justification, it is sinners. The first and the maine act of faith is to lay hold on Jesus Christ for pardon. This makes unbeleife so great a sin, that Christ is not accepted to the pardon, or for the pardon of our sins, through believing in him when we feel that we are condemned now this act of faith is done by an ungodly man as the Apostle speaks in m. 4. 5. To him that worketh not but believeth him that justifies the ungodly, his faith is counted for righteousness. Justification, and Sanctification goe together, Though faith and al other graces are together in regard of time, yet in order of nature, Faith is before them. But we are first justified

justified and then sanctified. Justification respects and regards not any grace in us, but looks upon us as guilty: For its a contradiction you know to pardon one that is innocent: or to forgive him that doth not owe a debt. He must be a sinner

that is pardoned.

In justification God doth not look upon our grace: no not upon faith in any other respect then as it is that motion of an humble and guilty person to himself for holiness, and justification. No man can be pardoned, but he that is supposed to be guilty: so no man can be justified, but he that is supposed at the same time by God in that act, & in that way of God communicating himfelf & giving out of himfelf, to be ungodly. It is not the vital and effential act of faith to bring forth good works to fanctify to make a man holy: That which is the very life of faith and by which it must be defined, is to go out of a mans felf unto Christ for pardon and righte. ousness. When we do believe in Jesus Christ, we are to look upon him in al his offices: But how? Formally, as he is a Priest: for so he justifies: and as executing his other offices to this end that we may be holy. It is not our faith upon Jesus Christ as a King that justifies, whereby he rules al our corruptions, and subdues althe thoughts and imaginations of our hearts to the obedience of him: no more then it is our faith upon Christ as a Prophet that justifies, whereby he teacheth us and maketh us to know the things of him. So Christ Justifies as he satisfies for us: now that he did as a Priest by offering up himself as a facrifice to God for us: The high Priest in the Law was as wel a Judge in Synedrion and Confistory (For they were to bring the matters before the priest that were hard and difficult, and that were to be punished) but the high Priest did not make attonement for the people but

3. Yet

but only as he tendred up fome thing which reprefented Jesus Christs death, and attonement thereby: So though we have benefit by al Jesus Christs offices, As a Prophet to teach us: and as a King to rule us: yet only as a Priest doth he justify us.

2. Consider this also. That as God doth look upon us as finners in the act of justification, and confiders not our Grace: So San&tification or good works are not necessary to the essence of faith. Holiness followes faith, and is the fruit of that act of Faith, but its but a confequent, and not the forme and being of faith. And the reason of that is this, because Faith is living, and doth lay hold upon Jeius Christ, not as it doth sanctify and bring forth good works in us, But as it is an affectionate assent uuto the promises that are made unto us by Jesus Christ. Suppose this, that love. (as they speak) did informe Faith: that Sanctification did enter the very Definition of Faith, or that good works were effential unto faith that would fave a mans foul, yet not with standing they are not effential unto Faith as it doth justify and fave. Althe protestant writers are wont to express it in this case after this manner; That as it belongs unto the constitution of a man that he should have a body, back, and bones, and head, but yet although that belongs to his constitution, and Perfect state, yet there may be many humane acts done without these: which depend not upon these, As to know, and understand: For when the body is in the grave, yet the foul is in Paradise with Jesus Christ. Back soul, and Body are requisite to a man, but not to al the actions of a man. So although good works are necessary unto the constitution of Faith, yet not unto this Faith as it doth faveus, for we are justified by Faith in Jesus Christ.

- Yet Further consider that it is not for the dignity of any work that thou hast done, that thou art accepted when thou comest unto Jesus Christ. It's not the dignity of thy faith, for faith is the poorest Grace: to give our affent, or restimony unto a thing, or to beleeve, or to know upon a testimony hath least (as I have shewed you herecofore) of the perfection of a man in it. We trust indeed men fomtimes for this reason, because they have dealt worthily with al parties they have had to do withal. We inquire if a man would be trusted by us, how he hath dealt with others that have trusted him, how he hath behaved himself, and if we find that he hath kept his day, and made good pay then we credit him. But that is not the way that God would go, to give us Salvation upon trust, for faith and works are as opposite in the point of justification as light and darkness.
- 4. Nay, as it is not the dignity of our works for which we are received, neither of Faith, nor any thing else, so neither are we received to pardon upon the condition of working. A man ought not to lay hold upon Christ upon this ground, because he wil ferve God for time to come: Christ doth not receive a man upon these termes, that he having bestowed his life upon him, he should therefore recompence that favor by after obedience to him: good workes are not the condition of our faith, nor of our acceptance.
- 5. Nay let me add one thing more. The very presence of good works is not necessary to make faith saving or to faith as its saving though they be necessary to that faith which doth save. I say the presence of good works. And the reason is this: because that Sanctification follows Justification, as an effect

an effect upon the cause. Good works do not go before a mans being justified, but follow his justification. And so the Apostle saith expresly. Rom. 3. 31. That we do by beleeving upon Christ establish the Law, & being justified by faith Rom. 5. 3. That faith brings forth patience in tribulations, and makes us that we carry our felves like friends ftriving after that perfection of obedience, which the Law required of Adam, and which he might have performed if he had stood in innocency. The sum of the point comes to this. Let thy fins be what they wil be; yet thou art to look unto Jefus Christ and to go out of thy felf. Thy finnings are no exemptions of thee from that duty. Nay at the prefent they make thee not to be the party that should not perform that duty. It is true indeed that thou canit not have the faith of affurance whilst thou art in thy fins: For by this we know that we are translated from death to life, because we are santified and purified. Thou canst not have a faith of assurance til thy fins be mortified, but thou art bound unto a faith by which thy fins may be mortified whilst they are in their strength, and that is only by giving up thy felf to Jesus Christ, that being Pardoned by him, his love may constrain thee afterwards. Ifay, though a man cannot (in whom fin abounds) affure himself of Gods favour, yet the aboundance of his fins should not hinder him from looking up to God for favor through Jesus Christ. If so be that a man would preserve and keep his comforts, and keep the fense of his fellowship with God, he must walk holily. But its the best work that a man can do, to lay hold on Jesus Christ, and its the best means that can be used to get favor with him. And so much shal suffice for answering that objection.

I

CHAP.

CPAP. V.

Object. None under the command of Believing but they that do believe, and they that do believe are not guilty of the sin of unbelief, they that do not believe are not under the command, and therefore sin not. Answ. Two things in a Command.

1. The matter commanded. 2. The Authority commanding. And so two waies of being under a command.

Objett.

Here is one more which might be made, and and that is this, because unbelief wil fay al that it can, or that can be faid to extenuate it felf. How can unbelief be said to be so great a sin, see. ing every fin is a transgression of the Law and a breach of the Commandment? Where there is no command, there is no fin: Now there is no command to al to belseve, for then al would believe, Its given to no more than do believe, for what the Lord commands is brought to pass, In Pfal. 33.9. By the word of the Lord was the Heavens made, be pake, and it was done, be commanded and it frood fast, God commanded light to shine out of darkness, &c. when he doth command, he doth cause the light of the glorious Gospel to shine into our hearts. Whoever doe not actually beleeve, are not actually under the command of believing, and therefore to them the fin of unbelief is not fo great. They who are commanded, cannot but believe, and therefore there is no fuch great fin as unbeleife, I say the objection is this. That wherever wherever God doth command men to believe, there he effects it, and where it is effected, there unbelief is no sin: There is no such sin as unbelief. Where it is not effected, there it was not coman ded, and then it can be no sin neither, because sin is a breach of a command. If the commandment be to al to believe that live under the Gospel, then all that live under the Gospel should be made to believe to whom the command comes: And then there is no such sin as unbelief is. I say, Either the command is given to all, And then all shall be made to believe, or if it be given only to such in whom faith is effectually wrought then there is no such sin as unbelief is.

Answ. To that I answer, first, There are two things in a command. 1. The matter of it. 2. The authority injoyning that matter to be done or pra-Gifed. And so there are two waies of being under a Command. By the matter commanded. And by the injunction of the authority. Suppose although all be not under the authority of the command of faith who do live under the means, yet faithbeing an action in its felf vertuous, and good, & just, & due to God, & profitable to us, we are under the command because of that. As to make it plain in an instance. The Common-wealth of England is not under the command of the King of Spain, or France, or Emperor, or any orher Prince; yet if any of those Princes shal make Laws that are of publique use, that may keep men as a fociety in doing good, fo as to be helpful to one another, and as one to fulfil al the laws & rules of justice, the Laws of those Princes do fo bind us of this common-wealth. There are fome rules which some of the ancient reformers of religion gave concerning the Law of Moses, That as the Law was given to that Polity of the Jews, so it I 2. concerned

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concerned them only: But as the matter of the Law was a fummary of the things that are just and goo life it binds althe world. So I say here. Suppose that al men take it for granted that the authority of God requires not of al men that they should believe, yet the duty of faith requires that men should take it up, and exercise it towards Jesus Christ That is the first answer.

2. But more cleerly. In a commandment you must confider first the declaration of the authority, wil, and wisdom of God, that by faith, as by the onely way of his glory, and our good he wil have us to be faved. I fay a commandment is in the first sense and reason, and apprehension of it, a declaration of the wil of God, out of wifdom appointing, and out of authority affigning faith to be the way of falvation. Now thus the commandement of faith doth come unto al men that live under the Gospel. And therefore you shal find that not only many hypocrites are convinced, none but Christ, none but Christ, nothing but faith can justify, and fave them; and that there is no way so good for Gods glory and their Salvation, as faith is, and yet notwithstanding are never saved: But as they are convinced because of the authority that goes along with this declaration, so their hearts are pressed, put on, and urged that they would go to Jesus Christ though they do deny, and follow not that guidance. This is that which the scripture calls a Calling. Math. 20. 16. Many are called, although they be not And a calling, is nothing else but a voice crying to one, and perswading them to do such and fuch a thing. So far an Hypocrite may go, as to heare a voice within him upon mighty and strong reasonings, urging him that he would not take any other course besides Jesus Christ to helpe him. Hence

Hence it comes to pass that many would not yeild to the doctrine of Popery, although they seemed to set up good works, and set up the doctrine of the scripture under paine of damnation, but did also super-adde good works as the cause of Salvation.

But as in a commandment there is a declaration of the way to fave a man by. So there is a putting forth of power to effect this in us: which is declared to be wel pleasing, and which must be done without which a man cannot be faved. And this is properly the command of Faith. A making us to beleeve- That this is comprehended under a command, is plain, both by our common use of the like speech, As we say, one hath not the command of such a one, that is, he wil not do what he would, but what he lifts for al him. We fay, fuch a one is under the command of a State, that is, such a one whom they can fet upon what work they please. So it is in the phrase of scripture. 2 Cor. 4. 6. God that commanded light to shine out of darkneß, caused the light of the glorious Gospel to shine into their hearts: And he speaks expresly concerning beleeving. This is only unto the elect, therefore the Apostle saith that they are such as perish to whom God doth not cause his glorious Gospel thus to shine. Therefore, faith is called, the faith of the power of God. And the same power works it in us, that raised Christ from the dead, Eph. 1. 20. And in Eph. 2.8. We are said not to believe of our selves, it is the work of God, and we are created there unto. Now the putting forth of this power, is only to the elect. This part of the command is not to al. God faith to no foul, beleeve, but he doth cause him to lay hold; that very word doth give him a power wherby he doth cleave unto and embrace fefus Christ. In Math. 28. 20. Christ rells them that they should

Goe abroad, and they should make men disciples, and he saith, I am with thee to the end of the world. That is, he would put forth his power where he pleased upon some as he thought good, to make them to be that, which they taught them they should be. Its a just thing with God, to require that of us, which he doth not inable us to performe. As its just for a Creditor to require his debt of a debtor, although he gives him not wherewith alto discharge it. God is not bound, because he tells us which is the path of life, to give us strength to walk in it. He works to wil and to do of his own good pleasure.

Let me add therefore unto this, as you shal find in 1 John, 3. 24. That faith is said to be a Commandment, (when he speaks of those that are already converted or elected) This is his Commandment, that we, (that is as you shal see before, we that have considence towards God, and we that love not in tongue, but in deed and in truth, and we for whom Christ layed down his life, and in vers. 16. And we that sin not, but are borne of him, It is a Commandment to us) that we should believe, that is, go on stilt to believe on Christ Jesus. The jubjects of this kind of command of God or this act of God commanding are only the elect, those that are called to grow up in believing in the feare of God.

Now when the Gospel comes among men, its preached indefinitely: God doth not say who are elect, or who are not. Every man ought to take himself as him to whom the message is sent. And every one ought to take notice of the directions given to eternal life through beleeving: And because they do not, therefore their sin is great.

And

And when God makes us to beleeve, we refift him: Although he overcomes us; we oppose him; & although he masters us, & although faith is effectually wrought in us, yet because its wrought against our wils, it is a very great fin. I fay though God doth fo command, as that faith is wrought, yet stil there is reafon why men should see the greatness of their sin of unbelief, because faith is wrought unwillingly, against opposition. God makes men that would not come, to come. He draws them faith the Text None can come to me except my father which bath sent me draw him, John 6.44. God may say of al whom he brings by his power to Jesus Christ when he hath joyned them to him, as a man may fay of him whom he hath faved out of a danger by a strong force: Suppose a man be carrying one over the water in his Armes, he would not go but faith he should die if he went: Suppose it in the case of Lot, the Angel comes & plucks him out by force that the flames should not take hold of him: Suppose theman or the Angel saying to any one in such a case, Here you are in safety, but it had bin no great matter if you were not, for you deserved to be left in the danger: Why should any make themselves a toyl, or put themselves in danger for you, when as your life is not sweet to your selves. So might God say to a man when he believes, thou art unworthy of the blood of my Son: How unwillingly didft thou come. Thou stoppedst thy Ear: Thou didst withdraw thy heart and thy thoughts from the things that I set before thee. There is a just cause of complaint for God against the unbelief of him that doth beleeve, although he be effectually prevailed with. Therefore there is a great fin in unbelief, al though it be overcome by the power of God; fo that there is nothing in that objection neither. For unto those that have it declared what would be pleasing

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unto God, To them unbelief is a fin, because they like not that way, they take it not. To those in whom God works effectually according to what he sets before them to be the way of life, to them unbelief is a sin, because they do contend with God until the spirit of faith doth overcome them.

CHAP. V.

Three forts of men guilty of this sin of unbelief, to whom this Exhortaion is directed. 1. Groß Sinners. 2. Such as think it enough to leave sin, and go not to Christ. 3. Such as would believe, but do not, because they dare not.

T Shal fay no more by way of answering Objections in this point: But speak a few words to three forts of men exceeding guilty of this fin. There are it may be some among us that are like unto Paul in the state of unregeneration, and unbelief, Perfecutors, Blasphemers, and injurious: To you I fay it, You are to believe, And not to go to Jesus Christ for righteousness and mercy, is as bad or worse then to go to sin for happiness. I say as bad orworse for sinners not to go to Jesus Christ for righteousness, as it is for them to go to fin for happinels. Men think to find a happinels in their tins: for there is no man doth sin, but upon the pretence of good. Were not fin some way conducible (as a manthinks) to his good he would never do it. What an horrible wickedness is this for a man to chuse rather to drink of the puddle, then of the streams, or Fount ain? to think to satisfy his soul with things that are not good. In al thy funnings thou puttest the glory of God upon the vilest things that can be: For it is Gods glory to make happy and thou thinkest to be be made happy by finning

finning. Thou drunkard, thy Cups are instead of Gods to thee: Thy belly is thy God, as thou knowest the Apostle speaks. Thou unclean person, Thy bestial pleasure is thy God: for thou thinkest thou canst not be wel without it; we count Idolaters great finners, because they would make a Cat or a Dog, or some Fly, or some Serpent, some mean thing beneath man, to be a God to them. Is not this a greater Idolatry, that thou shouldst set up thy sins to be thy happiness, and to dothee good. Every yielding to a fin is a falling down before that which is worse and is more contemptible unto God then an Idol is, for it is the worst of Idols that is the work of mens hands. Some have Idolized creatures but fin is the work of the Devil. It must needs therefore be an hainous thing for a man to feek his life in pleasures or to have his good in the profit of fin. Let me tell thee, when thou dost not come at the call of Jesus Christ unto him for righteousness that thou maiest be faved, thou dost as bad as when thou dost sin. By thy unbelief thou ownest al thy fins, for only faith can purify thy heart from them. Thou countest it a matter of no offence to God, because thou seekestnot through faith the pardon of it. Solong as thou doft go on in thy unbelief, thou addest another fin to al the rest, and that which doth (as I shal shew you by and by) put strength and power into them.

Yet further, It must needs be as bad or a worse fin for a man not to believe as it is to Idolize lusts, because there is more good in Jesus Christ to allure us then sin makes a shew of. Sin makes not so fair a shew of good, as Jesus Christ hath in him really,

and wil perform.

And again, Its worse to be averse unto Good, then its for a man to commit sin. When as thou dost sin, thou lookest after happiness, although not where K

thou should feek ir, or shalt find it: but when thou dost not believe thou dost reject happiness where it is. And therefore I beseach you do not say, it is not for me, not for me who have done so, and so, now to think of casting my self upon Jesus Christ; for you (of al) have most need who have done so and so. As the Physician sometimes sairh unto a sick man, you have taken the things that have been naught for you and your blood is corrupted, and the disease hath seised on your vitals, presently send for such a medicine, and apply it: So I say to thee that hast gone on in thy sins, thou hast destroyed thy own soul: Nothing but saith can cure thee, therefore presently even now, even

now look after Jesus Christ.

There are others who go on in a way of unblamableness towards the world, and being to the eve of man not guilty: touching the Law (faith Paul) I was blameless: To them I say, you must believe. Al your righteousness is unrighteousness, if you have not the righteousness of faith. Its as bad to fet up the Law in the stead of Christ, as it is to set up lust for a Law. Mark it. Its as great a fin for a manto set up the Law instead of Christ, as it is to set up lust for a Law. That is, it is as bad to live without Christ, although thou livest in doing of duty, as it is for thee to live in nothing elfe but fin. When fin is a Law to a man, then affoon as it is motioned. he goes about the practice of it, he yields himself as a fervant to it. How miserable is that bondage? How cruel a Tyrant and master is sin? How provoking is it unto God that a man should choose the chains of darkness, rather than the cords of love: And that a man should rather choose to be commanded by his iniquities which wil be his ruine: although he dies for it, yet wil do his lin, rather then do the things the end whereof is life. Yeapur all things

things alike, and this is not fo bad as for a man to feek righteousnels without beleeving, to feek falvation without resting on Jesus Christ; I say put al things alike, that is, If thou knowest that that action which thou doest is fin, and thou knowest that to look for justification by thy works; or for mirigation of thy fault is a fin, then it is as great a fin for a man to live in wel doing without beleeving, as it is for him to do the things, which he knows are finful. And the reason is this, because that unbelief it is the great sin. Yea, it is vertually all sin. breeds them and it keeps them, and it incourages them, and it fights for them. How can unbelief but be a great fin, when it doth al this? It breeds them, for faith Paul, All my fins were bred in a dungeon: I did them ignorantly: and that which kept out the light was my unbelief. It keeps them. For until luch time as we know the love of God, and have tasted how good he is, we cannot as the Apostle Peter saith, in 1. Pet. 2. 1. 2. 3. put away the superfluity of maliciousness. If you have tasted boro good God is, then lay aside all superfluity of malicioafneß, and as new born babes defire the sincere milk of the word that you may grow thereby. When thou dost think that thy doings shal stand thee in stead thou rejectest Christ, and throwest away the great and most excellent Tewel in the crown of God. And thou abusest the Law; for the Law hath for its end Christ unto every one that beleeveth as the Apostle saith, Rom. 10.4. God had not given the moral Law at first, but that he might make way thereby for Jesus Christ. When man had sinned, the Law was renewed again, but it was that transgressions might abound, that is, that men might see how fearful a thing im was, and how ful they were of that very thing, and look out unto Jesus Christ. Totake a mans own knife and kil him: To take a

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mans own house, and to make it a Place of rebellion, and opposition to him: So is it for a man to take the Law, and thereby to keep out Jesus Christ or by the works of the Law, to think he shal do wel enough although he do not beleeve. Let me tell thee, who when thou art called to beleeve, faist hat thou knowest not how to put forth thy hand to that work, but thou wilt turn over a newleaf. & thou wilt chang thy life, and thou hopest al wil do wel: Thou hait found that this trouble hath abated, and thy conscience hath been quieted since the time that thou fettest thy felf in so strickt a way, & so legal a course, as to do whatsoever heretofore thou hadst neglected, and which God required: Let me tell thee that as temptations have overcome thee that thou dost not believe, so if temptations come, thou wilt not hold, but grow as prophane as any: for nothing keeps us from being under the power of fin, but only faith which laies hold on the grace of God. I was through my unbelief faith Paul, and yet had continued fo stil to be a persecutor, had it not been for grace; Look into Atts 17. 5. and you shal find there that they that did not beleeve, although they were wonderful devout. yet were filled with envy, and great perfecutors of the Gospel of talvation which Paul prea-The text faith, Then the Jews which believed not, moved with envytoo's unto them certain leved persons of the baser sort, and set them all of an uproar, and affaulted &c. Look at the Law as that which must be done, as giving no abatement or dispensation to any duty of it, but look at the doing of the Law, as that which wil not make thy peace. Thou must beleeve. Its a great fin if thou dost not beleeve, as wel if thou hadft done to admiration, and gone beyond the rest of men, as if thou hadst done nothing at all.

Let

3. Let me speak in the last place unto those that have not set themselves against beleeving, that would but do not, because they dare not: They dare not, because they think it would be presumption, and an offence unto God.

Let me say to thee, It's as great a sin for thee to think it a fin to beleeve, as to think that fin wil please God. I say, it is as great a fin to think it a fin to beleeve, as to think that the waies of fin wil please God. As Paul thought he did God good fervice by perfecuting the men that came with the light which had not formerly shined among them in the Church of the Jewes: so some men there are which cal it a perfection, (and it may be fo called a perfection, as it is the height and top) but it is the top of finning, and the top of mifery, that they think drunkeness, and whoredom, and swearing, and alkind of fins that are, that they are not difpleasing unto God. It is but (they tel you) the vanity of the creatures mind, and conceit that thinks he fins, and counts these kind of actions to be fins, when he could not do them without God, and God being the cause of the A&, the a& is wel pleasing unto him. To say no more beloved. there is a difference enough, between the act, and the obliquity of the Act, between the permiting of fin, and the infusing of it, or causing of it. (For that is of the Devil) So thou finnest as high as can be: What dost thou make of God that thinkest that these irrational, sensual, and beastial acts, year worse then beastial acts should be wel pleasing to him? Thou wouldest not think that God is wel pleased with sin; thou dost as great a sin to think it a sin for thee to beleeve: For mark it, it is al one to cal good evil, and evil good: Al one to cal faith which is a good action evil, & to count uncleanness

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(an evil action) good. If unbeleife be the greatest sin as I have shewed, then thou thinkest the great eft fin no fin but a vertue. If it be a fin for thee to beleeve, then thou makest God evil, who is good, and unbeleife pleafing to him which is the worst of And therefore I befeech you put no barrs in your way, make no stopps in your course, look not to find objections that may stumble your selves when you are going towards Jesus Christ. think you are wary, but you are false: you think to prevent fin, but you fal into the greatest sin which can be committed, that is pardonable, and that is unbeleife. Nothing I am fure wil prevail more with one whose heart God hath touched, then this wil. Sin they would not, that is their mifery: If thou wouldest not, then beleeve.

Object. How can unbelief be so great a sin, seeing it ariseth from Ignorance? Answ. There is a double Ignorance 7. Means of Conviction that Unbelief is so great a sin. 1. Consider the Commandment and Law of Faith. Herein are sour things to be considered. 1. The Kind of the thing commanded. 2. The Attributes of God from which the Commandment slows, and which are manifold in it. 3. The Kind of the Law that is broken 4. The Condition of the Persons under that Law.

OBJECT.

BUT it may be yet further faid, How can unbeleife be so great a sin, seeing it doth arise either from ignorance, for they that know the name of God wiltrust in him, Psal. 9. 10. Or else the cause

of ignorance doth put out their right eye, that they know not what to do: and when men know not what to do, their condition is not so dangerous, their fact and sin is thereby extenuated and lessened.

Now for answer unto that. You must know that there is a double ignorance.

1. One is that which is wel called by Divines (puræ negationis) when a man hath not the know-ledg of a thing, either because it doth not concerne him to know it: or else if it concerns him, yet it is impossible for him to come unto the knowledg of it.

2. There is an ignorance (pravæ dispositionis) which ariseth from an il disposition in a man and that is of two forts.

Either when a man hath apprehensions of God and of Christ which are not according unto truth. He looks upon God as implacable: and upon Christ, as a Judg, and that wil not be kind unto them that are so guilty as he is.

Or else, the indisposition from whence ignorance comes is, that a man wil not know, that so he may serve his sins, and himself. He wil not know the way and the path of life, that so he may serve his sins and himself. Or out of stubbornness, because he wil not be beholden to Christ. The ignorance which Paul had, was not only privative: but was such as was farre otherwise then needed to have been if he had attended on the meanes. The sum of the answer comes to thus much, viz. What ever ignorance ariseth from prejudicate apprehensions or il opinions of God, yet if it hinders our faith, our unbeleise notwithstanding is a sin. And therefore

therefore the Apostle bids them, (when he saith, I know you did it out of ignorance) to repent that their sins may be blotted out. Acts. 3. 19. But if it comes either from stubbornness, or love of sin, then it is an exceeding great fin, even the highest fin almost that can be. A man being blinded, and blinded of purpose with his lusts, that he may not be taken with the beauty, or drawen by the necesfiry of grace that is in jefus Christ. Ishal there. fore again and again, my beloved, perswade you that you would be convinced that you cannot do worse then to live civilly, to live in the practice of holy duryes, and to live without blame to your natural consciences, and thereby to keep your selves from going to Jesus Christ. Compare sin with sin, and your not going unto Jesus Christ is as bad, as a mans living in any other fin. What is fin? But only a turning aside from the Creator to the creature: the feeking of the everlasting good, in murable good things. Now is it not as great a fin for a man to leave Jesus Christ, and God through him as to feek his happiness in himself, and in his own performances.

Object, But you wil say unto me. I find it to be the most difficult thing in the world to be convinced of If this were but cleer to me, and settled upon my beart, that I sinned when I did not set my face to Christ and did not stretch out my hand to Christ, when my thoughts were not taking in some thing or other from bim to apply unto my self; but, therein lyes the hardship, I know it is a commandment, but it belongs not to me?

Answer. Therefore for meanes to convince you of this, I shal propound.

If you would know the greatness of the fin of unbeleife. unbeleife, consider the Law and commandment of faith.

2 Consider also the evil that unbeleife doth you.

- 3 Fix your thoughts of these things upon your heart.
- 4 Regard not what sence, or reason saith.

5 Labor to beleeve.

6 Seeke to have the spirit.

7 Get. love.

These seven things are meanes or wayes to convince you, or to bring your hearts to feel the weight of the sin of unbeleife.

First, Consider the Commandment of faith, and the Law of faith. By the law comes the knowledg of fin. The Law of every duty flews us as in a glass, the contrary fin, and it shews the sinfulness of it, and shews it as cheerly as it doth the duty, and shews it with authority, because it is a rule; and impartially, because it respects the things, not the perfons of men. Every law is a demonstration or discovery of what the sin is, which is forbidden in its felf: and what the duty is which is commanded without respect of persons. The Law (saith the Apostle) was given that fin might abound, Rom. 5. 20. That is, that Sin might be seen in its greatness. and just magnitude, that men might behold it in its just aggravation and provocation of God. So that by the law of faith you shal see the just greatness of the Sin of unbeleife. Now that you may by this law, or by the law of any duty discerne the greatness of the contrary Sin. You must consider.

I The kind of the thing commanded.

1 2 Those attributes and excellencies of God which are manifested in it, from whence that Commandment flows I. 2 You

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3 You must contider the kind of the law.

4 The Condition of the persons that are under that law and commandment. I say, if you would know the greatness of any sin, you must know the kind of the things commanded. 2. The attributes of God whence the commandement comes, and which shine forth in that command. 3. The kind of the Law. 4. The condition of the persons under that Law.

First, The kind of the things commanded. As namely; Whether the things commanded belong unto the first table, and so unto the worship of God immediately: or only respects God remotely, as al the duties of the fecond table do. Sins against the first table are (al other circumstances being confidered alike) the greatest sins that can be. And therefore the first table is called the great commandement; Thou shalt love the Lord thy God. This is the first, and the great commandment. Math. 22. 38. And of al fins against the first table, those are worst which are against the first & second commandment. For Christ calls the first Commandment, and branch of it; (Thou shalt love the Lord thy God) the great Commandment. And the reason of it, why the sins against the first and second Commandment are greatest, is, because the first Commandment requires the acknowledgment of God as God in his effential Glory. And the fecond Commandment requires worshipping of him according to his own appointment. It's a great fin to take the name of God in vaine, which is the third commandment: that is, to use any of the holy things of God to any other end and purpose than he hath commanded. And its a great fin to break the fourth Commandment: Therefore he that did it with an high hand, was (by the Lord himself) to be put to death. But the

the third and fourth Commandments are bottomed and grounded upon the first and the second. therefore you must not use Gods name in vain, because its high above al other names; and in the first Commandment God requires we should fet him up as God. And therefore you must not have any o. ther day to set up to worship God in, because it doth belong unto God to fet the time for his people to meet him in; because God hath told us in the second Commandment that he wil be worshipped after his own wil. Althis I have spoken to shew you that you must look unto the things commanded, whither they belong unto the first and second table. Now unbeleife is a Sin against both these great Commandments, against the first and the second Commandments. It's faid concerning Abraham in Rom. 4. 20. He beleeved and gave glory to God. He therefore that doth not beleeve takes away Gods glory. He Sins against the first Commandment. And I befeech you my beloved do but aske the reason of your own Consciences, why you do not go to Jefus Christ for Salvation?do but I fay aske your confciences this question, why you do not go to Jesus Christ? & you shal find at the btotom of that (what ever be held forth) that there is fome mean & low esteem of God fom false apprehentions of him, whereby you turn him into an Idol. either it is this; God cannot: or this; that God wil not forgive fo great Sinners as you are. You think that God wil not act as a God towards you. Not freely, and therefore you being Sinful, dare not expect from him: Nor infinitely, and therefore you abounding in transgressions, do think that he wil leave and forfake you, that either he is not just to require satisfaction; or not so faithful as to make good his promise. Look to the bottome of it, and though you pleade unworthiness, yet stil there is

fome Atheistical thought, something that is contrary to the glory of God as God. I say something contrary to the glory of God as God. It belongs to the glory of God as God to work infinitely and freely, and to do every thing, and to be a com-

municable good.

Yea, you shal find unbeleife to be against the fecond Commandment also: because it rejects the counsel of God in Christ for our Salvation: For God hath no fuch great and glorious ordinance to convey himself by as Jesus Christ. He is the first ordinance: he is the wel-head. God took his person and filled him, that he might fil us. Those that walk with Jesus Christ, however they wil spare the persons, vet they cannot but condemn the practices of them that cast off Gospel Ordinances, because they are Gespel appointments. But if instead of them, they shalbring in as the Heathen did, Oxen, and Images, and Sheep, and Serpents, then would we judg their fin to be exceeding great. We judg of Popery as dangerous: And its an exceeding great fin against God, because they worship God after their own inventions; He that thal cast off the Ordinances or Institutions of the worship of God, provokes God to his face (for the Ordinances are called his Face) he spits in the face of God if he despiseth them, and takes to himself the authority of God. if he fets up to himfelf any means which hath not a ground from the word. Now they that leave Jesus Christ do so, because they leave him who is the great Ordinance, if a man rejects Christ by unbelief, herejects Gods great Ordinance for his salvation. And if he thinks to go to Heaven by any other way than by Christ, let it be what way it wil be, he takes to himself the power of his own salvation; they do either fit down in the finfulness of their spirit, despairing, Or because they use the waies waies which are best in their own Eyes, that they think wil help then delves. Therefore unbelief is a great sin, because it is against the things which

principally tends to the glory of God.

Again, Concerning the things commanded. you would know the greatness of a fin, you must enquire whether the things commanded to be done. be smal in comparison of the things to be received by doing of them or not. If (faid Naaman the Affirians fervants to him) the Prophet had required thee to doe some hard thing, Wouldst thou not have done it? How much more fince he faith, wash and be clean? As if they should have said, This is but a smal thing for thee to do, to cure thee of thy leprofy, fuch a dilease as that which all the Physitians have failed in, and cannot help thee. In this respectunbelief is so great a sin. I pray consider it: Although the least degree of faith, be out of our power (for its the gift of God and his workmanship, In Eph. 2. 8. His gift; not only as he doth give means to us, and we improve to fuch a purpose as beleeving is: but as he is the immediate infuser (for he speaks of creation, you are created to fuch a good work) I say, although it be out of our power to beleeve, yet look upon faith in it felf, and it is the easiest condition, and the least that can be done for the attaining of falvation. mong al the graces of God, there is none that hath less of us in it than faith hath. For we know by faith: not from the things themselves, but from Gods testimony. There is none of al the graces that are more easie to execise than faith is to him What if God had commanded that hath grace. thee to live in terror, and rackings of conscience, and doubtings, and amazements, such as thou hadst it may be when God broke open the door of thy heart? What if thou hadst heard nothing but thunders

ders, and hadft feen nothing but lightnings al the daies of thy life? What if the Lord had required of thee fuch things as thou nor thy fore-fathers were not able to do, as the Apostle speaks in Acts 15. concerning all the ceremonies of the Tews? What if so be God had given us a stock as he did in the first Adam, and put us under a Covenant again, to stand or fall by our own wils? Ought we not to have done it? or we should not have been laved? But when God faith beleeve, he faith no more, but come, and I wil give you power to come: Cast off vour burden: Take your ease in me. Put your hand into your treasury, All is yours, Cast al your care upon me, Be nothing troubled, Be one with my Son, Be beloved as the fon of God is. through beleeving, Have the same love that I bear to him. It thou canst not do this, yet thou oughtest not to think it a hard condition, because it (I fay) compared with the falvation that comes by it, it is the least thing that could be spoken of, or commanded by God. That is the fecond thing in that particular. Unbelief is a great iin, because Faith is nothing (whatever it puts us unto) contpared with the good that comes by it. Thus you fee the greatness of the sin of unbelief if you consider the matter, or the thing commanded by the Law of faith.

2. If you would know the greatness of a sin, you must consider the attributes of God, which are manifested in the Law that is broken. Every command of God doth come from some attribute or other. In the creation, and so in the command that God gave Adam, he shewed forth his eternal power and wisdome, as the Apostle saith in Rom. 1. his power in making althings of nothing: And his wisdom, in putting althings into such a comely

and glorious frame. But now in the new creation. In the commandment of the Gospel, in the commandment of faith, althe attributes of God, they shine forth, and they are manifested cleerly. The power of God, the authority of God, and the manifold wisdom of God in Epb. 3, the mercy, the truth of God: All forts of mercy, pardoning mercy, and purging mercy, preventing and following mercies. There is not an excellency in God, but it decks this Heaven, even as the Heaven is full of Stars, fo is the Gospel ful of God. It is God to the life. Now then our unbelief is an exceeding great fin in this respect too. It toucheth power, because it faith, How can this ever be that fuch a one as I am should be brought into his favor. It casts off his authority; and therefore as faith is called obedience, so unbelief is called rebellion in the Scripture: The text faith, This is the Commandment of God that you should believe on him whom be hath fent, 1. Fobn, 3. 24. and it is an act of Prerogative and Authority to give life through believing. Its against the Wisdom of God, for in unbelief the the Counfel of God is despised, and we walk according to the Counsel of our own hearts. And against the truth of God, because be that beleevs not, makes God a lyar, 1. John, 5. 10.

3. To know the greatness of a sin, you must confider the kind of the Law that is broken. There

are two forts of Laws.

There are fome fundamental Laws, without which

the peace of a State cannot be preserved

And there are some Laws that do but subserve and strengthen those fundamentals: So there are some commands God hath given wherein his glory is immediately and principally concerned. He cannot be glorious, if he be not obeyed in them. Now such is the commandment of faith; the law of Faith is a fundamental Law in the Kingdom of Christ, the whol Kingdom of Christ moves upon this one point; the whol Councel of God ariseth and is made forth and is accomplished by the A& of believing. For I befech you consider it. hath summed up all his honor in the making of sinners one with himself by Jesus Christ. The glory of God from the creation is nothing else but the acknowledging Gods excellencies. God wil not be acknowledged, nor doth he account himfelf by any acknowledgment to be honored, but only by believing upon Jesus Christ. In John 6. 27. 20. The people followed Christ very far to hear him: faith Christ, This is the wil of God that ye believe on bim whom he hath fent, &c. As if he should have faid. This is not that that likes God, this wil not please him that you hear me unless you believe on me to eternal life, which he hath fealed me to dispense and to give unto you. Al Gods glory is in Christ. He is the corner stone of al that fabrick and building which he hath fet up for his own glory. He hath brought his Power, Wisdom, and Authority to work the utmost of what he is pleased to manifest in the saving of souls. As for the rest of the Commandments which respect our sanctification, they do but only subserve this command of faith. God wil have you to live holily that it may appear that the grace of God is pure: and that faith doth not give way to fin. Obedience is only required for the magnifying of that State which God hath brought you unto by believing. We are (faith he) a royal nation, an holy people, peculiar to bim, to set for the the vertues of bim that bath called us out of darkne & into his marvellous light. 1. Pet. 2. 9.

Fourthly and Lastly, If you wil know the greatness of a sin by the Law that is broken, you must know know the Condition of the Persons that are under that Law; whether they be obliged by favor and kindness? and especially whether they be able to fulfil it? for able certainly beloved we are not to beleeve. We are dead in fins and trespasses. although we are not like Stocks and Stones, because we have a life of reason, yet we are like dead men because we have no spiritual principles of go-When we have done all ing unto Jesus Christ. that we can to the work of our Faith, we are then unprofitable fervants. There was never yet any one that could be shewd from the beginning of the world that did ever fouse nature by the assistance of God, that did thereby grow to believing, as a mangoes from one Study, and from one Book; and from one Science to another. But although that believing be not in our power, yet there is no unbeleever that doth that which he is able to do. Mark that first, though there be many that are unprofitable under the means of Faith, yet there are none under the means who abide in unbelief that do what they are able to do. Their not doing what they are able to do gives God advantage to leave them in unbelief: the helps that men have unto Faith (which those men have that perish) is not fufficient to produce it, but its sufficient to somthing towards the work of Faith, which they refisting and not doing, are left in the state of unbelief. The stop of the work of Faith, or the giving men up to Unbelief, follows not doing that which either by nature, or by the common work of the Spirit in the means they are able to do; which I prove from Those in Matth. 22. that were invited to the Wedding, and to the Feast of fat things, they could have come: The one could have left his Wife, and the other his Farm, and the third his Oxen, but they would not. To explain it to you. God faith in the second Commandment, that he wil punish the fins of the Fathersupon the Children: That is, Though Children have enough in them by nature to deferve the wrath of God, yet God wil take advantage at this time to punish them, because their parents were unholy or careless in the use of Ordinances. So God takes advantage at mens not doing what they may, while they live under the means of Faith, to keep the power of Faith from them. He doth not deal thus with all, for he overcomes the refistance of those that are elected to eternal life. Of careless he makes them industrious: of lazy he makes them watchful. But he doth not deal thus with others, that so their mouths may be stopped, and they be without excuse in the day of wrath. Men do refuse that which is offered by God, which they needed not. Mark this, I say there is no unbeleever under the means of grace whom God rejecteth, that doth do what he is able to do, or that doth not refuse when he needed not to refuse. Although the help that God doth give generally, be not sufficient to work faith in al men. Yet I say it is sufficient to somthing toward the work of Faith in men. As its sufficient (as I shewed you before) to convince men that there is no way fo good for mans happiness, as going to Jesus Christ for falvation by Faith; No way so sure; No way whereby we can be freed to loon from the mifery of fin: There is means enough to shew a man his misery in the want of the use of those meanes: Men under the means are called upon to beleeve, but not in their own power, but in the power which the command giverh: Now mark it, The stop of the work of Faith, the stop of these things which leads unto Faith, whence our unbelief ariseth, & our not going going unto Chrift, it is in fomthing, or for fomething which men do not do, which is in their own power. I would be warily understood.

First, God doth not give to al men power, that if they wil they shal believe: but he doth give unto the most or unto al men that live under the means, power to do fomthing which leads towards believing, whichthey wil not do. The way of Gods working faithin the elect, is such asovercomes al oppositions. Those that are not elect, not doing that which they might by the means, God there stops further working. I shal open it thus, in the second Commandment. If men worshipnot him after his wil, he wilpunish them & their Children. He had ordained to punish their Children before: but he takes advantage of the Parents walking carelesly in his worship, to bring that judgment that he had determined concerning their Children: So God did determine from eternity to whom he would, and would not give faith: Yet God declares this purpose concerning his not giving Faith, that he hath no pleasure to bring fuch a foul to him, when as he doth not do what he might do, and hath power to do by the means afforded. Let me fay again, Its not in the power of the Creature to overcome Gods converting grace. If the Lord commands the light of the Sun to shine into our hearts, althe vails that sin casts, and all the Clouds between Jesus Christ and us shal vanish. God doth not so work Faith as that if men wit do what they can by common means, he wil give it them, and infuse into them the grace of Faith: That is not the way. But this I fay, That there is no unbeleever but hath the stop justly made by the Lord in the free working of Faith by the Gospel, for the neglect of somthing in his own power. Look into thy own heart and thou wilt find M 2

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find it: And look into other mens waies, and they wil prove it. Oh faith one that lay for many years under the hopeless sense of the wrath of God, Oh that such a day seven years agone, was but now again! Had I taken that time! But then my pleasures and profits overcame me. What is it at the bottome that makes men put off the day of grace, but only because they would serve thir sins first.

But the principal ground that I go upon is this, that of Matth. 22. wherein they are shut out from the Wedding who were invited, but did not come as they might have done. In this respect therefore unbelief is a very great sin: because that the root of it is not improvement: or the root of our being sealed up in it, is a not improvement of that which God cals us for to do, and which we might do when he cals us. So much shall suffice for the sirstmeans. But if that doth not do, then,

CHAP.

CHAP. VIII.

The second Means of Conviction that Unbelief is so grat a sin, viz, The Consideration of the evill that Unbelief doth us. The third Means, Fix the thoughts of these things upon your Hearts. A difficult thing it is to bring our Souls to Meditation; and yet more difficult to bring them to meditate upon our own sins, and the greatness of them; and most difficult to keep it in our hearts, that it is a great sin not to go to Christ by Faith.

S Econdly, I befeech you in the fecond place. Consider the evil that unbelief doth you. And see then if it be not a great fin. That is a great offender whom City and Country cries out on justly. Scripture you know fets out Christ being made fin for us, by this, that al cried out of him, Away with bim, Away with bim, Luke, 23. 18. Heaven and Earth cries out of unbelief. God the Father in Heb. 3. 12. Take beed least there be in any of you, faith he, an evil heart of unbelief. God the Son in Mark. 16. 16. he shat beleevs not shall be damned. speaks it as one that hath all power in his hand. In Atts, 7.51. They are said to have resisted the boly Ghost. And the Holy Ghost complains of them there by the mouth of Stephen as those that waged war with him through their unbelief. Al Gods Attributes, Al Gods Ordinances are wronged by it. Al the faculties of the foul are spoiled through it.

It gives a lye unto truth. He that believes not, makes God alvar. 170hn. 5. 10. It preferrs the wisdom of the flesh, to the Counsel of God In 2 Cor. 10. 5. Every high thought must be captivated to the obedience Where therefore the obedience of faith is not, the imaginations of the heart rule. Power is counted weakness. How can the Lord prepare for us a table said they in the wildernes ? Psal. 78. 19. And so fav we how can this thing be? this guilt be removed? This stain be washed out and cleanfed? Unbeleife makes not only power weak, but Justice unjust, because it thinks that God wil condemne, although Jesus Christ hath satisfied. makes not only sustice unjust, but it counts mercy cruelty. It turnes mercy into cruelty: for it required of Jesus Christ the suffering of death, and vet wil spare none of those in whose stead it was. Unbeleife it makes the preaching of the word unprofitable. Heb. 4. 2. It profited not, because they beard it not with faith. And it makes the facraments no Sacraments, in regard of benefit. A Sacrament in regard of administration, may be witness against us in regard of profanation, but none in regard of benefit: In I Cor. 10. 4. It is faid that they had the rocke. they were baptized in the sea, and they had Manna: but saith he, with none of them God was wel pleased, and all because of their unbeleife. Unbeleife, it makes the understanding fortish, and puts out the eyes of it, as Nealh did the eyes of the people that came unto him. For in spiritual things we believe and know, as the Apostle John faith. And it makes the wil stubborn and rebellious. And therefore the same word in the greek signifies both unbeleife and rebellion of heart. The memory growes dul In Heb. 2. 1. The Apostle expresseth it thus, when he should say, take heed of unbeliefe, he saith

take beed least the word slips cut of you that you have heard. Our Lord cals unbeleevers, Fools. Ob Fools and flow of beart. And this shews them to be Fools indeed, because they are tyed to a stake and to a post with straws, as I may say. What smal grounds and reasons are they that keep men from laying hold upon, and applying of Jesus Christ to them. I say, what smalthings are they? Such as have no reason; groundless grounds. Thou wilt not go to God because thou art unworthy. Thou hast the more reason to go because thou art unworthy: for in Jefus Christ thou shalt be found worthy &accepted. Thou wilt not go to Jesus Christ, because thou are not humble: By the Love of God shed abroad in thy heart, thou wilt be humbled, that thou wilt abhor thy felf. What a foolish thing is this, for a man to keep himself from the use of means before hand, for the want of that which comes only through the means. If that wil not do, go further, And

Belides beloved confider how God hath punished And his judgment is alwaies according unto truth. He waited and did strive with the old World; but afterwards his judgments overflowed them, aud that in a very little time. The people that were in the Wilderneis, he wooed and intreated: but at length he fwears they should never have any rest. Their Consciences should not be quiet: Nor should they have glory to come. Moses that was his friend, that did converse with him face to face, yet having but a doubt rife in his heart and discovering of it, Numb. 20. 10, 11, 12. God did clap him fast from going ever into the Land of promife, and took away his life. The Disciples did beleeve, but they were flow, and dul at it; backward to the work: Our Lord when he was in glory, and rifen from the dead, did chide them

continually.

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continually. A word from his glorious Lips now he was rifen from the dead, did cut like a sword, and burnt like the fire of Hell, and yet these words came from him. Now lay all these things together, which is the second Argument, and it comes to this; That which God, and Christ, and the Spirit doth complain of: That which wrongs all the glory of God: and which makes all the Ordinances of God inesteauall: That which spoils the faculties of the soul, and provokes God to anger that he wil not hold, That certainly is a very great sin. But so doth unbelief.

That which I principally aimed at was the third thing: the laying of these things upon your hearts. I wil shut up all, because I cannot go through at this time, and only fay thus much to you. And I befeech you that I may do it with all arguments, and take in all advantages that may be, and that you would patiently bear it. The providence of God calling me other where for a time, I know not whether I shal ever speak again to you or not. But could I but leave your heater groaning under this burden, and bleeding under the fence of this fin, I should leave you in as good a way of recovering, nay of life, as a foul can wish to be in this world. Happy is that man that hath. no other grief, but his fin: but happy is he that hath no other fin to press him like unto this, that he lives in himself when he may live in Jesus Christ, that he is so poor, that when he may have enough, he hath nothing. What fin is that which you count great? if this fin of unbelief be not? What fin? Name it, Describe it, and set it forth in its colors. When you say for a man to know the wil of God, and not to do it: when he may have good from the hand of God to refuse it: when the cup offalvation

vation is put into his hand, to fet that by and take up a cup of fornication and pleasure: When God brings him into his treasury, for him to lock it up, and to throw away the key, as it were, and to make himselfrich in the things of this life. This is a great fin: Like Cain, when he should get his conscience cured, goes to build and increase his living. Beloved, let but althings be alike, and your unbelief is as great as all. If you fay there be but as much unwillingness, you do as nuch as all this. What do you but take yourpleasure, and for sake the loving kindness of the Lord? What do you but leave the treasury, and embrace penury? What can God do more for means, but fay, here is my Son, take what is in him & al in him? What wil perswade you if falvation & communion with God wil not? What wil terrifie, if absence from God wil not? There is no such terror in any absence from God as in absence from him through unbelief, when he itercheth out his hand, and you wil not come.

Object. You fay, If I had power, I would come.

Answ. Never say so. For then thou knowest not what an unbelieving heart thou haft. If thou wilt not use the power that thou hast: If thou hast a wil to beleev, if thou hast a foot to go, it will be found in the way of Faith. Do not the best of Christians find that they have but the root of Fa'th but it brings forth but now and then? But how oft is its branches withered? If they find it so much ado togoto Christ, then certainly those in whom all corruptions are in their power, would not if they could go to Jesus Christ.

I say, Let these things lie upon your hearts which youhave heard against the sin of unbelief. Therefore N

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the Word did not do them good, because the fowls of Heaven came and pickt or stole it away out of their hearts, Matth. 13. 4. In James, 1. 23, 24. It's given as a reason why men in a fair way to conversion were not yet converted, because they did bebold themselves as in a Glass, and went away, and strait way forgot what manner of ones they were. Whereas he that is come to Regeneration, be looks into the Law of God, and continues therein. In Luke 8, 12. vou have meditation hinted to be a means of Faith. The Devil comes and takes the Word out of their bearts, lest they should believe and be saved. Therefore you have these expressions in Scripture, Think of these things, Consider what I say. Meditation or thoughtfulness makes things cred ble that are not: things that are probable, are made thereby certain. As we see in Melancholly persons who by often thinking, and poaring, and pawling of what is in their fancy, they come to be as certain as if they had a Divine testimony that cannot be removed, nor will they believe the contrary. And therefore Meditation helps a man to beleeve the truth, because by meditation a man comes to know the whol matter. One thought suggests one thing, and another another: That thing which is first thought of and found out, that breeds a jealousie in the minds of men, that there is more behind to be known. That which they last thought of is as a seal to the truth of what was found out at the first. Meditation hears all that can be faid from any head of reafon concerning a thing. If you meditate concerning the evill of unbelief, nothing that makes it evill wilbe hidden from you or forgotten. By one parricular you wil be almost perswaded, and when you find another particular of the evil of it, you wil be perswaded altogether of the evil of it, that it's the foulest sin. Meditation binds the mind and

and the matter together. As David faith my fins are ever before me, that I cannot but think continually of the villany and wickedness of my beart in my murther and uncleanness. The mind and the matter being kept together, the foul comes to be leavened, yea to be transformed and changed into the matter. As he that thinks of an injury and takes notice of every circumstance, at length he is so angry that he knows not how to bear any longer. So if you would meditate on the evil of unbelief, you would be so perswaded against it, that you would not be quiet til you be rid of it. What indignation, what wrath, what hatred will the foul shew against un. belief then? It's my beloved a hard thing for us to meditate. The Scripture speaks of the vanity of our minds naturally in Epb. 4. 17. Vain thoughts lodg within us. Our thoughts they are fo light, that to go to meditate is no better then to go to bind the wind in a mans fift, and to hedge in the air. Besides as beggars take pleasure in wandring up and down from Country to Country and Town to Town and wil not work: So our fouls have a great deal of pleasure in passing from one object or matter to another, and love not to keep to one. The more we go about meditation, the further oft times we are from it. The fixing of the thoughts is like a kind of prison to the soul, which it labors to break prefently. How abhorred to a natural man are the thoughts of fin and judgment.

As it is hard for aman to meditate, so it's harder yet to meditate of his own sins, and the greatness of them. The pride of our hearts is such that we cannot endure to think ill of our selves. We would willingly break that glass which shews us our own ugly face, or as the Apostle James expressent it in Chap. 1. 23. 24. when we see what manner of

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ones we are, we go away and labor to put it out of our minds all we can. But of al things its most hard to keep this in our thoughts, that it's a very great sin not to go to Christ by faith; I say this is the hardest of all. For this (that we ought to go to Christ not withstanding our sin) is such a Doctrine as nature knows not, I shal as shew you by and by. It's fo strong a Wine and Liquor that it overturnes our understanding: Aguilty soul dares not, and cannot tel how to imagine it. What! A fin for me not to go to Christ for mercy who have abused mercy, and that shal while I live abuse it! What! A fin for me not to look up for forgiveness who have stopt my ears to al the Counsel and Advice that God hath given for obedience to him! What do we fear, if not Justice provoked? How can I look that lustice should be satisfied by any but by me who am the offender? Who is it that I have offended but Christ & God? Can I think therfore that they wil lay aside al their displeasure? Which of us can but think it madness for a Beggar to think himself to be a King, or any of us to be Angels? So likewise it cannot enter into our thoughts (although never fo wife) to think of going to Christ. And therefore he Puts such thoughts out of his mind, and faith he may not, dare not, he wil not, believe. But although it be a very hard thing to medicate on the evil of unbelief, yet it's that which we must do: This Pill must be taken: And the way to do it, is by getting much of the knowledge of the Law of Faith. shewed you before the Reason why our thoughts hop so soon from one matter to another, is, because there is not much knowledg of any matter to entertain our thoughts. But as a Bee flies from one flower to another to get honey, So because its not much of any thing that we know, therefore we go from

from one thing thing to another thing. If so be we would keep our thoughts, we must put off al others, and Put them off first, and turn them out of doors, faying what have I to do with thee. Confider the importance of the matter. As an urgent business plucks a man by the elbow whatever he is about, and tels him, remember you have such a work to do, all your estate lies upon it, or your health: So if we thought it the way for us to beleeve, and it were the great Commandme to go to Christ, it would make us whatever we a or thinking to negle & al things to mind the least we be found guilty of the fin of unbelief. And that shal suffice for a third Means, That you let lie upon your heart continually the greatness of the fin of unbelief.

CHAP.IX.

The fourth Means. Regard not what Sense and Reasonsuggest. Two things go by the name of Reason. 1. Innate Principles. 2. Discourse and deducing one thing from another. The fifth Means. Labor to believe. The fixth Means. Seek to have the Spirit. Object. I have not the Spirit of praier, and therefore cannot ask the Holy Ghost. Answ. The seventh Means. Get love to God.

Courthly, If you would believe that it's fo great a fin to live without Christ, do not then heed what sense and reason say. It's said concerning Abraham in Rom. 4. 19. that he considered not his own body: he did not spend so much as a thought about it that his body was dry, or that Sarahs womb was barren.

barren. As men when they begin to be convinced of their estate by nature, and their damnation, they are wont to go to some flattering Minister or some other acquaintance, who extenuates their sins and tels them all men are guilty before God, and their fault is no other then al man kinds, and if God condenius for that, he shal have none to save: And so conviction goes off. So it's here. When men see there is no way to be saved but only by Jesus Christ through Faith, and that unbeleeving is the resusing of Jesus Christ, they then fal to ask advice from reason, and counsel from it: that is, they fal to discoursing and arguing the matter why they should believe rather than any other, and that takes away the sense of their sin, and lodgeth them

again in deadness and doubtings.

There are two things that goe by the name of Reason: The one is Principles, Doctrines or Laws, or Notions which lie in mens minds naturally. And fecondly, Arguments discovering, or concluding, or inferring of one thing from another, contparing one thing with another. I say, both of these go by the name of Reason. Reason stands for the principles: and Reason stands for Discourling. Now unto neither of these you must go if you would know the greatness of the sin of unbelief. Not unto the principles of reason; for man being in innocency had no knowledg at all of the Messiah. This way of life, by going from hin self unto Jesus Christ was hid from his own eyes. Faith (the Text faith) comes by hearing in Rom. 10. 17. & bearing by the word of God: that word of God is revealed: It's not therefore any thing in us that can be improved to believing, but believing arifeth from somthing that is revealed ab extra, revealed from without. By reason therefore you cannot come to know the Law of Faith, nor the e-

evil of the fin of unbeleife. Our reason is corrupted and therefore we need the spirit of God as I shalshew you by and by. As the excellency of faith is known bp a supernatural light, so the sinfulness of unbeleife is only known by a supernatural discovery of it; for that only which shewes the right, can shew the wrong: that which sheweth what is streight, can make known what is crooked. Therefore you shal find faith called the spirit of faith. To some menthe spirit shews the greatness of the fin of unbeleife and leaves them there. As Nebuchadnezzar had the vision of the whole state before his eyes, but it did pass away: the feare remained, but the thing it felf was gone: fo there remains feare and despairing thoughts, but the fight of the fin of unbeleife is gone from many a man. But they could have it no more then Daniel could recover the knowledg of the dream, but by the spirit of the living God. I wil only give youthis one demonstration further, that faith is not a rational act, for a sinner that is guilty and under the wrath of God to do.

To beleeve is fuch an Act as no wife man would direct unto, according to the rules of the best wisdom given to men naturally. Who would take a little clay and put it upon the eye to make it see? It's the way to put out the eye. Who would go to God (being guilty) to find favour of him, when as he goes into the hand of the Judg from whom he hath no reason to expect favor. The Apostle speaks it out in 1 Cor. 3. 18. 19. That if any manwil be wise, he must become a fool that he may be wise. Al the counsel I say that reason can give a Man is cleane contrary to such a thing as this is, to beleeve, and therefore it tells a man, you presume, and are too bold to think that you shal be one with Christ:

Christ: Or again, it faith that you wil grow dissoluce and disobedient to the law, if you look to have your fins forgiven by another. Or again, It's against justice that one should sin, and another be punished. Or again, It's not likely that there inculd be fuch a way, that one may be punished for another: Or if there be, that thou shouldst have it before another who art worfe then another in regard of thy fins. Therefore the apostle faith in 2 Cor. 10. 5. That the imaginations of mans thoughts mufl be captivated to the obedience of faith. And freaton cannot advise men to beleeve, it can never tel a man that he hath sinned in not beleeving. That is the fum of that Argument.

5 Means.

5. If you would know the greatness of the sin of unbeleife, then labor to beleeve. There are none count intemperance (if they be over taken) a greater f ult then those that are indued with sobriety, There are none mourne for words of folly more then those that are wife. There are none than accompt any evil more loathsom then those that abound in the contrary virtue. And I befeech you let men but observe it by the way. See how God hath provoked you by al meanes to beleeve. You can. not know the greatness of your fin, except you beleeve. By any meanes he would gain you to Christ. and then he wil give you any thing your condition requires. Beleeve upon Christ. And therefore set him before you. Think of the need of him to incourage you to go to him: and of the danger in not going to him. For its just with thee in this case as it was with the people when they were in captivity, when the figtree bloffoned not, and there was no calves in the stall, only he that had faith lived: Habak. 2. 4. So without faith you shal not live, but die and perish. Do althis that thou thou may ft go to Christ. And when thou saist I know not whither I may go to him or not, because I have not yet the sense of my sin and straying from him, know that nothing wil make that more cleare

to thee, then thy communion with him.

6. If you would know the greatness of the sin of unbeleife, then labor for the spirit: For be convinceth them of fin in that they believe not on him. In Fobn 16. 9. He shal send the Comforter to convince, that is, that this is the greatest sin that can be done, that men beleeve not. When the holy Ghoft doth convince a man of the greatness of the fin of unbeleife, he doth it cleerly, demonstratively, fo as a mans contrary thoughts and reasons fals before those convictions; That the word (Exercise) translated to convince, fignifies. When the Holy Ghost convinceth a man of the greatness of the sin of unbeleife he doth it as a comforter, for faith he, be wil (end the Comforter, which is the Holy Ghost, and he shal convince of sin. As there is some Phyfick which strengthens as wel as purgeth: So'the heart of man by the conviction of the Holy Ghost is cheared and supported, and not suffered to fink under the heavy burden which it feels through unbeleife. Like a bal which when it is throwen down, rileth up again. So the foul gets fome hopes andisome glimps. And as Fonab said, so the soul faith I wil yet look towards him, I fay as Jonab faid when he was finking. Let me express it thus, As a man rejoyceth to heare any evil of him whom he doth not love, It's gladness of heart, It is as wine to the taste, and as life to the heart of him to heare il of him whom he doth not love, so when the Holy Ghost makes a man to see the sin of unbeleife, a man entertaines it gladly, and he gives affent unto it, it rejoyceth him that he knows fo much evil by it, although it grieves and burdens his heart that he is guilty guilty of it. When the holy ghost convinceth a man of sin for not believing, he dot halfo convince him of righteousness to be had for him by Christ. For these two go together. He shal convince the world of sin, and of righteousness. And therefore pray for the spirit. For if you that are evil know how to give good things to your children, how much more shal your beavenly father give the Holy Ghost to them that aske him. Luke. 11. 13.

Object. And if you say, you have not the spirit of prayer, and therefore cannot ask the Holy Ghost.

For answer to that know, that as faith comes by the hearing of the eare, First we heare like men, and then afterwards we heare the voice of God by faith. So the spirit of prayer comes first by using the natural desire that is in man after God. God is first known and acknowledged as the Creator, If a man hath but common conviction of the spirit that he is in a state of sin, he shal not sin in taking forrow to himself. So if a man hath but common conviction of the holy ghost that there is no way for him to be convinced of the greatness of sin, or to be delivered but by the spirit of God he shal not sin in asking of him. As a man I say may aud ought to take forrow to himself from common conviction, so he ought from this common conviction, although it be but natural, to cal upon God for the spirit. Go therefore, make your supplications to God, and fay Lord hide not my fin from me, Open my eyes that I may understand the law of faith and my transgression of it. As you would go to a Physitian and pray him to tel you the worst of your state how it is with you, fo go to God and pray that he would make known to thee the desperate wickedness of thy heart, that being guilty and bound to the grave and Gods displeasure, say to him Lord my own spirit can do nothing, it's ful of darkness and cannot discerne. It's ful of deadness and wil

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not imprint or fet home any thing that is revealed; Oh Lord let thy spirit teach me that I may know above al things in the world how evil a thing it is to withdraw by unbeleife from Jesus Christ.

7 The last thing that I shal mention as a meanes to get the knowledg of the greatness of the sin of unbeleife is this, Get love to God. There is a kind of love my beloved required unto faith. There must be a pious affection unto God to beleeve the things he faith to be true when as they are not evident unto reason. And by the same reason a pious affection unto God wil shew thee the greatness of the fin of unbeleif. Which I make out thus; Love makes a smal matter of an injury it receives from the person loved, but it makes a great matter of the least offence that it doth or gives unto the thing loved; from one whom a man loves he can beare much, but a man cannot beare any thing that is done against that he loves. Love makes a man duly and cleerely to discerne and judg of offences; Mary Magdalen weeps as much out of remembrance of her fin, as others did out of horror for fin. And the Text gives the reason, For she loved much Luk, 7. 47. Shal I say that Foseth counted it a great evil to yield to his Mistris? It was because his Master had taken him from being a prisoner, and made him Governor of his house, he had put al things into his hand, but only his Mistris, Gen. 39. 9. Go thou then and confider of the exceeding love that God hath shewed thee, and set that before thy eyes if thou wouldest be humbled for not going to Jesus Christ: And what greater love is there then to give Jesus Christ to die for us, and to take the ful value for our offences of Jesus Christ, and yet notwithstanding to give us althat for nothing? what greater love then to offer Jesus Christ upon the termes of beleeving? In the matter of faith God shews 0 2 himfelf

himself as kind as he can be out of heaven: He fpeaks by his fon, he intreats & befeecheth us, As the Apostle faith, We befeech you in Christs stead. 2 Cor. 5. 20. He commands that you beleeve. And he theatens that be that believes not that be damned. Mark. 16. 16. Was there ever like love shewed to this, that God should beg of us, who should pray to him, that he should beseech us who should lay our selves as pittiful objects before him, and fil heaven with cryes continually? That he should command us, and make it our duty to beleeve, In whom it would be a prefumption naturally and great boldness of spirit? That he should make nothing damnable but only not believing unto men that live under the meanes? Set this I fay before you, and refutal then wil be exceeding great and odious in thine eyes. To refuse a command! To slight a threaten, To be deafe to intreaties: And not to be wood by kindness! To be sought unto by greatness and al for the things of a mans own good. To thut up al, what wil you count a great fin, if not unbeleife? Nothing certainly. For nothing is to great a breach of the law, nothing keeps a man in fin, nothing keeps us from good like to that. By what weight or ballances wil you come to find out the weight of any iniquity? If you cannot discerne so great a matter to be in the sin of unbeleife, com. pare it with the Tables. Its against the first table; The great Commandment is in that table. Compare it with duties. It's the least duty that can be injoyned, and it hath the greatest wages and reward, for if you believe, althings are yours. Wilt thou fuffer thy understanding to grow dark, and thy mind so perverse as that every evil should be small unto thee? If thou dost accompt unbeleife a great fin, thou wilt make hast to Jesus Christ for pardon; it wil make thee to admire the grace of God which doth

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doth pardon thee: It will ingage thee to Christ that hath delivered thee from it. If sin be little in thy eyes, thy pardon wil be little, free favor wil be but little favor: Nay my beloved if you could fee the greatness of your sin, you would be eased of the sin of unbelief, If you could but account it a great matter for God to pardon it, it should be pardoned, and that would destroy the power of it: for in the Scripture you shal find that proportionably to the grace and favor which we beleeve God wil do us in the pardoning of a fin, is the death and mortification of a fin. In Rom. 6. 14. Sin shall not have dominion over you, because you are under grace. If more under grace than less under sins dominion, as well as if altogether under grace then not at all under fins dominion. Therefore I befeech you again and again, do like Paul, Spy out the fin of unbelief at the end of every fin. I did it ignorantly through unbelief. It was my unbelief that made me do this fin, or that made me leave this duty.

Count your unbelief to be the sediment, the filth and the mud (what shall calit) the worst of all thy iin. Wert thou never fo finful, didst thou believe, thou shouldst be washed and cleansed and freed from it: Hadst thou never so good a mind to be holy, if thou dost not believe, thy fin shal stil abide upon thee. Oh that fo great love of Christ should be so ill required! that there should be a mind in us fo contrary to what is in him! That he should be contented to reckon that we wrong and negled him more in not coming to him, than in not doing for him. Or thus. That we do most for him, when we come to him for most; and that we should count it such a smal sin. Stir up thy felf O! unbeleeving heart, and fit no longer debating the matter whether thou shouldst go to Christ or not: Sin I fay is not to be committed upon any terms,

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But if thou wouldst put the Case thus, that the lesfer evill is to be done, but unbelief is the greater evil, therefore you must not leave going to Christ. Ring this continually in the ear of thy foul, Oh my Soul what hast thou done in spending thy strength in loofing the opportunity of grace for the gathering of the fruit of fin? What hast thou done? what hast thou gained in al the service of sin? There is nothing but blowes, and nothing but mifery and danger that wil enfue. But this is theevil of al evils, al circumstances being considered, It is worse that thou sittest dumpishly and heavily and drowfily, and carelefly, and negligently, & dost not stand up & set forward & run forward & make hast to the Lord Jesus Christ, than al that thou hast done besides. Do not say now that I cannot, for the Command I say hath power in it to make thee to beleeve, Give that confent thou hast, as Virgins somtimes do, if their Parents wil consent, that is, do thou fay that its just, & its reason, its equal, its righteousthat I should, its best, and I ought to believe if the Lord bestow his spirit on me. If thou findst not the spirit come in to help thee, yet turn again upon thy selfe and say, This is the stone that present down, the color that makes thee deformed, the evill that makes thee abhorred of God that thou dost not go to Jesus Christ. Lie beating upon thy foul continually til thou canst find it, and when thou canst not find strength to go to Jesus Christ, that its worse with thee through thy unbelief than any other sin. And so I have done with this use.

CHAP. X.

Doct. II. Though the fin of Unbelief be very great. yet it is pardonable. The Doctrine opened, and proved. 1. God hath pardoned Unbelief. 2. God wil pardon it.

But I obtained Mercy because or [al= though] Idid it ignorantly and in un= belief.

From the words as you may remember were these two Points raised.

First, the greatness of the sin of unbelief, for which the Apostle doth here make himself the chief of sinners, and God in pardoning of it to have exceeded and gone beyond his ordinary course of mercy. Yea he saith he was the first of that fort that ever God shewed mercy unto, as you may see in verse 16. And therefore I shewed you this, that the word in, translated [Because] is rather to be read thus [although.] For unbelief could not be a cause of mercy in a proper sence, And the word in doth signific although in divers places of the Scripture, both in the Greek and also in that which answers to it, in the Hebrew. I have done with that Point.

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DOCT. II.

The second point that I raised from the words was this, That though the sin of Unbelief is very great, yet it's pardonable and forgiven by God.

I obtained mercy faith he although I did it so and so in or by unbelief. The sin I say of unbelief is very great, but it's that which is pardonable. When I speak of the pardonableness of unbelief, you must first take unbelief alone by its felf, in its own sinful nature and defert, As it gives God the lie, and stains his glory and tempts him, and hinders God in doing his great work of mercy. Unto which head I have spoken at large heretosore.

Secondly, You must also take unbelief with its train and attendance with all the iffue and children of it. For so Paul brings it in, and makes it the mother of abominations. I was (faith he) a Blasphemer, or a Persecutor, or injurious through unbelief. Unbelief was the mother of them. Unbelif is here spoken of in its stength and acting to the utmost: Unbelief in its own nature is a fin against the first Table, and it plaies fowl pranks there with every Commandment: But herethe Apostle speaks of unbelief as overflowing the bounds of that Table, and breaking forth into thebrea ch of the fecond Table by perfecution & injuriousness. As a Disease or Sore may be in one part of the body, but may diffuse it felf into the other parts to corrupt them. Lungs may be rotten and the Liver hard, and that may weaken althe rest of the body. So a sin may

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be against one Commandment formally or properly, and may be in one faculty of the Soul principally, but yet work to the breach of all the Commandments and to the corrupting of the whol man. Now take an unbeleever (as he is here set down in the Text) grown to be cruel, savage, bloody, scandalous, an enemy unto al good men, yet stil there may be mercy obtained for that. That is the second thing.

Then thirdly, You must take unbelief (when I say it's pardonable) when it hath brought a sinner nearest Hell. For the Text speaks of unbelief as a plague, and of persecution, and injurious, as the Spots which doth foretel and presage death. Paul here declares two things of himself, and I beseech you mark them.

First, That he was in such a case by his unbelief, as man never was that was saved. In ver. 16. He was a pattern unto them that shall believe, and he was the first, there was none that he could think of to constort himself from, with hopes of pardon. Conceive Paul saying to his soul, Why dost thou Oh my soul think of pardon when there is no example or president of it. Ad not presumption unto prophanes. Were there but one in thy case that got to Heaven & sound mercy, it were no boldness for thee to think that thou should stee the second: But when there is none! My condition is like a man at Sea that is sinking, and there is no plank neer, nor no bank neer, nor no boat to swim in. Thus Paul represents himself one way.

Secondly, He declares himself (through the corruption of his nature, and through discouragements and fears that his guilt brought upon him)

not to be able to look up, nor able to labor for mercy and pardon. He speaks of his own falvation as of a lost business in regard of himself, it was in vain for him to strive any more about it. I obtained mercy. Its wel observed by Mr. Beza that the word fignifies no fuch thing [as I obtained.] For I obtained mercy, is as much as, I did fomthing for mercy, that carries with it the use of endeavors, and taking good means and courfes thereunto. But the word is of the passive voice in the Greek, nashany. His meaning is, That mercy was bestowed on me, given unto me, I did nothing for it, but it shewed it self to me unasked for, and unfought for: Or if I may coyn an english word for the purpose I was mercified, Mercy was bestowed unthought of, and unfought for; though this be the case of a soul through unbelief, that it can find no one in all the world that hath gone fo far as it hath done, though it be even out of hope in regard of it felf, and counts its own falvation lost: Although thy unbelief hath laid thee dead, that thou stir not up in the use of means, nor look up through hope, although unbelief hath rotted thy conversation into perfecution& injuriousness&blasphemy, vet then it's pardonable & God wil bestow mercy upon fuch a one. I obtained mercy, although I was a Persecutor & a Blashemer, and injurious through unbelief. Let me for the better fetting out of this point make this observation to that. That when once God hath wrought Faith in the heart of a man, I fay, when God hath wrought faith, he shal be chidden and frowned upon by God if he be backward to beleeve: So you have heard at large from Christs calling his Disciples fools, Ob fools and flow of heart to beleeve, and reproaching them because of their unbelief, in Mark. 16. Let a man that hath faith fall from

from his confidence and steadiness, although it be but in some degree and by great afflictions, and the Lord wil be strange unto him, he wil not vouch fafe very intimate and familiar communion with him, his foul hath no pleasure in him, if he doth withdraw from comfortable living upon him in the midst of afflictions, So in 1. Cor. 10. he was not wel pleased with his people in the Wilderness, because in the want of things necessary to their Journey, they murmured as if God would not Provide for them. If any man (faith he) do withdraw himself, my soul shal bave no pleasure in him. Heb. 10 38. If you look into the 39. verse of that Chapter you shal find the Apostle doth not speak of those who wholly withdrew themselves from believing, for he speaks not of such who withdraw unto perdition, but of them that believe to the faving of their Souls Hespeaks of such men who notwithstanding al their withdrawing have yet so much Faith left as wil fave them and bring them to eternal life. This withdrawing was occasioned (if you look into the former verses by manifold afflictions and great calmities) that is intimated when the Text faith, the Juft shallive by Faith; which words are taken out of the Prophet Habbakkuk when the people were in captivity and under oppressions by the Babilonians, and God required them to wait for their deliverance, when they faw no means how. If a man now, when the Fig-tree doth not bloffom and there is no Calf nor Ox in the stal, when there is no means feen to free a man out of troubles that are exceeding pressing (any way left him) if a man shall now let his faith link, and fear the promite of God shal not be fulfilled, saith God my soul shal have no pleasure in him. A man that hath no pleasure in ones company, is strange to him, & referved, & speaks coldly, and by his carriage bids him to be gone from him, him, So wil the the Lord carry himself to a Beleever that doth withdraw from beleeving: when a man hath no pleasure in his mears it's as sticks to him, it's nauseous to his stomack and nourisheth him not: So is the person of a beleever whenas he doth withdraw. I say the Person, for the Text faith, God hall have no pleasure in Him. Consider fuch a man that by Faith is a member of Jesus Christ, and in that respect God loves him; for if we beleeve not yet he remains faithful. But consider fuch a man in himself and in this personal misbehaviour, and God loaths him as the Pfalmist faith, he did abhor his own inheritance, and gives him no fense of his love, nor any refreshment by his presence in any ordinance. The same perfon may in divers respects be both loved and loathed: As the father loves his child as his child, and yet is more angry with him, and can less abide him than a servant, when he doth offend, and carries himself unworthy both of his birth and breeding, and his parents honor.

Nay, you shal find that God wil not only be thus strange to a beleever, but it may be for want of some acts of his Faith, he wil be angry with him while he lives, and not be fatisfied with him til he dies. The guilt of fatherly indignation may be upon a beleever to the last breath. You shal find it concerning Moses In Numb. 20. 10, 11, 12. when he did but begin to call in question whether or not God would give water to them that were a rebellious people, and he did it but once, he questioned not God's power, but what God would do fince they were so rebellious, for that one fault God takes away his life and would not let him fee the fulfilling of the promise in the Land of Canaan. Youread of Many in 1. Cor. 10. 4, 5. that did partake take of Christ For the rock followed them, and that rock was Christ, and yet God was so il affected with them (as I may cal it) and so displeased with their unbeleife, that their bodies did die in the wilderness. And in Heb. 3. 11. He speaks of some whom he swore in his wrath that they should not enter into his rest. And I say he speaks it concerning believers, for it hath an allusion unto the people that went out of the land of Egypt and and followed the Lord in the wilderness.

But then although God be so soon severe against the act of unbeleife where men have faith, that although he remits and pardons it as to condemnation yet he wil not remit and pardon it as to fatherly indignation while the man lives, although I fay he be so severe against the act of unbeleife where there is faith yet he wil pardon the total want of faith. He wil not pardon men after they beleeve, because they dishonor God in not receiving according to the interest that they have in him, they live not upon his love. He wil pardon total unbeleife that so we may have faith and receive his love. I fay he wil not pardon the one because he takes not in his love, and he wil pardon the other that he may have of his love through beleeving. The fum of the point therefore comes to this, That though a poore foul knows not that he hath, nay knows that he hath not fellowship with Jesus Christ, although thou hast no union with Christ, nor relyest upon him, yet thou mayst find mercy and pardon from God for this fin, although that others who have faith and use it not be cut off from sensible enjoyment of many things that God hath made his people glad within this world, yet to thee there may be nothing else but kindness. And if you confi. der the Text you shal find these two things. First

First that God hath pardoned this sin of unbeleise.

Secondly, That God wil pardon it.

As Chyrurgions fomtimes fet out upon a table what fores they have cured, and what bones they have taken out, and promife the like to them that shal stand in need of them: so doth the Lord here by Paul tel you what he hath forgiven. I obtained mercy although I was in unbeleife. And he tells you of what he wil forgive, for he hath made him a patterne not to them that beleeve but to them which thal beleeve to the worlds end; as it is in verf. 16. The Apostle useth that word here which lignifies that God wil to the end of the world take fuch as Paul was, fuch great finners that he may shew great mercy as Musculus observes: de facto, God did pardon his unbeleife. And let me gather my beloved the proofes of it that the holy Ghost hath thought good to scatter in this place. He doth nothing weakly and nothing vainly. You may peradven. ture think it is lost labor to prove that God wil pardon unbeleife. But again consider how industriously the text hath set it down in many particulars in the case of Paul. What Paul saith, he speaks infallibly, and not as a Christian from experience, but as an Apostle inspired by God to give a doctrine of faith unto the Church. For upon the truth of this (I obtained mercy) doth lie the truth of that doctrine which before he had spoken of concerning the lawful use of the law. I Tim. 1. 9. The law faith he it is not made for a righteous man, that is, its not made to condemne a man that is righteous by Jesus Christ, for saith Paul I obtained mercy although I had broken the law and was a persecutor persecutor and a blasphemer. Upon the truth of Pauls having obtained mercy doth liethis; which Paul cals the doctrine of doctrines, worthy of althings to be received. in vers. 15. That Jesus Christ came into the world to fave finners, yea though they were the cheife of linners. You have Paul here like a pardoned man, for he is ashamed of his sin, and therefore he calls himself by the name of Paul. It was a custome among the Jewes, and in the Easterne part of the world that when ever a man did repent of any gross and scandalous crimes, he would change his name that he might testify unto the world that he was both ashamed to be known, or men should look upon him that had done such things, and that for time to come he would be a Thus Paul leaves off the name of Saul, new man. and calls his name Paul, As if he should have said, I am not able to indure it, the very thoughts of hearing what I have done while I was in the state of unregeneracy makes me that I am not able to look men in the face, nor walk abroad in the world. You have him here exceedingly changed in his conversation. I was a persecutor, but now I am not. You shal find him admiring and glorying in the mercy of God towards him in vers. 14. and 17. None could do al this, but he that had received the sweetness and benefit of pardoning mercy. And Paul doth al this with fuch affections as cannot be counterfeited. There is a passion in the words which shewes him to be mightily taken with God and Christ, and mightily out of love with himself. Concerning himself he saith not only that he was a sinner, but a gross one, a Cheif one. Concerning Jesus Christ he saith that he shewed him exceeding grace; And he cannot find out Epithites enough to give unto his name, I Tim. 1. 17. To the King immortal, invisible and only wife God be praise for

ever and ever, And he shuts up al that with the word Amen. As if he should have faid, It is so certain that the Lord hath done for me, It is an act of al the glory in God whereby I have come to pardon (as I shal shew you by and by) God cannot be too much magnified for that. There is not an attribute of God but was laid out for me; and not an attribute of God, but is to be honoured by me. Althis I bring to prove that Paul did speak the truth not of what God would do, bur of what God had done to him in his obtaining mercy although he was an unbeleiver. And as God did pardon Paul so he wil do unto others, for in vers. 16. God had this end in Paul to make him a patterne, The word οποτύπωση, doth properly fignify a fample according unto which other things are to be drawn and made. And do but observe the words, It is not faid that. Paul was made a patterne to them that do beleeve, but to them that are hereafter to beleeve. God shewing this that as he had now taken the cheife of finners, fo he would do to the worlds end. God might have made Paula pattern of his wrath that al that heard of him and looked on him might have faid this shal be done to the man that puts not his trust in God. If God had pardoned Paul, yet he might have put this note upon it, This shal not be drawn into a president, mercy shal be extended but unto him, let no man think to find the same: When as with anger God might have faid This I wil do for you, but I wil never do the like act, yet faith God, I have now but begun, you are sthe first, but you shal not be the last: go and preach this doctrine, that although men wil not go for mercy yet I wil go to them, and mercy shal follow them, and when you have preached this doctrine, give thy felf as an instance and proofe

proofe of the truth of it, I obtained mercy, I obtain. ed mercy, although there was as little reason for it in me as in any, for I was in unbeleife. I might give besides this of Paul divers instances that might be co witnesses with him. Adam was the greatest finner that ever was (for as he had the righteoufneis of al mankind in him, he was a stocke of it if he had stood) So he had the sin which was to be communicated unto al mankind by his fal. He was as it were A great Cysterne or Lake out of which corruption was to run into al the world until the end of it: And therefore the Text faith that in him al bave sinned. And whereas there are two names for men in the scripture Adam and Ish, Adam is alwaies used for the worst of men I say, in Psal. 39.5. Buery man (that is faith the Text Al Adam) is vanity. And in Pfal. 49. He calls him in verf. the 2. both high and low, rich and poor: The low and the contemptible is called Adam. Our Lord upon this respect and accompt is called the son of man because he did so much abase himself. But more cleerly In Job, 31. 33. He hath these words If so be that I have covered my transgressions as Adam. And in Hosea, 6. 7. You shal find the wickedness of the people expressed thus, They have like Adam transgressed the Covenant, that is they have done as bad as bad can be, and are as bad as you can imagine them. Never was the heart of any man further off from Jesus Christ then Adams was, because he had so great a guilt upon him, and had so much sin in No mans heart could more hardly stoop and bow unto the obedience of faith then Adams, because he was made under a Covenant of works, and knew so little of Jesus Christ: Nothing before he fell, but as he was the second person, and very little as mediator after he fel. But yet although Adam had thus finned and was in this state, yet notwithstanding

withstanding the scripture tells us of him as of one that was faved, for Luke, 3. 38. he is spoken of as one (that was the propagator of finful mankind) to be the Son of God. Which was the Son of Adam, which was the Son of God. I fay he is spoken of as one that is fallen, and as one that propagates the finful generation of the Sons of men. And in Gen. 3. 20. He calls his wife Eve the Mother of al living, and to this end he doth it that he might celebrate the goodness of God that gave him life, when he might have thrown him into eternal death. He doth it in reference to the promife that was given him before concerning Jesus Christ, The Seed of the Woman That break the Serpents head. Gen. 2. 15. He calls her the mother of al the living in hope of eternal life, and in hope of that Church that God would gather from their two loyns to be an issue to him. I might instance in Eve and tel you why the scripture speaks of her conversion although she had seduced Adam. For when a strong man armed keeps the house, Satan and he are at peace. But as the most pregnant instance that can be given in this case, Consider the conversion of the Gentiles, and the Jews: of the Gentiles the Apostle saith, They were dead in fins and trespasses, that they walked according as the Devil did tempt them. Eph. 2. 1.2. That they had a nature apt to nothing but what would provoke the wrath of God against them. We are by nature children of wrath with others, and without Christ aliens from the common wealth of Ifrael. vers. 12. Knowing nothing of religion; drinking in fin as a Fish doth water, committing al uncleaness with greediness, And yet notwithstanding the Apostle tells us in Eph. 2. That God did work faith in them, and they were his workmanship created unto good works that they might walk therein, verf. 10. And in Rom. 11. That they were grafted in by

faith into Jesus Christ as into a stock. And as concerning the lews, its not once but constantly reported by those in Germany among whom they live, that if they do but heare the name of Jesus Christ, they spit three times in indignation, and cry out, let that name be blotted out and forgotten. The Virgin Mary they cal a dunghil, and Christ a Bastard, and the Trinity a Phantasy, and vanity. What shall say of Rom. 11. 9. 10. Which tells you that they grow wild, and bring forth fruit unto the flesh, they bow down and are the flaves of al fin and Corruptions, The proudest people, the Earthyest people, the uncleanest people that the earth beares, and yet you shal find that the Apostle saith in Rom. 11. 24. 25. That God wil graft them in again because he is able. The meaning of it is this, That God wil do to his utmost. and if so be the almighty power which he hath be able to pardon them, and to make them to beleeve upon him, their fins shal not hinder. the whole nation of the Jews shal be converted (as some doe imagine) or whither or no that some of them only shal be converted (because when Jesus Christ shal come, the Text faith be shal not find faith on the earth, Luke, 18.8.) I shal not dispute now. But their fin (which is the point in hand) al that distance which their apostacy and rebellion hath made from God, shal not make them to be unpardonable. God here and there now plucks out a man, and afterwards wil pluck out greater numbers. Before Christ came, Gods mercy was principally unto the Jews, his sweet streames did run al among them. If he did convert any, he did transplant them into that Church: They were an holy nation to him: But now God looks abroad: And however before the coming of Christ he proceeded Legally (If a man did wel, he was accepted, do this

and live) yet now in the daies of the Gospel, he takes those that are not worthy to live, and those that have not Done, that are the greatest sinners. And of these, Paul is a pattern.

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CHAP. XI.

The Reasons of the Dottrine. 1. Otherwise no Flesh should be saved. 2. Unbelief is not the Sin against the Holy Ghost. 3. God gives even to Unbeleevers assurance of Salvation. 4. The pardon of this sin doth in a special manner redound to the glory of God. Application. Be perswaded that unbelief is pardonable.

Nd the Reasons of the Point are these. That I A fay which may further prove as a reason that God wil pardon unbelief is this, Else no Flesh can be faved, for we are all by nature shut up in unbeliefe. Unbelief works more or less in men as they have the means; but all men are by nature unbeleevers. As you may remember that explication which I gave of 2. Thes. 3. 2. which we translate All men have not Faith, but it is in the Greek, Not of all is Faith, And the propriety of that language is, that when the negative doth go before the word that doth denote the subject [Not] going before [Al] It's as much as if he should have said, there is not any, none by nature have Faith. It's the gift of God And that not only such a gift of God as natural life is, which God hath bestowed on men, and lest men to act according unto the things which do become it, but it's a special gift of God, that which God doth infuse, there is no way in the world for any man to come unto falvation but by beleeving, there

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is nothing keeps out beleeving but unbelieving; If therefore now unbeleeving should not be pardoned, as good shut up the doore of life and salvation, as wel deny al the truth of the Gospel, that there is no life nor immortality brought to light by the Gospel, if unbelief shall not be pardoned.

REASON II.

But Secondly, which is a Reason that I desire more to stick upon. Our Lord Jesus hath made it apparent that unbelief is not the fin against the holy Ghost, and al sins shal be forgiven besides that. you look into Matth. 12. 31, 32. when some did not beleeve upon Jesus Christ, Christ tels them that their fins should not be forgiven them, but withal tels them, that it is not because they had spoken against him, Every sin shall be forgiven faith he and every transgression that is done against the son of man; but the blashberry against the Holy Ghost: Beaks a word against the son of man, it shall be forgiven him. Mark it, I say our Lord labors to cleer by those words, that although men through unbelief had spoken against him, yet that doth not make their state incurable, it is not the fin that is unpardonable; For the fin against the Holy Ghost lies in the manner of doing of an Action. It may be done with any fin against the Gospel, and there may be every fin against the Gospel done without it. I say it lies in the manner of doing an act. There was, one would think, no more dangerous thing than to speak against the Lord of life, but our Lord saith that is not the fin, except a man hate it revealed to him, and he being illuminated with a fufficiency of it, and be drawen by that towards him by the Holy Ghost, and then afterwards shal maliciously reject him. The fin against the Holy Ghost, is a fin

that comes from malice. Now take unbelief either as it is in the under standing (for fothere is igno. rance which quits him from that fin) Take unbelief as it's in the Wil, and so it's a refusal of lesus Christ offered and made known, And in it there is Malitia as the Schools speak, that is a great deal of wickedness, but in that formally there is no malice. I say there is a great deal of wickedness in the refusal of Jesus Christ made known. Thereis a great deal of pride for a man not to submit to the righteousness of God, or that way of salvation, although a man be at the point of death and brink of the pit of Hell. It's as much as if a man should fay I had rather perish and be damned than to go to Jesus Christ and to be beholding unto him. is not only in unbelief a great deal of pride, but hatred of Tesus Christ. Search the Scripture, saith he, for they testifie of me, and in them ye think to have eternal life, but you wil not come unto me that you may Saith he if you loved the Father you would love me. There may be an hatred of Christ and yet no malice unto Christ. Hatred there may be, because we are contrary to him, and because he takes away all our glory in becoming our Mediator, and makes us as men that are not fit to plead our own cause, or to do any thing for our own good. In every man naturally, yea in every man that is converted, there is an hatred unto Christ, because Christ is holy, and he is finful, he is wife, and he is foolish: All contraries we know do hate one the other. But unto malice there goes not only hatred but inveterate hatred, and irreconcilable hatred, and to unbelief there goes obstinacy. For when ever God gives a man Faith he takes away the heart of stone. The heart of stone is a stubborn hearr. Therefore I say there is obstinacy at the bottom of unbelief, but that obstinacy which is in the the sin against the Holy Ghost ariseth from scorn of Christ, ariseth from a rage against the dispensation of God through Christ. It's so described by the Apostle as you may see in Heb. 6. 10. As a man tramples under foot the bloud of Jesus Christ and counts it a vain thing after he hath found some sweetness in it, and had his conversation to the sight of men fanctified by it. That therefore is the second Reason. Every sin may be forgiven but the sin against the Holy Ghost, and unbelief is not the sin against the Holy Ghost, because the sin against the Holy Ghost is a doing of things against Jesus Christ known and received out of inveterate Anger and Malice, and out of irreconcilableness of enmity unto him.

REASON III.

But then Thirdly, This may be an Argument to you that God wil pardon unbelief, because that even unto Unbeleevers he gives assurance of salvation. Affurance of pardon is a higher degree of favor than pardon is. To make it known that our names are written in the Book of life is a further degree of favor than to write it there. Now to men that have stood out against God, God hath given affurance, as you may fee in the Case of Paul, he could say he obtained mercy at Gods hands although he was fo and fo. His state is cleer, his condition is evident, he can fee truth in what God hath done for him, and in what change God hath made in him, I was thus and thus, but now faith he I ani thus and thus because I have obtained mercy in my unbelief. And the great reason that he doth it is this you have heard: But here is a reason why God wil pardon an Unbeleever whose unbelief hath thus broken forth.

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REASON IIII.

Because there is no sin greater (as you heard before) And forgiveness of unbelief doth in speciall manner redound unto his Glory. He hath ordered it so: I say it doth in a special manner redound unto his Glory. For that in verse 14. Paul faith that the Grace of God is exceeding aboundant where Faith is wrought, and where a man is pardoned that is in unbelief, it is exceeding aboundant. In verse 17. God hath his Glory as being a King and eternall and immortall, and the only wife God. He feems to study which way he may give God Glory, and therefore reckons up a great many of his Attributes which shined like Stars of the greater magnitude in the pardoning of his unbelief 1. Tim. 1.17. Unto the King, eternall, immortall, invisible, and only wife God be Honor and Glory. You must know that he doth not speak this of God in the general, but of God in that work which he had done for him. His main Scope is not mainly to distinguish God from the God of the Heathen, but to shew how God wrought like himself in his conversion and pardon. Like a King, because he did it meerly out of his prerogative, he had mercy because he would have. As one that is eternal, whose mercy indures forever, and wil make good that Grace which he hath bestowed at the end of the World. Immortall because he is Unchangeable. If so be that (as I shal shew you by and by) God had been any way subject to change, unbeliefe would have put him upon it, so many denials and fo many withdrawings from the Grace that is offered. And he cals him invisible, not in regard of the spiritualness of his being, so much, as in regard of the incomprehensibleness of his goodness, 25

as the Apostle speaks in 1. Cor. 2. 9. Eye bath not feen, nor Ear beard, nor bath it entred into the heart of man what God wil do for his. Or as the Apostle speaks in Eph. 3.5. of the mercy of God as that which is unfearchable & had been hid from al ages and was only revealed in these latter times, and upon himself, as his meaning is. And he cals him the only wife God, because he hath waies to bring about his own ends to himself, such as none other have. Men must have means that are conducible unto their ends, now God brings about his ends by means that are contrary to the same: By the unbelief of Paul God comes to have exceeding Glory in the pardoning of it. I fay the intendment of Paul in these Attributes, King, and Eternall, and Immortall, is partly to distinguish God from, and to fet him above all the Kings and glory on the earth. You faith Paul are Kings but you die like men and are not eternal, and the wormes shall feed upon you, but he is Immortall: Your state and glory is all in shew, but he is Invisible: You are wife, but not the only Wife, Projects may be laid, and Designs may be thought upon that may cast you out of your Thrones and lay all your Scepters in the dust, but my God is not such a one, He is only wife, and therefore to Him be Glory for ever. But it's not only to fet up God and to extoll him above all the Kings of the earth, but as I hinted before, to shew you what those Attributes were which shined in Gods pardoning Pauls unbelief. As in praier, the Scripture is wont to pick out fuch Epithites and Attributes of God which are proper to excercise & strengthen the faith of a man in that particular he asks. As the God of Peace shall tread down Satan under your feet shortly, Rom. 16. 20. because God being at Peace with us and being our friend he is on our

our side against Satan and all that rise up against So here the Text doth use the proper Attributes which did make known themselves in that work of pardon whereof Paul speaks. In pardo. ning my unbelief faith he, he shewed himself to be a King above all law, to be accomptable to none. but to do even as he pleaseth. In giving me my pardon he hath shewed forth his eternall power, because I shall never be called to an accompt neither in this world nor in the world to come. King may give a man pardon, and another may cut off for that offence, but it is not fo with me faith Paul, for he that lives forever hath fealed unto me my remission. Men saith he are led in their acts of bounty but to some things and they oft change, but God hath shewed unto me the immutability of bis counsel, and his mercy that fails not. The mercies that God hath shewed me are such as are invitible, that cannot be taken in by the Eye. nor the understanding, for in Job. 1. when he speaks of this he faith, that no man bath feen God at any time but onely the Son. I bring it to this end, that the great mercies of God are called the invisible things of God in the Gospel, and his manifold Wisdom as he speaks in Eph. 3. and they are feen in my pardon, for he hath taken me that can never attribute any thing to my felf I am fo bad: and he hath taken one that shall forever hearten those mens spirits that are dejected, for none are more unworthy nor worfe than I: he hath found out a way that I could not think of, his wisdom hath made that way to be a way of life which I thought to be a way of death: When I went to perfecute, he did convert me, And when he strucke me down, he raised me up. It is only the wisdom, the singular wisdom, and the unknown & unconceivable riches of grace that is past finding out, It is only the eternity and the unchangeableness

me,

ableness of God as being King, and Lord, which is all shewed in Pauls being pardoned who through unbelief had committed fuch fins. It is an honor to God my beloved to forgive any fin, but the greatest honor that can be to forgive unbelief. It is a fin that provokes him most, and which makes us most unworthy, and a fin that he may execute judgment upon men for, and none complain. How ever men complain and quarrel now with God and fay if God should condemn men for unbelief, he should be unjust unless he gives men power to believe, yet in the great day of the Lord men shal not have a word to fay, but as he in Matth. 22. 11. was a type of it that was invited to the feast and was without bis wedding garment, when he was asked how came you hither, he was thrown into darkness and bound hand and foot and had nothing to fay: A man will have less to say against the righteous judgment of God because he is condemned for unbelief, than a man will have to say against God because he is condemned for breaking the Law.

But I say it is an honour to God to forgive any fin, but specially to forgive unbeleife for that is the provoking fin. Of the people of Ifrael God faith they did provoke him in the wilderness. And in Heb. 3. 7. The Apostle saith the same of unbelief. and therefore bids them take beed of it. It was that which put God into anger, although fury be his strange work, and is not in him as he speaks: And in his anger, it made him sweare that they should not enter into his rest. His anger is set forth after the manner of men, as if he were so angry that he could not speak fully his mind. So the words are in Heb. 3. 11. If they enter into my rest. God is not difturbed by any anger, his anger is nothing else but his doing of that which his judgment hath difcerned as fit to be done. But as we are wont to fay when we are most angry, If ever you find favour with

me. Then. So God speaks as if he would have us to conceive greater evil to come then words are able to utter. Unbeleif is the most provoking sin. What ever God doth do against an unbeleever, he shal be cleered, no mouth shal be opened, every mouth shalbe stopped when he is judged in it. For mark it I befeech you. There is the least required (as I have shewed you heretofore) of us in the commandement of faith that can be. He that hath no understanding in the things themselves, yet may be able to affent unto the testimony of him that doth know and understand them. He that hath no wisdom to dive into the nature of things, may yet have weakness enough to beleeve. Beleeving is an act of weakness in its felf, it argues deficiency, for it argues the taking up of a thing upon the credit of another, feeing with anothers eyes and hearing with anothers eares. There is nothing required before we do beleeve but only this, that we know God is true of his word, and that he wil performe it, And That the heavens do declare, and the Firmament, and albis bandy works. There is nothing properly required of us to the act of faith, but only that which God gave us in Adam, and that is, that we would let God teach us and instruct us, and lead us in the way of life everlasting. God doth not withhold and withdraw his power to make us to beleeve, until we do withhold and do not that which is in our power. If we do that which is in our power, God is not bound. This is not the rule of Gods proceeding, that if we do what we can and what is in us, then he wil do what is in him: But this is the rule of Gods denyal (when men live under the meanes) That til they do that which they may, he doth deny to do that which may help and So that I may truly fay as the Apostle did in the time of prophecy in I Cor. 14. He is condemned of al, and judged of al. So my beloved All will

wil condemne and al wil judg unbelief, al wil find fault with an unbeleever, and al wil agree with God in what wrath he wil execute upon him, because when God requires faith, he requires of us no more then what he gave, and he doth not deny to us what we want til we resuse to do what we may.

USE.

To stirre you up to beleeve that your unbeliese is pardonable. You may save your labor (you wil say it may be for that) for its cleer and evident before our eyes and we aldo beleeve it.

My beloved, it wil be found one of the hardest things in the world to believe it: that is to believe it upon good grounds. When you look upon the mercy of God, from whom mercy should come, and when you look upon the greatness of your guilt, and the numbers of your fins that your unbelief nourisheth up in your conversation. Many a man that faith that Jesus Christ is God and good yet when he hath come to grapple with the pangs of death and with the terrors of the Almighty, hath faid, Oh he is not good nor kind unto me, my fin he wil not forget, It is fuch a fin as is not to be past by. You know what the Text faith in verse 16. that there is a beleeving unto life everlasting, and my beloved there is a beleeving that is temporary. and not unto everlasting life. That Faith which brings eternal life with it, is grounded upon the testimony of God, that Faith is accompanied with the sense of a mans deserts, to be shut out of the favor of God forever, that Faith is accompanied with the purifying of a mans convertation from all uncleaness both of Flesh and Spirit. Do but look on Paul, and into this Chapter, and you shal find him how

how he loads himself: Saith he, I am of sinners the chief: and how his spirit is revived and quickned to glorify Christ, To him be glory for ever and ever, as he speaks in verse 17. If so be therefore that you did beleeve that unbelief was pardonable, there would be some degree of these found in you, some of these words would come from you. Whenas the Rebels hear that the state wil pardon them not withstanding the murther and the outrages that they have committed, then they presently fall, and lav down their weapons, and betake themselves to the obedience of that state. So my beloved, a man would throw away his fin, it should not be found in his hand, he would not work the work of the Flesh any more, if he were perswaded of this that the Lord wil pardon all those works of the flesh that have been done heretofore by him. There is fuch a melting power in mercy, and fuch an overcomming power in a message of love unto the foul. that it cannot by any means have any strength to go on to the works of fin after the hearing of it. Let me speak to you a little who have known what it is to be under the displeasure of God. Do you find it an easie thing, can you quickly convince your felves that your standing out against Christ when he came and wooed you, that your doubting of the faithfulness of Christ when God hath taken an Oath and Sworn to you that he will fulfill his word and promise to you? Do you find that your quarrelling and picking advantages against the Gospel, are such things as will easily be pardoned? There is no fin sticks more with a godly man than this sin of unbelief, and there is no sin that he is more afraid of than that, because through unbelief he hath despised mercy. God hath given him up (he thinks) unto the flattering and presumptuoulness of his own heart, and will remember that

to his dying day. I beseech you be perswaded. Say what you can for your selves, Let us hear it, and see if you can cleer your selves. Produce your charge against this truth, and see if this wil not an-What canst thou say against thyself? Oh faith the foul, I can fay God spared me many years, &I did nothing but drink in iniquity as a Fish drinks water, and when I thought he would have made an end of my fin and of my hopes al at once, yet then did he come and tel me that there was grace and falvation provided for such a sinner as I: But when he spake graciously to me who am graceless, I rebelliously and gracelesly said, nor now Lord but when I am old, let me alone now till I have taken my fill in fin, But when that would not serve the turn but that he made me to attend unto the offer of the Gospel, I then said it cannot be. and it will not be, I shall but be flattred with vain hopes and deceived of my expectations: Then have I gone and knit all the knots that could be upon the plain truths of the Gospel, That which o- . ther men have found by experience to be for certain. I have made to be but as a vain word to me, But although thou hast done al this, yet stil thou hast done no more than Paul did and yet he obtained Mercy

But you wil fay, I have done thus a long while, and I am grown prophane, and I find an aking Tooth in me against any that are godly, and I cannot think or speak of them but my thoughts are full of blasphemy against them and the grace of God.

And so was Paul, he was a Blashhemer and a Perfecutor and yet obtained mercy. I beseech you do but consider it. Wil God (think you) save none? Is his election come to nothing? If he saves any, he saves them out of unbelief, for therein are all men by nature. If God hath no bowels nor pitty towards thee, Hath he none unto his own glory? How shal he be able to get honor to his name? Who wil acknowledge him to be a King, and Immortall, and the only Wife God, but only those that have found his everlasting mercies and unchangeable goodness of which there is no comprehension, and that his thoughts are beyond our thoughts, that he hath mercy lain hid from eternity which now he will bring to knowledge. God loves his own Glory, And therefore for his own and names fake will shew mercy to such as you are. Therefore take it in, there is no danger, this word wil not flatter you to destruction, it wil not glut you, and take away your appetite. this word and fay, whatever I have been through unbelief, and though I and God and Christ have been two all my daies, and though fin and I have been one al my daies, and all through unbelief, yet for that there may be mercy and grace.

CHAP.

CHAP. XII.

Afifth Reason of the Dottrine: Forgiveness of this sin works most upon the Heart. The former Use continued, to perswade that Unbelief is pardonable. The benefits of believing this truth are many. Pauls example in this case propounded to be considered. Use. 2. To glorify God for the pardon of Unbelief. Use 3. Consolation to two sorts. 1. Such as have negletted the offers of Grace and now have none. 2. Such as fear God doth not love them, because they are so hardly brought to believe on and love him.

REASON V.

T Herefore God wil forgive this fin of unbelief, because the forgiveness of no sin works more upon the heart than the forgiveness of this fin doth. No fin forgiven doth work more strongly and more upon the heart than the forgiveness of unbelief doth. That God takes a pleasure to do that which may make us best and bring us into the greatest conformity and agreement to his will. Now look into this place and you shall find what a change there was in Paul, I was in verse 13. faith he a Blasphemer and had as ill a tongue against religion as any man could have: And I was a Persecutor, an opposer of the waies of God and as false in it as ever any that the earth did bear. But now he was humbled and as tender hearted towards the Saines. Paul that before could not beleeve a word of the Gospel, now he sets his Seal to it as he faith in a following verse, This is that which is worthy of all

all acceptation that he loves sinners, and me the chief; Now Paul lives like an example and like a pattern of Gods grace and mercy, and he keeps himself unspotted, that when ever you look upon him, you may read all long-suffering, and the name of King & Immortall & Invisible and only wife God. Now Paul is ful of heavenly affections, Oh unto him be honorlfor ever and for ever, To him belongs mercy. Igot it, but he gave it. It's enough to me that I have mercy, The praise honor and glory of it be unto him that gave it. God should forgive unreadiness and unaptness to receive mercy! it works like the Spirit of Spirits which drops upon the heart and raiseth it abundantly. Thus much for the explication of the Point.

USE I

Then believe that your fin of unbelief is pardonable and shall not shut you out from the grace of God. It's a very hard thing beloved to beleeve that God wil pardon any fin, David had been accustomed to find pardon & yet in Pfal. 116. he saith Al men are liars, if any speak to him of pardon any more. That way when we have finned which we take, is not to ask forgiveness naturally, but to think of mending our waies: Nature looks more at a compensation than it doth at a pardon. naturally believe that God is just, Now justice is impartiall and spares no offence that is done knowingly. What ever we may think of him that forgives & passeth by smaller faults, we cannot count him just that pardoneth and passeth by faults that are hainous as Murther, Adultery and Blasphemy. Now there is a kind of Murther in unbelief for it is a crucifying of Jesus Christ, And there is a kind of Adultery in unbelief, for it is a running a whoring from

from him that should have our love, even Jesus Christ. And there is blasphemy in unbelief, for for it faith that Jesus Christ is not able nor willing to fave by himself alone. Besides this my beloved it is very hard to beleeve that God will pardon fin, because the way that God takes to pardon it, is not according to the native and proper rule of justice. I beseech you consider it. The way that God takes to pardon finners is not according to the native and proper rule of Justice: for God pardons none but for the sake of another even Jesus Christ. what justice is this, that because one hath kept the Law, another that hath broken it should go unpunifhed. If this be justice, the Judg needs never punish any, because he shal be sureto find some that are innocent and hath kept themselves from the breach of the Law. Especially consider it beloved that Jesus Christ is one we know not, and one that we love not, and love him not for that he hath done, to fatisfy the justice of God. It is contrary to the native rule of Justice. It's true indeed that had we desired Jesus Christ to be our surety and acknowledged it our debt unto God as the Creditor, and been contented that God should be satisfied by him, then it might have stood for us as if we had paid it, but there is none of all this in Gods pardoning of us by Jesus Christ. We did not desire him, nay our hearts do rise against him, because he hath pur down our righteousness through his offring up of his own. God latisfying himself therefore for us by Jesus Christ is as much besides the rule of justice as Gods making Christ to become a curse for us. It's meerly an act of his own supream power. It's exceeding hard for a man to beleeve that God willpardon unbelief, because it's an opposition of God hand to hand, as I may express it. God comes by the Gof-

spelto pluckus to him (as I may fay) and-we pluck from him, He laies hold on us and we thrust him from us, and say we will have none of the knowledg of thee, nor none of the mercy that is offered by thee. When we are at a diffance from God and know him not, it's not fo great a fin to refift his command; A child may strike his father taking him in the dark for another: But when the Child shall know it is his Father, and shall see him and behold him coming onely in love to claip his armes about him, than to fly in the face of him: So God doth now in the Gospel, and so do we by unbelief. This is the case of an unbeliever when the offer of the Gospel is made to him, God makes himself known to be one that loves him and would do for him and would hold him and keep him from doing himself any harm, and he returns God again il language& saith he is a lyar, and speaks not the truth, & tels him that he is his enemy, And doth not intend to fave him but to destroy him. Al unbelief is an opposing of God as he coms cloathed with love. And how should a man think that should be pardoned when the love of God is fo precious, and the glory of God lies in his love, and be will hold him quilty that takes his name in vain. But because it is hard to beleeve that God will pardon unbelief, therefore it's more likely to be true. For all the things, the mercy of Adoption, and those that Eye hath not feen, nor Ear heard, and althe duties of the Gospel that we are to do, are far above our Because it's hard to beleeve that God will pardon unbelief, therefore you should labor to beleeve it. As Abraham, because he had no hope in nature that he should ever have a Child, therefore he did labor to take Gods word & not to stagger, nor to dispute the matter, & the text saith that thereby he gave glory to God, Glory unto God Rom. 4.19.20. The

The harder it was for Abraham to believe, the more glory was it to beleeve. So I fay, the harder it is for you to beleeve that you can be pardoned, the more you honor God in beleeving of it. This being once beleved thou canst not exclude thy self for any fin from the hopes of mercy. For unbelief is the great transgression, and therefore the greatest, not only because it's a despising of authority, but of authority exercising and offering love: It's the greatest offence, because it keeps all other sins in the Soul, it's the Captain that maintains the strong hold of them, and the host of sin. Christ came to take away fins; Unbelief saith to his face, he shall have none of them. If this fin therefore be pardoned, thy state cannot be exempted from mercy. If thou be but fettled in this thing, it is a very great matter. Many a foul is kept from the use of means, and lies as in the chains of Hell, because it judgeth its condition to be incurable beyond the reach that mercy extends its felfunto.

Object. But you will fay unto me, Suppose that my sins do not exclude me, yet for all that my person may be excluded.

Answ. I answer to that, You are not to look further than you see, Secret things belongs to God, Deut. 29. 29. As the revealed will of God is the rule of your obedience; So it must be of the judgment of your felf.

Labor to beleeve that unbelief is pardonable, because the benefits of this are exceeding many.

It breaks an heart to pouder. When they heard in Asts, 2. 37, That God had made even to them Jesus Christ to be a Lord, they were pricked in their hearts

bearts and said what shal we do to be saved. This cvercame them: this fet them against themselves: this made their fin above their strength, so that they knew not what to do, That God should pardon them that killed him, that brought the pardon to them, and this through their unbeleife! The power and force of Gods goodness in this was so great that they could not withftand it, nor fatisfy thentfelves any more in that they had not beleeved it. Beleeve this, that unbeleife is pardonable. and it wil put you upon the use of al those meanes by which you may come to have that pardon revealed. You wil look after the promifes and ponder them in your mind and fettle them in your heart and waite for the fulfilling of them. Beleeving of this, that God wil pardon unbeleife, wil make you admire his mercy. Paul is here in a holy kind of rapture; The exceeding greatness & abundance of his grace, al long suffering and patience, the word of God is true, and worthy of al acceptation, God is a king and immortal and invisible and only wife are the words now which come out of the mouth of Paul. And certainly this is not after the manner of men. To press kindnesses when they are refused and come freely, to make grace to abound towards them that are careless whither they be beholden to it or not.

And that you may help your felves in beliefe of this, that unbelief that be pardoned. Confider Paul as an example and pattern of it. We are much lead by examples, there is a power in them to make us do a thing, As it is faid concerning Jeroboam that he made al Israel to sin, I Kings, 14. 16. He did not command a fact that was not done until the time of Omry; only he himself did worship in Samaria where the Calves were and his example did draw them. There is a compulsatory power in examples

examples. In 2 Gal. 14. Paul tells Peter that he did compel the Gentiles to do as the Jews did, because he did eate with them and kept their rules of eating. You shal find in Math, 22. That those! that went out to bid the guests to the wedding feast are commanded to compel them. The compulsion was by demonstrative arguments. Examples do as wel compel as the strongest reasons. There is not only a rule in an example, but an instance also of the practicablness of it. Yea in every example there is an encouragment, for we venture where we fee others have gone before us. Examples do incite and stir up al the power in us to a thing, as weak travellers hold on their pace with company. Examples do beget a desire in us to that which we had no thought of before. As the example of the nations having a King made, the Israelites beg that they might have one too. And al this power now is in the example that God gives. And therefore it is that Christ is propounded as an example in 2: Pet. 1. 21. And the people of the Jews who were unbeleevers were examples in 1 Cor. 10. 6. And Paul here in my Text is an example or pattern. We look into prefidents and parallel cases to our own in other things and we expect like fuccels. Just so in this matter also. Unto that end, let us a little but consider what a kind of unbeleife Pauls was that God forgave, what a kind of mercy it was that God gave to Paul, of which he is a pattern.

Thou faist thou hast had the meanes of grace along while, and yet hast not believed. Why, Paul had the meanes too. He might have known, had he but attended upon the meanes, for his ignorance came from his unbelief. He gave no credit to the Gospel and therefore he did not mind it or lay up the knowledg of it. Paul was brought up at the feet of Gamaliel, Atts, 22.3. He was an ex-

pounder

pounder of the Law, of the curse of the Law that men might see their need, And of the ceremonies of the Law that men might know Jesus Christ by whom they were to be laved: Paul was wel instru-Eted in the worthip of the Christians, he knew of the miracles that were wrought by the Apostle at Jerusalem where he lived, Al this meanes he had for divers yeares, for according unto the calculation of the scripture and stories, Christ he died in the thirty three current yeare of his age Paul was converted in the thirty eight, and so there were from the death of Christ and the fending down of the holy Ghost in gifts and the working of Miracles and the preaching that was at Jerusalem (where Paul was) a great many yeares, five yeares and an halfe or thereabouts. If you look into Luke, 13. That husbandman faith that he came and looked three yeres for to find fruit, and because there was none he could not gather it. It's an observation made by some from those words of Paul In 2 Cor. 13. Know you not that Christ is in you except you be reprobates, that men do come to know and find that Jesus Christ is in them (if they belong unto God) having injoyed the meanes fo long as the Corinthians had, and that time by calculation was three or four years which I bring to this purpose, that Paul had injoyed the meanes and the best meanes a longer time then the scripture feems to fay God gives before he doth begin his work one way or other, and yet stil Paul was pardoned,

But it may be you wil say unto me, I have sligh-

ted the offers of the Gospel.

Answ. And so did Paul, if you look into Phil. 3. it is evident to you that he did not in the time of his unregeneracy account of the knowledg of Christ

Christ, for he speaks this as his present state, and as that wherein he differed from what he was before, I count all things dross and dung for the excellency of the knowledg of Christ, I did not do so before faith he, for then my gain was my priviledges, and that according to the Law I was blameless. the time of his unbelief Paul did flight Jesus Christ two waies. First, he slighted him as counting him insufficient to save him, for Paul looked to be saved by works. Secondly, He flighted him as one that brought up a simple way of falvation, that under the name of salvation would rather destroy than do good. In Atts 26.9. I verily thought laith he, that I ought to do many things againft the name of Fesus of Nazareth, and contrary to the name of Jesus of Nazareth. lought. It was a fin therefore unto him if he did not, and a fin therefore because he accounted that which Jesus Christ had shewed not to be the path of life.

Object. But you will say, I have not only slighted the Gospel but opposed and resisted it.

Answ. And so did Paul too. And that in two things. First, In not submitting to the righteousness which is by Christ. I say he did oppose by not submitting; As you know a man is a Rebell by not giving up the Castle or hold that is in his hands unto the supream power that doth demand it. You have the Phrase in Rom. 10. 3. That men by establishing their own righteousness submit not to the righteousness of Faith. Now Paul did establish his own righteousness, as you may see in Phil. 3. He did establish it, that is, he did get all the Arguments and Reasonings that he could to provoke himself to keep the Commandments, and not to trust unto another (in the

the keeping of them) for falvation. And in 2, Cor. 10.5, the Apostle saith, That every thought and imagination must be brought down and subjected unto the obedience of Faith. Here you have unbelief compared to a strong hold, and Paul he got al he could to make the walls of it strong to fence himself from laying down his considence in what he did before. That was one way of Pauls resisting and opposing the offer of Grace.

Secondly, Paul did refift by doing what he could against that way, as you heard it before, He verily thought be ought to do many things contrary to the name of Fesus. And what Paul did by way of opposition, he did it heartily and smartly. I verily thought saith he: I thought I had as good reason to oppose that way of salvation, as any way of prophaness. I beseech you my beloved consider it: Conversion doth indeed take away opposition and resistance, But how? Nor that it is not, but that it prevails not. There is still opposition and there tannot but be opposition in every one of usunto the Law of Faith. But the Law of Faith changeth the nature and maketh us willingly subject to it in some measure in 2, Cor. 10. 5. You have min faid to be brought into Captivity. And in Ebb. 4. 8. Christ leads Captivity captive when he makes men to beleeve: Now Captives (you know) are taken fighting, and Captives are then that are taken in armes: And so grace finds a man. When grace comes to find a man, what shrinking and drawing back, what debating and demurring and plucking up, and what questioning whether a man hath done well or not, and what suspicion of Spirit is there? I say there is no man brought to Christ, but he is drawn and it is against the naturall bent of his Spi-Mt.

Object

Obj & But you will fay, My unbelief hath not only been Reasonings against God and Christ and my self, but it hath broken forth into groß sins.

Answ. So did Paul's; I was a Blasphemer and a Persecutor through my unbelief. And although that these sins were not scandalous to the Jews who thought that he did do welyet they were unto the Saints. It is true, he thought he was to be so, but that alters not the Case. If a man thinks he doth never so well in killing of one without any just cause, He is a murderer. Paul was indeed a Persecutor and indeed a Blaspemer, And his own good intentions and ignorance cannot excuse him from carrying that name.

Object. But you will say unto me; It may be that I have a great deal of spirit to oppose the way of Faith: Never so witty as in those objections, and never so unwearied as in those strivings. What I do, I do with a spirit in that kind although I am dull in every thing else.

Answ. And so was the Case of Paul for he did oppose mercy. As mercy was offered without works, or confidence in works, He exalted his own works into the Throne together with Jesus Christ, and he was exceeding passionate and full of strong

affections in this.

Now then feeing God hath made Paula pattern, Lay thy cafe to his, mouth to mouth, and hand to hand. God will do (my beloved) whatever he hath given you a pattern or an example of. He can do it because his hand is not shortned. He wil do it because every example of mercy is an engagement upon God to shew mercy. What would you think of that Chyrurgeon that should hang out a Table and tell men in it, that he can cure men of

T 2 deafnels

deafness and of the dimness of eye fight, and yet hath not the skil, or if he hath done it once, yet is not able to do it again? Do not then think hardly of God. Doth not the thing imply that he should not be thought of that he should make one a pattern of those that should be pardoned, and that he will pardon no more? Go to God therefore and say to him: Thou didst pardon Paul, and thou didst it to allure others to come unto thee for pardon in this case; There was nothing in him to move thee to pardon him, It was of Grace, Thou hast said Lord that such shall believe, I am such a one as Paul was, and therefore work belief in me. Work thy self by this I say to beleeve.

But Secondly, As you must look upon Paul as a pattern of those that shall be pardoned (although unbeleevers) So you must look upon Paul as a pattern of that grace and mercy which God will thew to finners, although he never thewed it to any. For the Apostle Paul saith that he was the first. Observe that speech. The first. And therefore a pattern in 1. Tim. 1. 16. Suppose thou dost exceed Paul and all that ever were in the world in the unruly carriage of thy unbelieving heart, yet God wil exceed al. So it is in verse 14. The Grace of God was exceeding abundant. If there be none fo cross as you, there is none so kind as he, he can do as he never did for he is not bound up unto president, his mercy is not limited unto patterns. In Bph. 3. 5. He did shew in these latter times (faith Paul) that mercy that was kept hid from the beginning of the world. Dost thou go beyond what others do in having the most peevish froward objections against his Grace? Dost thou I say go beyond others? He will go beyond what he hath done unto others. If so be thou goest beyond what he hath pardoned, he wil go beyond. yond and exceed its felf. So that you have you may fee two grounds and reasons even in the Text to make you believe that unbelief is pardonable. The first is that it was pardoned unto Paul, and he was a pattern. Secondly, If your case be worse than Pauls, yet Paul is a pattern of Gods shewing such mercy as he never did before. In me first.

Therefore in the fecond place, that I may draw towards a conclusion. Hast thou found God giving thee any hope and hinting to thee by any word that thy unbelief shall be pardoned? then glorify him in this behalf, extoll his goodness. If you look into 1 Tim. 1. 14. you shall find that Paul faith that God shewed an abundance of Grace. That is, that there was fo much goodness and mercy in him as that he could bear the negle & of it, although men had trampled a great deal of it under foot, yet still there was enough to overcome their evill with it. By this God shews that he doth do all out of grace, and without any cause, because he pardons those that will not trust him, that do so much dishe nor him as unbelief doth. In verse 16. faith Paul, he hath shewed all long suffering towards me, All long-fuffering; Nothing puts God so much to it as to have his kindness refused, he can bear any thing better than this, that we will not trust his love. verse 17. Thou art saith he, unto Jesus Christ a King, for thy Will is thy Law; There was nothing in thy providences, nor any reason in my actions why thou shoulds't forgive my unbelief. No reafon in thy providences, for I was the first. Nor in by Actions, for they were as bad as could be. Perfecuting, injurious, and blasphemy, and all by un-Thou art eternall. Thou dost do all things of thy felf, as thy being is thy own, and to evernity shall the stream of thy goodness last, because

cause it's proportioned according to need, and not according to my merits, and given out of love, and not because of any defert. And thou art Immortal, As a Sword through the heart of Jefus Christ is our putting away Salvation from us; like a tender Parent that grieves more because the child will not take the Phylick, than he doth because of the pain of the disease; for the not taking of the Physick makes the disease incurable. If any thing would have changed the mind of Jesus Christ, and made him alter his purpose of good, unbelief would. Who will woo, and make love unto those that are fickle? Who wil be continually proving that which hath been received, which is called in question upon the least ground, yea, without ground? What Warrier comes before a fenced City, & laies his siege, and wil endure to be baffled, to be promised Surrender. and yet be denied, to have good words at one time. but then to have al their Artillery discharg'd, & their force made out against them? Who would endure it? If thou wert not faith Paul unto Jesus Christ immortal thou wouldst not. Thou art Invisible; There is no end of thy Goodness, it is past finding out, like a Depth or Bottom which no eye can pierce. And truly Beloved fo it is, for the understanding of a Man is not able to conceive it, how one should preserve to himself the reputation of Wisdom, & have the honor of a kindness, & yet not withstanding be urging of it continually where it is refufed. Thou art the Only wife God: thou hast a way of Wisdom to thy self, a way of working to thy self; thy waies unto thy ends are not fuch as men choose; by that which feems contrary to thy ends, thou doll accomplish them. By pardoning the abuse of mercy thou dost honor mercy; by forgiving him that stood out against thee, thou dost bring him into obedience and subjection to thee. I beseech you my beloved.

beloved, do after the manner of Paul; study all; the Attributes of God, in that work of pardon and justification. Whatever you give to him, you give him but his due. If you do give it to him, you glorifie him. Mark it, God is not glorified fo much by our tongnes (for we are ignorant, and apt to speak out of by-respects) as he is glorified when our tongues speak from our understanding: And God is not fo much glorified by them then as when our tongues speak from our experience of him: when we can shew the bones that he hath set, and the wounds that he hath cured, and the Garments that he hath cloathed us with: This is an honor to him: and that You may do, if any can do, who have unbelief pardoned. Learn this as a Law by which thou wouldst judg of God all the dates of thy Get this sence and impression of God that thou maist look on it at al times as the Apostle Paul doth in Rom. 5. 10. He reconciled us when we were Enemies; and therefore much more will be save us, being reconciled. And so thou maist say, he pardoned me when I was an unbeliever, and shawed forth all his long suffering, and the riches of his Grace, and the exceeding aboundance of it, and therefore the fame shall be to me if I beleeve.

But the last use of all is in one word of Comfort and refreshment unto two forts of souls.

First: To such as have refused and neglected the offer of grace, and now have none. They were wont they could not come unto a Sermon, but the mercies of God did solicite them, the Arms of Christ were stretched out to them, something or other was spoken that might allure them, but now it is not so. They see not these tokens, like some persons that being coy, and having resused, now have

have no Suters, their spirits cannot but be in a great deal of trouble: for God hath left by all his Motions sweet savors upon the rings of the doors of their hearts as it were, that will make them to run

up and down and cry after him.

Thou that haft no motions now, nor any Suters now for Heaven, and thinkest therefore that thou shalt lie down in forrow, and live and die without Christ, know that this thy unbelief is pardonable: And because it's pardonable, therefore God will make thee offers again, and tenders again. Come thou therefore under the means, and wait upon the Lord in them, liften to every word that is spoken, fomthing or other thou shalt find. So long thou maist be sure God hath not resolved that he will never make tender more unto thee, fo long as thou haft any defire that he would come again and make tenders unto thee. The fin against the Holy Ghost is fuch a despiting of Jesus Christ, as that a man would not have mercy rather than have it by him; he would die for ever rather than be beholding to him.

Secondly: You that fear God doth not love you because you have been so hardly obtained to love him, and believe upon him: Why? Imagine that God will remember your crossness, and although you be married to him, yet he will serve you as you have served him; he hath spoken again and again, and you would not hear, nor give answer, and therefore you shall pray again and again, and he wil not hear nor give you answer. Yet comfort thy self in this, that thy unbelief is pardonable, and if God sorgive, he wil forget, and if he pass by what thou hast done, it shall be as if it had been never done. He wil not remember thy sin to condemnation, and therefore he will not remember it

to keep any thing that is good from thee. All is done. God having shewed thee pardon of Unbelief, be now free for to receive, and careful least thou give any denial, and charge thy self the more because thou hast been so full of strangeness and denials, and despisings through thy unbelief.

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TWOBOOKS

MR SYDRACH SIMPSON,

Late Master of Pembroke=Hall in Cambridg; And Preacher of the Gospel in London.

I Of Faith, Or, That beleeving is receiving Christ; And receiving Christ is Believing.

II. Of Covetousness.

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5 That Faith Receives Christ. 1 In the understanding. 2 In the will.

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7 The necessity of Fairb.

8 Though Faith be smal yet it makes us the Sons of God.

9 The Nature of True Faith.

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11 Three forts that come not to Christ. 1 Such as Receive him not as he is. 2 Such as delay their coming to him. 3 Such as give not that place to Christ in their hearts that is setting for him.

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7 We should Mortifie our desires after Riches.

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TO THE READER.

Twill be needless for me to write any thing in the Commendation of the Author of the ensuing Treas tise, both because in London and Cambridge and elswhere (where he was conversant) he was for his Godliness, Learning, and Abilities as wel approved of as known: As also because (though by Reason of above twenty years knowledg of him, and twelve years constant sitting under his Ministry, and private intimacy with him, I could say much, yet) whatever 1 should say of him would avail but little to such as were both strangers to him, and are also to my self. I assure you, that in these Sermons, you have nothing but what I took from his own Mouth, when he Preached, them: which I did transcribe in the Authors life time, with a desire that he might perfect and fit them for the Preß: which I found him willing to, but hindred from, by his constant Ministerial work, and great weakness of Body. I confess that my love of the Matter in the following Treatife, and the Blessing which the Lord of his goodness wouch safed me by the same, Together with the leave which the Author (in his life. time) oft gave me to Print any of his works that I had taken from him in writing, have strongly inclined me (since his death) to publish some of them to the World: But did forbear, because I knew that Sermons Preached

To the Reader.

Preached by the most able Minister, may yet need and deserve his perusall, and some amendments before they be Printed: Yet at last am overcome to make them (as they are) publick, by the importunities of many that heard them preached, baving this Confidence that you will remember that they are but Sermons Preached, and not prepared by the Author for the Pres: And notwithstanding that, I do beleeve, that if you read them feriously, ponderously, and with a spiritual heart, (whether you are Ministers, or private Christians) you wil find no cause of repenting of your pains, but rather wil be constrained to read them again & againfor I ever found his Sermons wel studied and digested, that the oftner I read them, the more I perceived in them. Give me leave only to inform you that the Author did preach above fourscore Sermons upon that Text Eph. 13. To the Praise and Glory of his Grace, and upon Texts relating to and pursuing that matter of Arminianism, which he hath elaborates ly handled both Doctrinally and practically, many of the which I have wrote out, and am resolved (as God gives strength and time) to finish the rest; yet I shall altogether omit the publishing of any of them, unless I understand that these find good acceptance. mean time, A Blessing of those upon your hearts, is, and shal be the earnest Prayers of,

at the Printing-preß by the Exchange.

fubmit to the mind of God.

13 Sinners in distres of conscience, are ignorant what they should do.

14 A contrite sinner sees a necessity of coming out of his finful condition.

15 There is a feeret hope wherewith the Lord supports the bearts of contrite finners.

16 They who are truly pierced for their fins, do prife and covet deli-

verance from their fins.

37 True contrition is accompanied with confession of fin, when God cals thereunio.

18 The Soul that is pierced for Gu, is carried with a restleß dislike against

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TREATISE FAITH

JOHN, 1. 12.

To them that received him, to them he gave power to become the Sons of God, even to them that be leeve on his Name.

CHAP. I.

The Scope of the Text. The Phrase of Receiving Christ, opened. Receiving denotes, 1 Passive: neß. 2 A meanneß of condition in the Receiver. 3 A taking that which before he had not. 4 A taking a thing with joy and gladness of heart. The Doffrine; Persons that are Beleevers are Receivers; and to believe is to receive. This prowed by three Arguments: 1. Faith is the appetite of the New Creature. 2. All other acts of Faith are subordinate to this of Receiving. 3. Nothing is done by Faith until such time as it doth receive.

Hele Words are an Argument to prove the Eternal God head of esus Christ, because these that do receive him, are made the Sons of God, and have such a dignity and preheminence, or prerogative thereby, as none but

God can bestow. My intent in this Text is only to open the phrase of receiving thrist, as it is Synonimous and made all one with believing on him. As many as received him, As many as believed on his name have this power, to become the Sons of God.

First: In generall, Receiving notes passiveness, or being the subject of a thing. As cloth doth receive a color which is put upon it, and is not naturall or proper to it. And as the Earth receives the feed that is put into it by the hand of the Husbandman. There may be an act in receiving, yet Receiving doth principally note passiveness; Because that act is an order of nature, either after receiving, or else-Receiving is the complement, or that unto which the same act tends. As a graft being put into a stock, the Stock closeth with the Grafe by vertue from its felt: So we having the Grace of Faith infused, we also do adhere and cleave unto God. as in receiving mony, there is an acounting of it, but that accounting of it serves only to take it into posfession. So it is here also. There is somthing the soul doth in receiving, but trend only to this end that ir may be possessed of jesus unrut and of his me. Eits.

Secondly: As there is a passiveness in Receiving to be noted; So in receiving there is a meanness and and lown is of condition. It was an Apotheg e or usuall speech of our Lord (as it seems by the Apostle) To say. It is better to give than to receive Acts 20. 35. That is better, more honorable, more commendable. He that gives the least gift, hath more honor than he that receives the greatest kindness. And as I shall shew you afterward. In regard of the profit of believing, it is very great, but in regard of the manner of believing it is an abase.

ment.

ment unto man, A denial even of his reason for the testimony sake of Christ. But those are not the things which I intend principally.

Thirdly: in Receiving there is a taking to ones felf that which before he had not. As a man receives mony which before was out of his hands; by being received it comes into his possession, and is his own. And in this fense you shall find the word [Received] used in the Scripture in Heb. 11. 39. All these banding obtained their good report through Faith, received not the promise. Received it not, that is, they saw not: they were not made actually partakers of the benefits of Christ being in the flesh; Although that they had the advantage and profit of his undertaking for them with the Father: They Received it not, that is, they were not actually partakers.

Fourthly, Receiving notes the taking a thing with joy and gladness of heart. As the Text saith, in Heb. 13. 2. There was some that did receive Angels unawares. It being (you know) a phrase that is taken from those men that do bid welcome their guests or friends. And so Stephen prays in that language, Lord Jesus (saith he) receive my Spirit. He doth by his faith apprehend Jesus Christ standing in the door of Heaven (as Abraham stood in the door of the Tent) and praies him to be pleased and not pass him by, but to receive him that he may sit down and eat and drink in the kingdom of God.

These two latter things are those which principally I intend to speak unto in this point. And if you look into the words of my Text, you shal find.

First, that the persons that are Receivers are Beleevers. For as many (saith the Text) as received him, to

Atts 7.

Faith, or Beleeving, is receiving Christ;

them be gave power to become the Sons of God, even to as many as believe on his name. All they that received him, believed on him, and all they that believed, received Christ: They, and none else. They are the same persons.

Doct

Secondly, you may observe (which is the main thing I intend) that Beleevers and Receivers are not only one and the same persons: But to beleeve is to receive, and to receive Christ is believe on bis name. What in the beginning of the Text is called receiving of him, in the end of the Text is called beleeving on his name, the same persons in the same act that in the beginning of the verse are said to receive, are in the latter end of the verse faid to beleeve on his name. They must of necessity be but divers expressions of the same Act, for this reason: Because otherwise, if you make them two distinct acts, a man may receive Christ, and yet not beleeve, and a man may beleeve on Christ, & vet not receive him. It is impessible that Christ should Be received but by Faith, and it is impossible a man should believe on the name of Christ, and not receive him. The manner of speech is supposed to be a Caldeisme, or a propriety among the Caldees, who make it all one to believe and to trust. And upon this now shall i fasten a little while.

Faith, I say, it is a receiving of Christ. As many as received him. There is somthing to be received for beleeving. In 1 Pet. 1. 9. Receiving the end of your Faith, the salvation of your Souls. A man shal be saved for his faith, as well as rewarded for his sufferings or any other act of obedience and observance unto God. a man shal be as well rewarded at the last because he hath much of God, as because he hath done much for God, indeed he doth most for

for God, that receivs most from God. He that. goes on trust with Christ, and receivs any thing of him, shall be rewarded for his receiving, rewarded for his gain and for his getting. Of his fulness have we received Grace for Grace, John, 1. 16. For Grace that is, because we have one Grace, we shall have a. nother until we come to be full. That word and translated [for] is as much in the Scripture, as [Because] in Eph. 5. 31. For this cause arin reine; shall a man leave his Father and Mother and shall be joyned unto his Wife. The same word may be rendred, For this cause, Because God hath given us one degree, he will give us anoher: Because he hath shewed us one kindness, he will with hold nothing that is good from us. Among men, he that takes upon trust, binds himself to nake return and to pay again: But he that trusts God makes God a Debtor to him. It may be that thou accountest it a prefuniption, that thou believest; But God accompts it service: And of all services it shall not be unrewarded, but have the fullest and largest measure, because of all services it is that which is most humbling and self denying of the Creature. But of that by the way.

As there is a receiving fomthing for beleeving, fothere is a receiving in beleeving. Faith it felf is a receiving, as eating is a taking of what may nourish: And buying or possession is a receiving an inheritance. So you shall find that Faith is compared in folm 6. 53. to eating and drinking. And to buying in Esa. 55. 1. Somtimes its an hand that laies hold, and will not let go the thing which it hath; and to the being possessed of an inheritance. Christ receives all from the Father, and Faith receives all from Christ. All comes from the Father into Christ as into a Fountain, and Faith setche hall from that Fountain into us as into lesser

measures

6 · Faith, or Believing is receiving Christ;

measures or cisterns. Jesus Christ is the Treasury and Faith tels out of him what the Soul hath need of; as Christ is made between us and God, so faith is given to this end that Christ may be made what-soever he is unto us. That the thing I aim at may yet be more fully and plainly known to you.

Faith indeed in the Scripture is fomtimes expreffed by Working but the Text faith, It works by tove. Gal. 5. 5. that is, it doth fet love on a flame and makes a man to have an indeared esteem of God, and an undervaluing of himfelf, and every thing which he hath for his fake. Faith doth work, but it is by the hand of love. Euc now look on Faith in it felf, And so its a receiving. Isay it is a receiving. Its a having and craving grace, which will alwaies be getting and wil never have enough. When it is filled, it is hungry, and like the barren Womb, and the earth, and the grave, it stil cries, Give, Give. And for this you shall find the Scripture very cleer. John 1. 11. He came to his own, and his own received him not, that is, they did not apply him unto themselves as the author of their salvation, as the Messiah which was promised. In 2 Cor. 6. 1. the Apostle cals beleeving, the receiving of the Grace of God. When he would fet forth the unbelief that is in men naturally, he faith, the natural man receives not the things of God, in 1 Cor. 2. 14. As you have received Christ Jesus, so walk in him. Col. 2. 6. that is, answer your Faith with works, let your life be answerable to your hopes, and to the state you are brought into by beleeving. I may quote many other expressions to shew that Faith is a receiving. But these shall serve. I wil only give a three-fold Argument or Demonstration of it.

Frist, All that have Faith in any degree, have desires

fires and longings after Jesus Christ, and the things of him. Faith its an appetite in the new Creature whereby it craves and hungers after Jesus Christ and his benefits, and therefore you shall find exprefly, that Faith and praying unto God or defiring after him are made all one. Rom. 10. 11, 12, 13. Inverse 11. the Scripture faith, Whoever beleeverb on him shall not be ashamed. For marke it, There is no difference between the Jew and the Gentile, for the same Lord over all is rich unto all that call upon him. For mbosoever shal callupon the name of the Lord shall befaved. If fay if you compare verse 11. with ver. 12 and 13. Faith and calling on the name of the Lord. are al one. For the Apostle proves that there is no man that doth beleeve, but he shal be saved, by this; That there is no man that cals on the name of the Lord but he shall be faved. Those that have attained unto the greatest degrees of Faith their mouths are fullest of complaints, & their Souls fullest of fighings because of their wants. Their praiers are Lord increase our Faith. And not only so, but when they have prayed, they cannot be quiet until Luke fuch time as they find it encreased and the fruits of 17.5: it in them. In Ats, 26.7. it's faid that the Patri. archs hoping to come to Heaven, did instantly serve God: That word translated instantly, is in the Greek evergereit, that is, they did as one doth who stretches out his felf to get a thing which he hath. much ado to lay hold on, but had rather have, than any thing that he hath in his hands. Such a kind of defire was in the Parriarchs after Glory. In Rom. 8. 10. the Apostle tells you of an earnest expectation that is in the Creation for the n anifestation of the Sons of God, that they may be freed from their imperfections, and be like their Head esus Christ: Paul professeth that he desires ro be with hrist Jesus; that is, he professeth it as one that must either

ther have his mind, or must die. Those that have the least degree of Faith, are alwaies craving after Jesus Christ; they are never well but when they are receiving. Paul in Atts 9. 11. is faid to pray; Go (faith God to Ananias) unto Paul, Behold be prayes. He did other things besides prayer; he was fenfible of his lin, and afflicted in his conscience for going against Jesus Christ; but the Text mentions nothing but this, That he praies; because that was it that al the bitternel's of lin was a means unto. and that which he was eminent in. And all that Paul defired was, That God would give him Christ although he had done what he could to crucifie him again in his members. As the love of the world makes a man to be scraping and gathering together by any means, although it be never fo vile. It's no matter what the thing be, fo it brings in gain to a worldly man. So it is the proper work of Faith to make a man look for Jesus Christ in all Ordinances and Duties. That is the penny which it sweeps the house for, and searcheth every duty for. Now this defire, it comes from Faith. For what makes any man defire, but hope, and the knowledge of the excellency of the things hoped for: Both which comes through believing. That is the first thing. All that have Faith delire to receive Jesus Christ and his benefits, and therefore the Act of receiving is the principal act of Faith.

Secondly, All other Acts of Faith are subordinate to this Act of receiving, and done in reference to receiving. You have heard that Faith hath divers Acts. It takes Gods word, and receives his Testimony, even when it sees no reason to expound the thing that is spoken of; but the End is, that it may receive. I know whom I have trusted, and that he is able at that day to give unto me what I

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have committed to him. As a man takes the word of a man to this end, that he may be sure not to miss what is due to him: So this man takes the word of God and the Testimony of God only in order to be made a receiver of the things promised. that doth unite, Christ dwels in our hearts by faith, but that very act of union is to this end, that so all Christ may be ours, Eph. 3. 17. We do but touch him, that fo vertue may come out from him into us. Faith makes a man dependant and hanging upon God, but it is only that so a man may ingage the Lord to give, and he may receive. As a man comes to one and faith, I will trust to you for fuch a debt at fuch a time, that so he may see that he doth not only expect it, but that he doth him double injury if he doth not give it him. Faith attracts and draws, but that is only that the foul may receive. That is the fecond Reason. Faith is a receiving Grace, because al the Acts and Operations of it are in order to receiving.

Thirdly,: Until this act of Faith be done, Faith can do nothing. Nothing can be done by Faith untill fuch time as it doth receive. Faith purifies the heart, Atts 15.9. It makes the whol converiation lively. We do live by the Faith of the Son of God, Gal. 2. 20. It makes a man overcome the world, and all the corruptions that are in the world and the evill one to boot, 1 John, 5. 4. This is the vittory wherby ye overcome the world, even your faith. He that is born of God overcomes the wicked one. But mark it, As water is first put into the Cistern before it flows forth, And as the earth first receives the feed before it brings forth meat for him by whom it is dressed: Heb. 6.7. And as the Disciplesare first bid'to attend the Passover, and then to receive the Holy Ghost, and then to go abroad and to distribute unto the Nations the knowledge

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of Christ: So Faith first receives from Christ, and according as it receives from him, So it stirs up every Grace and Faculty to its work. I fay Faith receives first, In Col. 2. 6. As ye have received the Lord Fesus Christ, sowalk in him. As, wis, that is suita. bly to our receiving of Christ. We believe, therefore have me spoken, 2 Cor. 4. 13. Now that which is faid concerning faiths opening the mouths of the Apostles to declare for certain the truth of that Doctrine which they were experienced in: So I may fay concerning any other Duty. When as Faith hath received the certainty of the word of God, then it cals upon the understanding not to dispute. When as Faith hath received Jesus Christ then it cals upon the will, and faith, forfake all other things and cleave unto him, for you have enough in him; He is a Mine and a Field wherein there is a Treasure, and you shal need nothing while you have him. And from this three-fold Demonstration, I suppose it will appear that Faith is a receiving. And beloved, think not much that I stand long upon this for it is not rivited in our thoughts. We live not as if it were fo.

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CHAP. II.

Application. Beleeve that to Receive is the principal Vie of Faith.

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R Eleeve then this is the principal use of Faith, To Receive, to be like a Bucket to draw water of life, and salvation out of the Well; A spunge (as I may expressit) to suck in and draw of the fulness of Jesus Christ. That Faith is best which is most receptive. That is the thing I do intend. That is best ul'd weh is ul'd to this end, to receive. The excelency

of Faith doth not lie in it self, but in its object: In what it doth bring in: For there is more vertue in the Act of any Grace whatever. He that knows a thing, doth it because of the evidence of reason. But he that beleeveth, knows it not, Only he believs because he thinks that he that speaks, speaks true. Faith degrades a man from the use of his reason, and makes him although far more excellent in his knowledg, yet to fee in the light of God. It is so, because he saith so. As a man that hath but little stock, but hath goods coming in by his trade, Such a trade is Faith. It's a weak and a feeble Grace (as I may call it) of it felf, but it is that which doth receive and fetch in much from Jesus Christ. As the way of some mans living is not upon any thing he hath of his own, but he is a Receiver to some noble and great man, and all his rents and Estate passeth through his hands, and so he comes to have a feeling of it, and to be inriched. Through the hand of Faith al the Treasury of grace and mercy cometh, Do not therefore my beloved think it enough that you do by Faith fecure your selves from the fear of Hell, and say I do beleeve and therefore I shall not perish but have everlasting life, Do not think it enough that by Faith you order your conversation aright; (for although it be true that no grace makes cleaner work in a mans converfation than Faith doth, it purifies even as God is pure, of all that Niter and Soap which God hath given to wash in, there is none to scouring as Faith is, if I may use that expression, it will fetch out any spot and any defilement) But although Faith be of excellent use to order a mans conversation yet do not think you have made sufficient use of your Faith when you have used it to that end, but use it to receive. As the use of a purse is to put money in, And theule of an Iron Chest is to lodge d 2 money | money in, So the end of Faith is to receive. You are often times checking your felves, that you are not contented with what you have, for you have more than you deserve, And that is true, But it is not more than you ought to receive. For Faith must have its perfect work, and its perfect work is this, that it doth look upon all Ordinances as bags that are filled, out of which it's to receive according as Jesus Christ hath laid up and treasured up of himself in them. After every duty enquire therfore what thy Faith hath gotten, how thy talent of Faith hath gained. Be not contented that thou hast the same confidence that thou hadst, thou must either have more confidence, or further of the spirit of Christ by that confidence. Before thou dost go to any Duty or to any Ordinance, charge thy felf as the Master or Merchant doth charge his Servant that goes out to receive money Go to fuch a place and receive and return not elfe, Importune and be not fatisfied with any answer untill you have received fuch a fum. As men are lost in the world, and are of little use, they are in vain, but ciphers, because they are not put to that work to which their Genius and disposition tends: One man is made a Preacher that is much fitter for another calling, And another goes into the world that is fitter for another politick imployment. The World is out of order, because men are not put to that use which God hath fitted men for. So the Grace of Faith is out of order and of little use, because it is not put to its proper work, viz. to receive. Put your Faith to that and you will thrive. and not otherwise. They profited not, because they did not mix the word with Faith, Heb. 4. 2. And what is faid of hearing the word, may be faid of Praying, or receiving the Lords Supper, Meditation, or any other Ordinance whatfoever. They profited

profited not: That is, they got no more because it was not mixed with Faith. Things are faid to be mixed, not when they are one in another in a common vessel, but when they are beaten together that they make but one body and substance. So Faith is mingled with the word, when there is not only a believing in the Gross, and a taking for granted that that is true which is received, but when unto every word there goes an affent and a cloting of heart unto every word. That is true faith the foul in fuch a case. When as it hears the heart is desperately wicked, and that none can go to the bottom of it, And when it hears by and by that concerning fuch an heart that there is hope, the Soul faith that is true. When every thing is mingled with Faith then it profits. Let me I beseech you (my beloved) speak a littie to you freely. Why do you suffer your Faith to beldle? Why do you busie it about works beneath you, about that which is not most excellent and profitable? Do not think you have gotten enough when by your Faith you have gotten into Christ, and Grace from him by Faith, for you are alwaies to be receiving. Many a man is apt to think it were well if he could keep what he hath gotten, if he can but hold his hold, and keep his union, and continue it under temptations, if he can but maintain his practice and hope & not backflide: But I befeech you beloved consider that althis is not enough, for you are to be receiving, not with standing that which you have received. And let me tel you this too, that if you are not receiving you are never a. ble to hold that which you have. As the waters in the stream would fail if there were not a continuall flowing from the Wel-head and Fountain. So there must be a continual efflux and flowing and influence from Jesus Christ that so the Grace you have

have may hold. In a Trade, he cannot keep open a Shop long that hath no comings in: And to it is certainly in the matters of Religion; if you pay use (for so you must do for all the opportunities and grace you have, they must be imployed) and you have no gain, it will undo you, although you began with the greatest stock of resolutions, and purposes, and desires, and what you wilelse. And therefore as you enquire into your selves, whether you have faith or not to prove whether you are a Beleever; So examine especially thy Book, and see what thou canst ger by beleeving. Imploy thy faith therefore to this end, That you feek out what is promised, what God hath said he will give, for he will give Grace and Glory, and with-hold no good thing from them that walk uprightly, Plat. 84. 11. And fend out Faith to get in all these Promifes, and challenge God upon his word continually, and fay, Lord, thou hast faid this, and that, and a third thing, I have it under thy hand, it is written, Thou hast spoken it, and hast made merto beleeve in thee; and shall thy Word be as flesh that shall fail and come to nothing? Imbolden thy heart, and strengthen the hand of thy Faith to receive; enlarge thy hand, and open thy mouth to take in much: and if thy Faith brings in any thing less than Jesus Christ, it brings in nothing: For as it is in my Text, Ac many as received Him, were the Sons of God; and of His fulnes we received Grace for Grace. If thou hast any thing but Christ, thou hast nothing: And if thou hast any thing but from his heap, and fountain, and fulness, thou wilt not be enriched by it; thou hast received but straws and leaves for Gold and Jewels. I befeech you my beloved, know, Thar as God hath given the eye to fee, and the ear for hearing; so he hath given Faith to receive; on purpose to this end, That you may be continually taking

Joh. 1.

taking in from his fulness. Faith is of a having and a craving nature and unsatisfied til a man hath obtained the fulness he is ordained to in Christ; when it's filled, it is hungry: the more it hath the more it would have. Faith doth not only ferve to keep you in a state of Grace (for by Faith you stand) but to receive all Christs fulness which is laid up in him for you. Oh that we could beloved beleeve this, and live such a kind of life; Such a kind of life of Faith is indeed Heaven upon Earth, when as a man is alwaies telling over treasures for his own use and purpose. How joyful is the Merchant when the Ship comes home, and he is unlading the rich commodities which it is come fraighted with? How joyfull is the Husbandman when the harvest comes, and renders an hundred fold for every corn? Such is the joy of God in the heart, and would be so if we did continually receive.

CHAP. III.

Use 2. Put forth this act of Faith. 1. Neglect not this for any other act of Faith whatsoever.
2. Put it upon receiving much. Jhon. 1. 16. opened. 3. Let nothing hinder this act of Faith. I. Not your sins. II. Let nothing discourage you. Neither 1. Gods delaies. Nor. 2. The smalness of your receits. Nor., 3. The greatness of your wants. Nor., 4. The greatness of your receits. III. Epecially take heed of refusing what is offered.

USE II.

I N the second place. If Faith be a receiving, then put out this Act. Excercise your Faith thus.

thus. As our Lord faith, John 16. 24. As's and receive. That is, not only defire and pray, but take what you defire and pray for from God: So I fay, Believe and Receive. Beleeve not only that Faith is a receiving, but actually receive, and be ever getting. Every Grace is to have its perfect work, as the Apostle James speaks concerning patience, Let patience bave its perfect work James 1. 4. A Grace doth its perfect work when it serves all the turns for which it is given, when as it doth all the acts to which it hath power. Faith (as you heard in the explication) hath many other acts besides receiving. Receiving is an act and work which Faith is as good at, and as good for as any other, the perfect and compleat work of Faith is to receive Christ. Set it therefore about it. Set it to reap al the Fruit of Jesus Christ and of the promises. Set it as your Atturney (as I may fo speak) to cal in the debts you have and the good you hope for. Make Faith to be not only the evidence of what is promised (as Moses did the Mountain that he stood uponto behold Canaan) but make it the substance of things boped for, Heb. 11. 1. That is, possesse your selves of the things beleeved and hoped for. Therefore as out of the Ark the Dove was fent, and when she returned the was fent out again untill the brought an Olive branch in her mouth. So send out your Faith again and again, and never rest till it hath received and gotten more from Christ than it had before. vea received according to the large gifts that are made through the promises. Plainly thus. As a man is to enquire of his Faith whether it be opeative or not, what it doth, What work and fruit his Faith hath. So he is to enquire what his Faith re. ceives what receipts it makes. It's not a good Faith which works not, and it's not a true Faith which receives not. Ask what the Lord hath done for thy Soul

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Soul? What promifes are come in? What they have yeilded unto thee? What word is made good? What thou hast gotten every day more than other? What thou hast gotten by prayer or any other duty. And if thou dost find that there is no coming in, blame thy Faith, and fend it out to its work, send it out to receive from Jesus Christ. That I may a little set you on upon this, or that you may understand what you are to do.

1. Neglect not this for any other Act of Faith whatfoever. As our Lord faid in another case, These things you ought to have done, but not to have left the other undone, Matth. 23. 25. So I fay, you ought by Faith to affent to the truth of what is promifed, And you ought by Faith to keep your hold and union unto Jelus Christ, but you ought as well to receive, and to get in what you have not yet. Intend this act of Faith more than al other acts, as that end to which all other acts of Faith ferves, and which maintains all other Acts of Faith. Know that you are therefore to trust and are to be united to Christ that you may receive from him, and be filled with his fulness. contented with no other kind of receiving through Faith than what may be able to maintain all other acts of faith. For as the Stomack in the body must be looked unto, because it maintains the blood and spirits, if the stomack takes not in and receives, all the rest of the parts of the body will decay. Or as the fountain and water head must be kept continually cleer; because it fils the stream and the pipe. Or that I may fet it out more familiarly; As a man that hath a great family and many mouths to feed, he takes care that he hath receipts coming in proportionably. If we get not in from Christ continually, nothing that is required wil go on well, and

be well performed: Out of the receipts of fairh, you are to purifie your hearts, and to mortifie corruptions, The receipts of faith must strengthen comfort and incourage your hearts in God, and put you on upon prayer and all other things. Every duty you perform must be done in the strength which you receive from Jesus Christ, and therefore you need receive much. We are troubled if the earth yields not forth its increase, If by our Trade, comings in are not according to our expences: We are justly troubled if we find distance and strangeness of heart between us and Jesus Christ, If our Souls close not by faith with Jesus Christ and his righteousness, but stands off, and stands out with him: We are as well to be troubled if we receive not of his fulness. Thou oughtest as much to put thy faith upon receiving, as upon adhering unto Jesus Christ. That thou maiest adhere and cleave unto Christ by faith, thou saiest that Christ is thy life, and thou art undone if thou rest not thy self upon him: Thou are undone also if thou dost not receive of his fulness. Union with Jesus Christ is done by faith at once, Receiving from Christ is to be done daily. You will cleave unto Christ so much the faster as you find you have received from him. Whether shall we go from thee, fay they, thou hast the words of eternall life, John 6. 68. When they had once found life in Jesus Christ, they could not tel how to leave him. Like foolish Children that play with the breast, but suck not, Such folly is in our hearts. We must have promifes suitable to al our conditions, but we let them lie by us, and we improve them not. Though we have a right in Christ, yet we draw not from him Grace for Grace. Like persons that lay up Gold, but it is for some specialluse, Or like Cordials that are taken only in extraordinary fits, but not continually;

tinually; So do we make use of faith. But as a worldly man counts there is so much loss as there is no laying out of the money that lies by him, If his money lies by him any time, he counts there is so much loss to him, because it might have brought him in somthing. So count so much loss of your faith, as you want use of it in receiving from Jesus Christ.

2. And as you ought to put your faith thus upon the act of receiving. So put it upon receiving much. The receipt of a little from Christ, is as much as nothing to him, John 16. 24. Hitherto you have asked nothing in my name: They had asked, but he counts it nothing, because it was not answerable unto the interest that Christ had in his Father nor fuitable to what he had purchased for them, nor unto the power that Christ had to give. You have asked nothing in my name. In my name, that is, as having my right made over to you, and as having as much to do with the things you need, as I have that am Lord over all. I fay, Christ counts every thing less than this, nothing. If you ask less thanthis, you ask nothing, and if you receive less than this you receive nothing. Faith may have what it wil. Matth. 9. 29. Be it to thee according to thy Faith. If faith opens its mouth wide, it shall be filled. As it was in the gathering of Mannah, Every one had as much as his basket was, although it was never fo great that he brought to gather it in. If thy faith be great, thou shalt have great things, If thy faith be small thou shalt have precious things. As there ought not to be the least doubt or question in a Beleever, because God is so able to perform his promises, and so faithfull and true, So there ought not to be any question or exceptions of any thing to be received that is in Jesus Christ, because al is yours. Observe

20 Faith, or Beleeving, is Receiving Christ;

Observe it. Faith is indefinitly called a receiving, because it receives this and that, that which is effentiall, and that which is consequentiall. That which is for the inward and for the outward man, for mortification, and vivification, for faith and for holiness. Faith is a receiving without any limitation. As none may fay that he is rejected, because the promise runs indefinitly, Mark 16. 16. Who ever beleeves shall be saved. So none may fay that this and that cannot be had by faith which is promised, because faith is indefinitly called a receiving. In Joh. 1. 16. Of his fulness we have received Grace for Grace. Mark the Text. We have received of his fulness. You are to go unto the Well-head, to fetch water out of the Sea, Gold out of the Mine. you are to take from fulness, and therefore you should not take a little. You are to receive Grace for Grace. The meaning of it lies thus.

- 1. One Grace is to be unto you a pawn and a pledg of another, One kindness, of another. For as God loves, because he loves, So God gives Grace because he hath given Grace. When you go to receive any thing from him, you are not so much to look at his Act in giving, nor at your own act in using of his Grace, as you are to look at this, that he hath given Grace: He gives Grace for Grace.
- 2. Or thus, Grace for Grace. That is, as face anfwers to face in a glais, that there may be a proportion and finilitude between us and Christ. That as
 what impression is upon the Seal is left in the wax,
 so what Grace and favor God hath shewed unto Jefus Christ in aboundance, we should receive in aboundance. You are to receive Grace according
 to the Grace that is in Christ. So that by faith you
 may boldly say unto God that Christ hath this
 Grace

Grace and he hath it in abundance, although I may not have it in his abundance, yet in the abundance that I am capable of, beftow it on me, and fend me not away without it. And as we are thus to put our faith upon this act of receiving, and receiving much, So

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Thirdly: Let nothing hinder or take you off from it. There should be no interruption or hinderance to any obedience, especially not in the obedience of faith: Because faith feeds every Grace in the Soul, and puts every faculty upon its work. In 1 Pet. 1. 13. Girdup the Loyns of your mind, and trust perfettly. Girdup the Loyns of your mind. They were wont in those Eastern parts to wear long garments, and to gird them up to their Loyns that they might not hang under their feet when they went to run. The meaning of the Apostle is, whatever may hinder faith from perfection, or from doing its perfect work, that put from you. And in 1 Pet. 1. 9, 10, 11, 12, 13. the Apost le speaks altogether of faith as receiving. Receiving the end of your Faith, the salvation of your Souls. For he speaks of the Prophets, of their looking to receive what they did foretell; And the Angels did look to see what was revealed in the Churches, Jam. 1. 21. Lay apart all filthiness, and superfluity of naughti! neß, and receive with meekneß the ingrafted word which is able to fave your Souls. Observe that word [Lay aside, and Receive the word that is ingrafred That a man should lay aside any thing, that he may receive from Jesus Christ. And if you compare that place with 1 Pet.2.12. He exhorts them to put away every thing that may hinder their defires, As James exhorts to put away allthings that may hinder

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hinder from receiving. It comes to this. As nothing should take away your hearts from desiring nuch, so nothing should hinder you from receiving much.

First: Let not sin hinder you. Therefore mortifie every corruption, because it keeps good things from you, and takes away your heart, and hinders the application of your felves to Christ. Sin doh incapacitate the Soul that it can receive nothing else, And it fils it as the stomack with wind, that it can get nothing down. Guilt infeebles and weakens the hopes of a man, and makes him afraid to drawneer to God. Yea beloved, if you would mourn kindly, and bitterly, and heartily for your fins, the best way is to receive from Jesus Christ. For in Ezek: 36. 31. when he had given them a new heart, and purged them from all their Idols, then faith the Text they shall abhor themselves in dust and ashes for all their doings that are not good. Then: that is, especially then most kindly, and most abundantly. Against sin we ought to be carried with violence, bitterness and indignation, for this very reason, because it keeps good things from It hinders us of the gain we might make in believing. Especially take heed of the pride of your hearts, for that is immediatly oppolite to receiving. If any man withdraw bimfelf my Soul shall have no pleasure in him. If thou hast never so much yet its nothing to what thou oughtest to receive. Thou oughtest to receive not only what may help thee in thy work but what may shew forth the riches of Jesus Christ in thee. It must be seen what he can give, and what he hath to give: and therefore when thou hast received pray for capacity to receive more. Yea indeed if thou dost receive, it will inlarge thy defires and affections after more. Therefore

Therefore take heed of pride which is opposite to faith as it is a receiving. Take heed of that. It shows it self divers waies.

Sometimes in this, because a man refuseth to receive from Christ because he is unworthy. Which in plain English, and in the sense that it hath with God is as much as this, that a man would have nothing from him, nor be beholden to him, for any thing, but what he finds a fuitableness and fitness in himself for. As the spirits of some people are so stout, that they had rather starve, than ask, It's a shame to them to receive, and a greater misery than to endure any thing that can be laid upon them. So it is with our hearts. We can complain and roare out because of our wants, but we have no mind to receive, although it be put to our lips, just like men that are fick, we shut our lips against it, and cannot take it down. Our hearts would willingly have something from God, but as a reward, and not meerly as a gift, fomething for doing what he requires, but not as an alms purely. Faith even for this very reason is difficult to the Soul of a man, because that it makes him to live dependantly, and to have its good and happiness out of its felf. But if the pride. of your hearts would suffer you to receive, yet notwithstanding God will not give to them that are proud. For God refifts the proud. and gives Grace to the humble, fam. 4.6. You ask and receive not because you would spendit on your lusts, upon your envy, in Jam. 4. 3. whereas God relifts the proud, but gives grace to the humble.

Secondly: And as you ought not to be hindred by fin: So to be discouraged by nothing in this act of Faith. If you look in Heb. 12.12. the Apostle hath these words, List up the hand (saith he) the hand that bangs down, and the feeble knees. His mea-

Faith, or Believing is Receiving Christ;

ning is this, that it is the method & cunning of Satan to hinder our faith by discouragements. If he cannot kil & destroy it directly and immediately, then he doth what he can to cause the Ads of it to be weak and without strength. Be not discouraged in your receiving by any thing.

- 1. No not by Gods delays and denyals of you. In Math. 15. 23. to 28. You have to this purpose the example of the woman of Canaan, that although Christ cals her a dog, and had nothing for her, yet she grows as the more humble to ask a dogs part, so the more earnest to ask and beg and knock. As a party that goes to receive mony, if he cannot find the man, he goes again and again till he finds him. So although you have not at the first asking, yet ask again. The reason why you have it not at first is not because you shal not have it, but that you may know you have it gratis, for asking. What though you receive not presently? know that it is an almes, and therefore you should waite. And though you be importunate and God represents himself as one that is asleepe and that hath the door shut to him, yet know that he wil arise and open to you as he speaks in the Gospel of Luke. Though he cals you dog (as I instanced before) yet his meaning is that he is come for you though not in the first place, yet in the second, and if he gives you but crums, yet he wil give you the Childrens Bread.
- 2. Neither be discouraged in this act by the smalness of your receipt, Although you have gotten but a little in the use of many ordinances many yeares. Formark it, If you get never so little, you get by that a title to al, & you shal have al in Gods own time. That litle is like the bunch of Grapes which interests

interests you in al the land of promise. There was a bleffing left in the Berry, though there was but here and there one left upon the Tree. They that make often and quick returns, although they get but little at a time, yet they get much in the whol. Lay therefore al thy gettings together, I fay al together, & consider not the returns sent in, in one praier, or one fermon, or one ejaculation or casting your heart into Heaven, but lay altogether. Beggars take any thing that is given them, they are not chufers, they will be contented with the smallest. That money which is not current with others will pass with them. The smallest piece of silver you have, is a kindness to them. Such meat as is not ofuse in the family, is dainties and of use with them. Herein thou shalt shew thy self to be a receiver, in that thou art contented to be at Gods allowance. Beloved, you are receivers, and receivers of free Grace. You have it not because you earned it, but because God doth abound and is rich in good works. Aud therefore although you have never so little, you have cause to rejoyce. Thouart but a receiver by faith, and therefore thou hast no cause to murmur. Thou hast al things of Grace, and thou shalt have every thing if thou submittest unto God in every thing he doth as pleasing unto thee for him to do what he pleafeth.

3. And as you have not cause to be discouraged at the smalness of your receipt, so neither are you to be discouraged in your receiving by the greatness of your wants. For the promise runs thus, in Matth. 21. 22. All things whatever ye ask in my name, believing, you shall receive. If you want all things, yet if you shall have whatever you shall ask then believe that there is nothing that the greatness of your wants can amount unto, that should make

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you say within your selves that this cannot be, nor that cannot be given. The greater things you ask the sooner you shall have. God gives blessings like himselfe. The promise is indefinite; And if you ask you shall receive.

4. Be not discouraged in this act of faith by the greatness of your receipts. For although you have received much, yet look for more. He gives liberally, and upbraids not, James 1.5. He doth not fay I have given you this, and that, and fo often, and releeved you in so many wants, and set you up when you have been bankrupts, and fer you up in the state wherein you were, many a time. There is this reason why the greatness of your receipts should not discourage you, because the more you have received the more there is yet behind to receive. I fay there is more yet behind to receive. To whomfoever much is given, God looks for much from them Luke 12. 48. He gives Grace for Grace, as you heard. John 1. 16. If he gives much Grace, he wil give more Grace in a like proportion. We are ashamed to ask of them again, whom we have received lately from. But here you need not; for God hath much to give, and that which you have received is not in your own name, but in the name of him that is the Lord of all even Jesus Christ, God gives often, that there may be a fruition and Communion between you and him. He gives you but a little at a time that you may come oftner: and he gives you often because you may know that whenever you come, you are welcome to him.

Thirdly: And as you ought not to be discouraged: So especially I beseach you take heed of refusing what is offered to you. There is nothing more opposite to receiving than refusing. In

Atts.

Atts 13.46, 47. faith the Text there, They did reject to put away from them the words, withey did judgthe m-felves unworthy of eternall life. Seeing you put it from you, and judg your felves unworthy of eternal life. That putting away is directly opposite to this receiving. Whoever dota put away the gracethat Gods offers, he doth by that act pass judgment uponhimself, as one that is worthy to have destruction for his portion. And they did put it away by contradicting & blaspheming, and by questioning without any kind of reasoning, but meetly out of the enmity that was in their Spirits unto the Doctrine which the Apostle preached concerning free justification. So much shall suffice to have spoken of the second Use.

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CHAP. IV.

By this property of Faith, viz. to Receive, try whether your Faith be true or no. Objections answered.

USE III.

Whether your Faith be true or not. What is the Spirit of it? Is it a having, and a craving, and a longing appetite and desire in thee that can never be satisfied and contented? Faith will make a man to live upon that he hath, that is, to take the comfort of it: But it looks after more than it hath. The just shall live by Faith, saith the Text in Heb. 10. 38. But what is that Faith? A patient waiting, that when you have done the will of God in one thing, you may receive the promise in another; And a patient waiting upon him as one that will not tarry long. Faith makes a man to wait for far greater things.

things, than it hath already received. This is the property of faith; Give it but one thing that is good, and you must give it all. As he that commits one fin, and commits it but once, gets thereby a disposition unto every fin. So he that doth excercife true faith once upon Christ must alwaies have from Christ. As persons that long, must have every thing they see, else they are ready to die. So faith looks for all from God, and from none elfe. It takes all that comes from God, and looks for all that it knows God hath to give. And hence it comes to pass that if one Beleever sees another in his party-colored coat (as I may cal it, alluding to that of the old Testament where the beloved child was so cloathed) If a Beleever sees another cloathed with Peace and Joy through belee. ving, It works doubting in him and questioning whether he be a child of God, because he harh not received those gifts, or hath not received so much from God as others have.

Object. It may be some will say unto me here, I have cause to complain, for I have not received: And I have reason to complain because of my wants; I want Faith, and I want love, and I want patience, and I want beavenly mindedness: And it is not a little of these things that I want neither.

Answ. Yet know that complaining is no argument that you have not received: Because our hearts are so full of injustice that they will deny that to be paid them by God, which they have received. But it is an argument that you have received and that you have Faith, because you would have more, and are unsatisfied with what you have teceived. For Faith is a receiving.

Object.

Object. This is my Condition saith one, that I am unquiet till I get all; when I have a little, then if I could get but this and that, I should be contented; and I how my knee before God for it, and he gives it to me; but when I have it, I am where I was.

Answ. I answer: Although thou shouldst do well to cease murmuring when thou hast gotten any thing (for a little will go far) but it is best whatever thy receipts be, that thou shouldst look after more. The Grace and Comfort that thou hast is likely to be true, because it doth enlarge thy heart, and make thee still to be a receiver. Learn to distinguish therefore between nurmuring and coveting: Covet spiritual Gifts, faith the Apostle in I Cor. 14. 1. Covet, thou maist; that is, thou maist be as coverous after a thing that God hath, as a covecous man is after any thing in the world. murmur, thou maift not; for murmuring supposeth all to be thy due. And then whatever God hould give thee, thou shouldst not receive as an Alms from him, and he should lose his Glory. Coveting, is a defiring much from God: and murmuring, is a repining to think that God should give to any besides thy felf.

To shut up this Use therefore, examine what thy Faith sets thy Desires after. And that thou maist

judg aright, Confider,

Whether it be Gifts or Grace? If it be Gifts, confider whether it be gifts meerly or not, or gifts that are fanctified? If it be gifts meerly, then it is no argument of grace, nay, an argument that thou shalt not receive from God; in James 1.4,5,6. You ask and receive not, because you would spend it on your lusts: You would be counted more for them, and more eminent Christians than others, and to be the greater

greater Stars; and after your motions you would have all the rest to walk: but God resists such proud men. If so be it be after Gifts, that is, that thou maist have power of speech, or utterance, and be able to reason every Point and matter of Religion, and to fay fomthing to every thing that may arife, there is more suspition, I sa more suspition: But if it be after Gifts that are sanctified, or especially if it be after much grace; thou haft the faith of adherence, and thou wouldst have faith of affurance; thou dost adhere somtimes, but thou wouldst have no distance between thy foul and Christ at any time, and at no time have a hankering of foul after relief any other way but from Christ. If thou longest after Grace; after Love, and after more Godly Sorrow, then thou hast less cause to be troubled because thou feelest thy wants; and thy feeling of thy wants, is but only the life of thy Faith as it is a Receiver.

There is one or two Uses more of the Point which

I shal make, and so shut up the Point.

CHAP. V.

Use 4. Then Beleevers ought to behave themselves as Receivers: And that in these Particulars:

1. In maiting continually upon Means and Ordinances.
2. In being humble whatever they do receive.
3. In being communicative. Use 5. Consolation to all that have Faith.

USE IV.

IF Faith be a Receiving, Then Beleevers ought to carry themselves as Receivers.

I shall Instance in Three Particulars.

First,

First: Wait continually upon the Means and Ordinances. Jesus Christ is to be found among the Doctors (that I may allude unto that frory of him.) The Ordinances may be called the highway wherin Tefus Christ comes, that so he may cure the blind and the lame. If you look into Eph. 4. 8. 11. you shall find the Apostle saith, That the gifts which fesus Christ bath received for men, be gives to them by Pastors and Teachers, and the work of the Ministry. And if you compare the 20 verie with the verses that follow after, the Apostle cleerly that that man doth not walk like a faith. Saint, nor worthy of his calling who doth not attendunto the Ordinances. He doth not carry himfelf like himself. Eph. 4. 1. I beseech you walk worthy of your calling wherewith ye are called, and then he comes and tels them that God hath appointed the Ministers to bring them together, And when they are together to fil them with gifts according to that measure that Jesus Christ hath received of his Father for them. As faith doth at first come by hearing fo it is nourished by hearing and other Ordinances, A Beleever is not one that lives immediatly upon God, but upon God by means: For to live upon God immediately is the life of fight and not of faith. It's as directly opposite unto a life of faith, to neglect Ordinances, as faith and fight are oppo-And therefore you shal find that by the word and ordinances faith is wrought in men in the daies of the new Testament, though the spirit be given abundantly. The Gospel is the power of God unto salvation, as it is preached, Rom. 1. 16. It is the immortall feed whereby men are regenerated and begotten again as the Apostle Peter speaks I Pet. I. 23. As in the times of the old Testament the word and the spirit went together. And so it doth still, And that Covenant is established for ever. How

Rom. 17,

can they believe faith the Apostle therefore in Rom. 10. 14. except they have heard? and how can they hear whithout a preacher? There are none more greedy of Ordinances than those that have had their Faith by them, or that have received (which is the phrase here in the Text) the fulness of Jesus Christ by them. As soon as ever men have been converted, though their faith have been exceeding weak, yet then they have put themselves upon the use of the Ordinances, as I might shew you out of Folm 4. and Atts 2 and divers other places. Rom. 11. when the Apostle would set down the rejection of the Jews, and that they should receive no more, he fers them down as being barred and shur out from the use of the Ordinances which God gave to his people. If Faith be a Receiving then be continually attending upon the Means and Ordinances, because by them Jesus Christ doth convey his fulness.

Secondly: Whatever you do receive, be humble in I Cor. 4. 7. What hast thou which thou hast not received? and if thou hast received it, why dost thou hoast? If what thou hast attained unto were either of thy self, or given thee for what thou hast done, thou mightst then glory as having made a difference between thy self and others. But when all hath been upon receipts thou must be humble. Shall one letter bag be counted better than another, because its filled with Gold? Or one earthen vessell more precious than another, because precious than another, because precious liquor is put into it. Pride saith, as Nebuchadnezzar, This is Babell that I have built: but Faith saith quite contrary; This thou hast received, and if thou hast received it, then be not proud.

Thirdly: If thou wouldst carry thy felf as one that

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that it is a receiver, then be communicative. In Mtab. 10. 8. Freely se have received, therefore freely give. Such ought to be our communication unto men, as they are unto us from God. Let the Saints have the use of all, and be forward to use whatever they have gotten for the r good, for to this end you have received it. He that had a Talent, you know received it, not to lay up, but to lay out. Jesus Christ hindelf hath his gifts to distribute.

And if any man should fay, they are so and so

and so with whom I do converse.

The Text tels you that he hath received gifts for the rebellious, and to lead captivity captive, Psal. 68. 18. He overcomes the opposition in men by the gifts which he gives and bestows upon men. Why should Christians be so reserved, and keep their oylto themselves? why should they be to backward to comfort and direct others, with the same conforts and directions which they have received? For if God hath put thefe things into you, its but that you may put them into others. Why hath he communicated unto you a spirituall gift, but that others may be edified by you? Even as what one member of the body hath, is for the good of the whol and the more you use what you have, the more you shall receive. There is not only an easine's of exercise of Grace to be gotten hereby, but an abundance of Grace. God lets rain fall upon the Mountains, that it may run down upon the Valleys. The more thou art willing, and usefull, and communicating, the n ore use thou hast of thy grace, the more grace thou shalt have from God. As the things of this life are given unto men, not for then selves, but that they may do publique service, fo specially is Grace given. Thou hast more faith than another, It is to this end, that thou maiest incourage another. Thou canft take freely of Grace,

It is to this end, that thou maiest incourage another to do as thou doft.

USE V. But in the last place. If Faith be a receiving, then there is strong Consolation to all them that have this Faith. Consolation in this, That thou hastaright to all, all things are for you, and you have a power or an hand given you to take all. You are made the great receivers of the estate and riches of Jesus Christ. And you are not only receivers in trust, but what you do receive, you have a right unto. And let this comfort you against the weakness and inability that you find to do any service for God. You can do nothing, but know, that the great and main work is not doing, but receiving. Heb. 6. 7. As the ground doth drink in the rain, and receive the feed before it can bring forth fruit for him by whom it is drest. So must you first get from Jesus Christ, before you can bear fruit unto him.

And it is a Comfort to you in this, that though you do lose much, and suffer much loss in something for the sake of Jesus Christ, you shall have it again, whatever thou partest with, that the Grace of Faith may rule in thee. I fay whatever thou partest withall; thou hast by the Grace of Faith somthing whereby thou maiest receive that in a better kind and much more. As men pay money in one Country, and take a bill to receive it in another with increase, so now when thou partest with thy confidence, and with thy understanding that thou mai'st receive from Jesus Christ, thou dost it but that thou maist receive ten times more at the hand of Jesus Christ, than what thou partedst with, and every way as good for thee.

And fo I have now done with the generall point,

that Faith is a receiving.

CHAP.

CHAP. VI.

How Faith Receives. 1. By an Act of the Understanding. 2. By an Act of the Will. Faith as it is an act of the Understanding doth severall Works. First, It doth the office of an Informer, and that in (everall particulars.

I now come particularly to open how Faith doth Receive. And for that,

Faith doth receive by the A& of the mind or the

Understanding, or

By the Act of the Will.

Thele Two faculties, the Understanding, and the Will, are like hands by which we receive Jesus Christ and his fulness: Or they are like severall Vessels and Barns which are filled with his fulness. If you look into the Scripture, you shall find that, To Receive is ascribed unto the understanding. I wil mention but one place of many. I Cor. 2. 14. The natural man cannot receive the things of God : "He receivs them not, neither can be know them, because they are firitually discerned. When Christ had spoken in parables unto the people, he useth this language, in Matth. 19. 12. He that can receive it, let bim receive it.

And Receiving is not only a work of the mind and understanding, but a work also of the Will. In Rom. 14. 1. Him that is weak in Faith Receive. Receive, what is that? He speaks of such a receiving as the Apostle in the Epistle to Philem.ver. 12. writes concerning Onesimus, which was nothing else but a welcoming and kind entertaining of him with love. The Text that I have in hand (As many as received him) must be understood of both

thefe.

36 Faith, or Beleeving, is Receiving Christ;

You must understand this Receiving of an act of the mind. For in the verse before the Text, he speaks of light and inlightning, and bearing witness of the light. And therefore the receiving this light, is by having the eyes of their mind inlightned and opened. And on the contrary, those that receive not Christ, are said to be in darkness or without understanding. And in Heb. 11. 3. By Faith we understand.

And this receiving also is an act of the Will. For it notes the taking of a thing as our own, and the near and intimate conjunction unto it. As a man you know that doth receive meat, or as one that receives an Estate or possession, or (as I said in the beginning) a Friend entertains a Friend. So we are said here to entertain Christ. In John 10. 38. We know and Beleeve. Believing being distinct from knowledge, must needs argue an act of the other faculty of the Soul (the Will) It is true. faith is but one habit, but yet there are divers acts of that habit which are coordinate one unto another. An Act in the understanding, as well as an Act in the Will. Faith is feated but in one faculty, but yet that one faculty hath a redundance into the other. If we should say the Will is the subject of Faith, because Faith is a Grace, and from it a man is denominated good, which a man is not from any habit of the understanding, yet still we fay faith hath a work upon the understanding. And if we say Faith is in the understanding, yet we say it hath a work upon the Will in making it to delight in that which the understanding presents unto it. There is an acurateness in determining which faculty faith is in, but we need not stand upon that, because there is fomthing that this work of faith doth in both. And if we look into the Scripture, we shall find

find it speaks as it is an act of the understan-By his knowledge shall my righteous Ser vant justify many, Isay 53. 11. And they that are taught of God come unto him, John 6. 45. aud somtimes faith is described by a confidence and trust of our felves upon God through Christ. But when faith is described by an act of the understanding, you are to suppose allwaies that there goes an act of the Will with it. And when Faith is described by an act of the Will, you must alwaies suppose that there goes an act of the understanding also. For they only that know the name of God trust in him. Whether the Understanding or the Will be first wrought upon, I shal not speak to now (somthing peradventure may fall in before I have done this point.) But I shall now fal upon the Understanding, because men have suffered their light to be put out, and while they cry out against a bare notionall knowledg of the things of God, they have lost the knowledg of it. Faith (Isay) is an act of receiving. And by Faith as it is an understanding act. I shall open that in some particulars.

Psal. 9.

First: Faith doth the office of an Informer, or it brings in news & tidings into the Soul of what good is to be had in Jesus Christ. It is as it were an Invoice or bill of lading, or advice of what commodities & advantages Jesus Christ is ful of As Merchants you know have their Factors abroad to inform them what wares and commodities are to be had in several Countries, and what goes off and bears price. Or as there are particulars and surveys given of Land unto purchasers, that they may know every thing they deal for. So Faith now (as it is in the understanding) it gives in a particular unto the Soul of what Christ is appointed to do, and hath received to give unto poor sinners. And hence it is in the

the Scripture called a teaching, Joh. 6.44,45. No man (faith the Text) can come unto me except the Father draws him, as it is written, They sholl be all taught of God, Every one that bath heard and learned of the Father comes unto me. And in Eph. 1. 18. It's called an opening of the Eyes to take in that which is to be received. For this cause (saith Paul) I bow my kness unto the God and Father of our Lord Fesus Christ, that the eyes of your mind being enlightned, yee may know what is the bope of your calling, &c. And it is called a revealing, and making known of the Mystery, Eth. 3. 4, 5. Who bath beleeved our report, and to whom is the Arm of the Lord revealed? As the Apostle quotes the words of Isaiab in Rom. 10. 17. and beloved the things which faith doth reveal, cannot be known otherwise I Cor. 2. 7. Eye bath not seen nor Ear heard, nor is the heart of man able to conceive what God hath laid up for them that love bim-But we have this mind of Christ whereby we know him: we have the knowledg of the deep things of God. It is hidden wisdom, & not to be found out by man, in ver. 9. and 14. the Natural man cannot difcern As weak eyes cannot look upon the light: Or as some small prints cannot be read by some tender eyes. There is in all ordinary things which faith believes, and receives, some extraordinary things. As for example: By faith a man knows the world was made of nothing, Heb. 11.3. But his Faith rests not there, but he looks upon all the promifes of God as being made by God that hath fuch power to perform them, and rests upon them accordingly. He looks upon all as comming through the merits of Jesus Christ, Eph. 3. 19. He looks upon things as passing knowledg. I pray that Christ may dwell in your hearts by faith, that you may comprehend what paffeth knowledg. And

And as Faith will reveal and tell a man nothing that is ordinary, but wonders; foit informs a man certainly. It brings nothing that is liable to a falshood, or a question. It cannot but come to pass which Faith reveals, because Faith hath alwaies the Word and Truth of God for its Object. It will speak nothing but what it hath from Gods own mouth; and the words of his mouth are as pure as Silver seven times tryed in the fire, in which there is no drofs at all. Unto this end, that Faith may make the foul to know what is to be had, and to be gotten by Jesus Christ. It doth particularly set before us the benefits of Jesus Christ, or the End of God the Father in giving Christ. He is Wisdom, Righteousness, Sanctification, and Redemption. It reveals them as those things that are to be attained unto by us. And upon this it speaks unto the Soul, as the Patriarch did unto his Son when there was a Famine in the Land, There is Corn in Egypt, why do you not go thither.?

So Faith tells a man what he should pray for, and look for; and it faith unto him, Thou are troubled because thy heart is barren, but is there not fruitfulness in Jesus Christ? And though thy Underfranding be dim, and cannot see the bottom of things, yet is there not light shining in him? Whatever a Soul needs, there is a supply of in Jesus. Christ, and Faith informs a man of so much. It makes known both the power and love of God the Father in his person, and the holiness of Christ, and his fatisfaction and purchase, and the state to which he is risen. These things are necessary to be known, and without them no man can receive any thing at the hand of Christ; he must know Jesus Christ to be God, 1 John 5. 20. This is the true God, and eternal Life. And until a man doth thus know him, he hath no understanding, as the Apostle speaks

there.

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there, We know that the Son of God is come, and hatb given us are understanding to know him that is true, and we are in him that is true; and this is the true God and eternal Life. Faith upon Christ is the greatest Idolatry and Superstition that can be, till the soul be cleer in this; and the greatest folly for a man to commit himself to Christ, if he were not God. You must also know the Satisfaction of Christ: For this indeed is that which troubles the soul of a converted man, That there must be mends made, and restitution unto God for althat d'shonor which sin hath done him, which he cannot do by all his duties and engagements, nor by reformation for the future.

And not only doth it inform a man of particulars, but of the readincis and willingness that is in Jesus Christ, and in the Father to part with all these things. A'readiness in Christ; that he is sent of the Father, and made as a common Stock, out of whom he communicates, even as the First Adam communicates his finfulness to his. Therefore the Scripture reveals him as a Stock and Head, as one thatis intrusted in the behalf of linners, as one that hath received Commandment from the Father that he should call them, and having called them, should bear them in his Arms untill he brings them to Glory. And for the readiness of God the Father, It reveals unto the Soul that he hath received a price, and therefore all that is to be given, is a debt: That this Price did but make way for the accomplishment of Gods good Will from all Eternity; and as he could not til he was satisfied (because of the honor of his Justice) give us; so he cannot being farisfied (because it would be a dishonor to Justice) but give us. I might be large, but the Sum of all is this: That there is a necessity of the knowledge of the Gospel required of those that do beleeve, or required unto the receiving of any thing from Christ,

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Chrift. Information of the mystery of the Gospel is the way whereby we come to be made partakers of all the Grace of the Gospel. As the heat comes in with the light into the Air, So doth also with the knowledg of Christ, the things of Christ. They that know thy name, they will trust in thee, Pfal. 9. 10. I know whom I have trusted. How can ye beleeve except ye bave heard? faith the Apostle in Rom. 10. 14. While men are not in fear, nor sensible of their danger, So long (as Solomon faith) the fool beleeves every thing and will hope in any thing, and make any thing to be the foundation and ground of their trust and confidence, Prov. 14. 15. But when Conscience comes to be troubled, and when a man comes to see what must be done to satisfie the wrath of God, then a man grows wary and is afraid of trusting to any thing that is not sufficient, and a. ble to bear him up in the day of tryall.

You shall find somtimes in the Scripture, Faith fet out by Wisdom, Eph. 1. 8. He hath abounded towards in all wisdom and knowledg. So Christ is made unto us Wisdom, Righteousness, Sanctification and Redemption. Wisdom, that is, he gives Faith. because it follows afterwards, that he is made unto us righteousness, 1 Cor. 1. 30. These words comprehendall we have in Christ, both in this world and in the World to come. There is righteousness and fanctification when we do beleeve in him: There is wisdom that we may be partakers of that righteousness and sanctification: And Redemption or gathering together of the body again out of the dust into which it moulders, that you may be for ever with the Lord. That Wisdom there going before righteoufness, must needs be meant concerning Faith. Faith therfore doth make a man wife. And the reason why it is so called, is because it makes

the Soul to deal exceeding warily, and charily, and upon good grounds. Else a man would take the most ordinary Bayl (as I may cal it) the meanest grounds and reasons for his hope that could be. As a wife man wil not adventure his Effate into the hands of any onewhom he knows not wel but he wilhave good grounds&know whom he trusts before he trufts, he wil have fomthing to shew for that weh he trusts another. A wife man wil not take every ones word, but will enquire what the mans Estate and goodness is that promiseth to pay him. So a man becomes wife; Faith makes a man exceeding chary and wary least that he should lay so great a building upon a foundation or principle that will not hold out in the day of the Lord. Al the time of a mans unregeneracy, a man adventures himself and puts all his hope upon fuch things as in reason (indeed) will give him no kind of confidence. What argument is this, that because Haman was called to the banquet of the King, therefore it was that he might have all the honor done to him, which might be done to a subject? What argument is this, that because a man hath long life and an abundance of these outward things, that therfore God hath no score against him, & that his sins are pardoned & done away ? Foolish & absurd things do men lay as the bottome stone upon which they lay their hope during the time of their unregeneracy. But when faith is wrought, men wil know good reason before they do confide or trust themselves. know God is good that hath promifed, but they will have fomething to incimate to them that the promise is to them, and that they have a share in it: and therefore it comes to pass that that which men count the misery of Christians, is their happiness and commendation, viz. that they are fo full of doubte, and impressions, and fears, least this,

this, and that, and a third should not abide the touch in the day of the Lord. The more a mans faith doth thus inform him, the more opportunity he hath of receiving much, and of growing much into the fulness of Jesus Christ. If so be I may borrow some meaner representation of it, it is in this case as it is with Merchants that have quick advice from beyond Seas, they know what to buy, and what will put off, and what wil yield greatest profit, and they gain much, and grow rich quickly: They get and vend the commodity to their great profit in a little while. So now doth a Christian too. When his Faith and Conscience is continually telling him that there is this to be had, and with this ptayer, and with this Saint, and under this Ordinance you may be fitted with this and that and with a third Comfort or Grace according as your need requireth. A Christian grows to a very great degree in a little time.

CHAP. VII.

Assecond Work of Faith as it is an Att-of the Understanding, viz. To perswade the Soul to an assent. A third work, is to perswade the Soul to go to Jesus Christ for all things revealed to be in him. A fourth work is, to keep in mind the thoughts of these things thus revealed.

SEcondly: And as Faith doth thus in the Underfranding inform, So it doth perswade the Soul unto an affent, that is to judg and approve all the things that are revealed to be reall and true. Faith in the Understanding doth reveal the things promised as real and substantial, & not barely as news,

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but as matters of concernment; and not of concernment only, but as the things which cannot be otherwise. And therefore it works a firm affent in the foul, fo as nothing can make it think otherwise. Nothing can make it question whether these things be not to be had in Christ which it doth reveal. And so you have i in John 3.33. He that doth beleeve sets to bis Seal that God is true. He sets to his Seal. It's a further confirmation (you know) in Law, for a man to fet to his feal before witness than it is for a man to pass his promise. When the Seal is set, there is no plea, as wel as no going back: That is the fullest confirmation such a confirmation as Amen, and such a ful affent doth faith work in the Soul concerning what it knows of Jesus Christ: So that Faith wil fay, It's true, and it cannot be questioned, and it is undoubted. It is worthy of all acceptation, as the Apostle faith in another case. And let the cunning and subtilty of Satan be what it will be, yet he holds that fure which is spoken concerning the promifes. And hence in all the troubles in the minds of the Saints, their trouble is not fo much for any thing as this, that there being such things to be had, that they have no share nor portion in them as they fear. For the fetting forth of this firm affent. In Efay 5 .. I. Who (faith the Text) bath believed our report, and that word there האמין Beleeved is of fuch a conjugation in the Hebrew Tongue, as maketh a thing out to be true, It gives it a being, that is, it makes the thing as reall, as if the thing revealed, were revealed unto sense, and to be taken notice of by the eye, or ear, or the like. And in Rom. 4. 21. it is faid that Abraham because he had the promise of God, was fully perswaded, that what God had promifed he was able to perform. He was fully perswaded. Where true faith is, there is not alwaies fuch a ful perswasion that a man shal be faved:

faved: but where true faith is, there is a fulness of perswasion that the things revealed shall be accomplished: But yet not such a fulness as no further degree can be added to it, but such a fulnels, as there is no doubt nor fear of the contrary: As full affurance is opposite to an opinion: whereas an opinion is nothing else but an affenting to a thing with fear that it may be other wife than it feems to be. In opposition to an opinion, Faith is a full perswasson, though it's not a ful assurance as it notes perfection. As for example. He that fees a color may be fo certain as he cannot be deceived and yet he may fee it more cleerly than he doth. So a man may have more of the Grace of the faith of affent, yet that further degree doth not adde any further certainty. of the object, but only of the degree of beleeving. And therefore in the Scripture, Faith is somtimes called feeing, and fomtimes tasting. Tast and see how good the Lord is. And somtimes hearing: My sheep bear my voice. And bear and your Souls shall live. As reason perswades the understanding in ordinary and natuarll things, and that Reason most which is demonstrative. So Faith perswades the Soul in things that are revealed, and though that the things themselves do not appear, yet because God faith they are so, it doth as verily beleevethem, as if they saw them with their eyes, or felt them with their hands, or were partakers of them by any sense. And herein lies a very great difference between the people of God, Beleevers, and others. To others, the great things of the Gospel seem to be as a strange thing, yea as foolishness as the Apostle saith. And as the Apostle doth intimate in another place when he useth this phrase, Why should it seem strange and incredible to you that God should raise up the dead? All that the Gospell saith

70h. 10.

Isa. 55.

till faith hath this work, is not only counted as a fable that is the Phrase of the Apostle when he speaks of them that preach Fables, such things as are devices for some further end, and because there are such things but only used as a piece of Rhetorick to perswade men to another thing: As there is no diffputing against sense: A man feels it to be hot, and nothing can make him fay it is cold; when he tasts the thing that is sweet, nothing can make him fay it is bitter. So nothing can make a man that beleeves, beleeve the things that are revealed to be otherwise. That is the meaning of the Apostle, I Cor. 2. 15. That the spiritual man is judged of none. He may be censured of men for to be a fool, and by his own heart, andby Satan: What do you believe that God wil part with fuch things unto fuch a one as you are? Is it reason that the Lord of life should die. & be made a curse for you? But though he may be judged, yet he cannot be cast in his judgment; he cannot be perswaded to the contrary, from what he receives from the judgment of Faith in the Word of God. The firitual man judgeth all things and be himself is judged of none. There is a Judgment of censure. and a Judgment of conviction. By a Judgment of censure a Beleever may be condemned of others. and condemned and checke by his own carnall heart. As Sarah laughed when she heard the news of having a child in her old age, in whom all the generations of the World should be blessed. So a man is ready to laugh at himself for beleeving things which the Gospell requires which are so much above reason. I say a man may censure himfelf, and be cenfured by others. But with the Judgment of Conviction he cannot be Judged. The word araneira, which the Apostle useth signifies fuch a kind of Judgment weh a man makes of a thing when he hath tri'd it in al the most exquisite waies that possibly may be used. Such a kind of knowledg

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as a man hath of the matter which he hath gotten out of the confession of another by torments and tortures. Do what you wil unto a Godly man and a Beleever, yet still he holds that God is good, and that there are such things in Jesus Christ which the Gospell reveals. Do what you will; Torture him with temptations, yet when he is himself he holds that. You may see this to be the nature of common Faith. Men that have but a common historical faith, yet they believe fo firmly as nothing can make them denie Christ. As we see by experience of many among the Turks who have nothing but this Faith, yet when they have liberty offered them from those torments upon refusing to own Jesus Christ to be God, yet they refuse that liberty. Specially you shall find those that have strong faith, they will hold the conclusion when they cannot answer the reason. As Job said unto his friends. Fob 27. 5. He would hold bis Integrity till be died. Let them fay what they would of Gods dealing with good men and bad men, yet he would hold his Thou knowest there is no lniquity in my hand faith he. So when a Godly man knows not what to say, yet he saith this is the word of God, & that remaines Faithfull, and this is certainly true concerning Jesus Christ, and cannot be questioned Nay, take those that have weak Faith: As the Needle that is touched with the Load-stone, though it may be jogged, yet it wil turn again to the North. So though a weak Faith should forget it self, yet it will recant, and retract, and recover it self again to the acknowledgment of the Truth. I shall fav. no more of this, but only thus much; That as he that hath drunk in an Opinion, is so prejudiced against the contrary, that he will not hear nor credit whatever is faid against it. So doth Faith prejudice the Soul against any ill reports or falshoods that

that can be raifed of Jesus Christ, or the Promises.

Thirdly: As Faith doth this as it is an act of the Understanding; So it doth perswade and lay arguments before the Will, that it should go unto Jesus Christ for all these things which are revealed to be had in him. As Jacob in Gen. 42. 1, 2. faith to his Children, Why stand you here when there is Corn in Egypt? Go down thither. So doth this Faith speak unto the Soul of a man. Why do you sit weeping, and mourning, and lamenting your condition? What is it you want? If it be either Grace or Comfort, you may have it in Jesus Christ. As the Angel did check Hagar for weeping so as she did, because she was athirst in the Wilderness, when there was a Wellhard by: So doth Faith check the Soul when it lies moaning and complaining and doth not put it self upon the Lord Jesus Christ for a fupply. What would you have faith Faith? If what you would have were not to be had, not to be had any where, or upon a rate that you could not give, then you might fit down fadly. But when it is but Take, and Eat, when it is but stretching forth the hand, and take of the Word of Life: Why do you not beleeve? As Jesus Christ said, upbraiding his Disciples of their Unbelief, Why is it thus with you? You are troubled with an heart of Unbelief, because it is dull, and because it is dead, and because you are hurried with temptations, and you would fain be quick, and beleeving, and be at peace and quiet: Now go unto Jesus Christ. Thus Faich cals upon a man. Pfal. 16. 7. faith David, I bleß the Lord who hath given me Counsell. Now God Counsels the Soul thus by the Revelation of his Word unto a man through Faith. In John 6. 44, 45. Faith is called a going unto Jesus Christ. And as Joab learned the Woman how to go unto King David

David in the behalf of Absalom, So Faith learns the heart how to go and speak unto God in the behalf of it felf. And this the light which is in his mind cannot but do. For you must know that the Understanding doth naturally work by way of perswasion upon the will. As Achan said he saw the Babilonish garment and covered it with the lust of his foul, so the light that is in the soul by faith doth it is up a man much more to get it. The feeing of things by the understanding, cals upon it, and provokes it to apply it to it felf. We heard the King of Israel is a merciful King, and therefore we fay to him, let thy fervants live. So the foul upon the report which the understanding makes unto it, goes unto Jesus Christ, and saith, we have heard that with thee is Grace, and that thou wilt impute thy righteousness, and take my sinsupon thy account, andthat the spirit shal be shed abroad in the heart of them that come to thee, And therefore it goes unto Therefore faith the Text in John 6. 45. Every one that hath heard and learned of the Father comes unto me. That is, there is none but do come. There is indeed a perswasion which the word makes, which may be refisted, but the perswasion of true Faith cannot. There is fuch a Sicada, and Rhetorick, and fuch an Emphasis, and such an aprness in all that faith doth reveal unto a man, that as it is faid in Matth. 22. 8. it doth compell a man to come in. Which compulfion there, is not meant of an externall violence, but of the confraint of the word of God to whom it comes favingly. And because of this perswasion it is, that the sin of Unbelief, of living out of Jesus Christ, is so exceeding great where the Goipell comes, because men are wooed and intreated and pressed by the best and strongest argu-And therefore there can be nothing else but a pure hatred, and not desirous of the things

of Jelus Christ, which keeps a man from it. And that I may set forth this a little more cleerly unto your understanding.

You shall find in the Scripture that faith is said to give a kind of reason unto a man, and to take from him that folly and unreasonableness whereby he stands in the way of his own good, and cannot see what is good for himself. 2 Thes. 3. 1. 2. Pray (faith he) that the word of the Lord may have free course, and that we may be freed from unreasonable men, for all men have not Faith. Unbeleevers are unreasonable. And on the contrary, Faith brings a man to his reason. That when the word comes, an Unbeleever stops it, and saith, this Doctrine shall not be preached, and this is not the way of life, and counts himself as Paul saith, unworthy of eternall life by contradiating it: Now a Godly man grows wife, and faith, speak this word, and whatever is hid and concealed, yet hide not this word of God. He goes and fels all as it is in Matth. 12. that he may buy this pearl.

And as Faith gives a reason to a man, so when a man is careless, Faith cals upon him, Isa. 55.

3. Hear and live. Will you lose your souls, and your eternal good by losing the opportunity? What should you mind but the thing you are about? Hear what Jesus Christis, and what he hath done, and what he hath? Is there any thing like unto pardon,

and like unto Union with himself?

And when a man faith, It is true, these things are, But not for me. Faith answers, the things are near unto you, in thy mouth and in thy heart. Rom. 10. 6, 7, 8. Do not say who shall ascend, or who shall descend, &c. The meaning of it is this, That where as the Law doth require of a man duty, and gives him no power to perform it. the Gospell gives him

as well a power, as it doth make known his duty. Those things are impossible unto us which are far off, either in the Heavens or in the depths. But now faith the Apostle, whereas you say it is not for you, because you know not how to beleeve it and close with it, faith he, you have this both given to. you, that you shall imbrace it and confess it. With the mouth man confesseth it, and you shall with the heart submit to it. With the heart man beleeves unto salvation. Why do you say it is not for you? You are in mifery by the corruption and depravation of your understanding and will: But faith Faith both shall be taken away. If that be the meaning of the place, as I conceive it is. But if it be meant of doubting as some conceive, Who shal escape the pit, and therfore who shal ascend&c. Faith tels a man, Never be disquieted because of that, for Christ came down and is ascended. came down and descended and revealed the will of his Father to us. When the Soul is going towards Jesus Christ, then this Faith perswades it so far as that it puts it into a resolution. I said I would go said the Prodigall. In 2 Cor. 5. 15. We thus judg, saith the Apostle. A Judgment is a Sentence past after all is heard that can be faid on both fides." Judgment is the last act of the understanding after which there is no appeal nor debate. Faith faith, I will hear no more doubts, nor affent to any doubts, suspcions, nor fears. And when the Soul is ready to give over that work, then the work of Faith faith, If you withdraw your felves the Lord will have no pleasure in you, Heb. 10. 38. What though things go hard? yet you may live by your Faith. And as faith reveals the things that cannot be known by nature.

So as it is a Perswader, it brings to mind such things

52 Faith, or Beleeving, is Receiving Christ;

things which the Soul knew not before, Such things which are suitable to its case and its present condition. And that is the third thing whereby faith receives. It doth perswade, and invite, and excite a man, that seeing there is so much to be had in Christ that we would not suffer it to lie still and to be unused. There is another thing that the understanding doth.

Fourthly: It keeps the thoughts of these things thus revealed. It lets them not go out of mind, but fets them continually before a mans face. As the understanding doth put a man to go to Christ and to him only: So it keeps Christ and the things of him in mind. It's as the Glass to let them alwaies before the face. As David saith in Pfal. 51. 3. that his sin-was ever before him: that is, he could be in no Ordinance, but his Conscience troubled him: And he could be in no company, but it administred cause of fear to him. His sin was alwaies dogging him, accusing him, and opposing him. So Faith seto Jesus Christ in his benefits before the foul in whatever condition a man is. Therefore you shall find in the Scripture that it is all one to beleeve, and to think upon God. I thought upon thee in the night season, and I set thy loving kindness almaies beforemy face Pfal. 119.55. In Eccles. 12. 1. Remember thy Creator. It's not the bare having God in our memory, but it is beleeving that will fave us from wrath to come. But beleeving is called Remembrance there. And on the contrary fide in Heb. 2. 1. Unbelief is called a Letting escape. Take heed least you let slip the things which you have heard. And in Matth. 13.4. those that did not beleeve are faid to have the word of God pickt up out of their heart, As the Fowls of the Heavens do pick up the feed that is fowen by the hand of the fower, and

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are not converted by the Word. And Unbeleevers are called such as forget God. Mark it.

There are Two waies of keeping things in mind:
One is by a Similitude, or Image, or Picture of it.
Now to keep Spiritual things in a mans mind thus,
is either but Natural Knowledg, or Superfitious
against the Second Commandment which forbids a
man to make any graven Image of what God hath
done, thereby to keep a man in thoughts of what

God hath required.

There is another way of keeping things in mind, and that is by the presence of the things themselves. Now this is the way by which Faith keeps a man and the things of Jesus Christ, which is by way of Intuitive knowledg. Or it keeps things in a mans knowledg by the presence of the things themselves. And that is the ground why that Faith doth cause so firm an affent, and is so strong a perswader, because I say the things themselves are made present unto the foul. In Pfal. 16.7. My Reins (faith he) inflrutts me in the night. In the night when others fleep: or in the night when I am free to confider, and awaking, then thy Promises (saith he) they come into my mind. As Faith will not take any flight denial for answer, but doth convince the false reasonings that are in us: so it wil slip no time nor opportunity of winning us. It dorh continually beliege the Soul, as I may fay. The strongest Fort may be taken in by a long Siege, when the Enemies rise not from before it, but are continually battering it. Now Faith doth (as it were) batter the Unbelief and the Reasonings of our heart with continual arguments to the contrary. Saith Faith to the Soul, You fay thus, but hearken to what the Word faith: you speak words of death, but God speaks peace to his people. And you shal find by experience (which I shalleave as the proof of

this

54 Faith, or Believing is Receiving Christ;

this point) that that word which a man hath often times forgotten, and which he feems to have loft, the operation whereof is ceased, yet a year or two, yea seven years after it comes to work upon a man again, and works him to that very thing which all this whil he stood against. Especially when the time of a mans conversion is come, it's with him as it is with a Woman in her time of travell, that one throw comes upon the neck of another, until she be delivered and fees the Fruit of her womb: So there comes one argument upon another. And if one thought comes and faith, This is not for me, There comes another and bids him take heed that he puts not the loving kindness of God from him, and so it leaves him not till he be conquered. And that is the fourth thing to help a man to receive.

CHAP. VIII.

If fifth work of Faith, as it is an Att of the Understanding is to assure and certifie a man of the things already received.

Fifthly: Faith helps a man to receive of Jesus Christ by making known to him the things freely given of God, by making known and assuring and certifying him of the thing freely bestowed, 1 Cor. 2. As Faith tels a man what Christ hath, and what Christ will do, So it informes a man what he hath received from Christ, though that we come to know our particular state by experience. We say, we do believe, because we find a deniall of our selves, and a loathing of our righterousness, and a prizing of Jesus Christ, yet because this that we find in our selves doth and from comparing

paring of our felves with the word of God therefore it is ascribed unto Faith. My meaning is this. It is as well an act of divine faith for a man to conclude that he shall be saved, as it is an act of divine faith for to affert that he that beleeves shal be faved. This, That I shalbe faved, arifeth as wel from that word which opens the nature of faith, which I find to be in my heart, As this doth arise from the word, that there is none that beleeves shall perish, but have everlasting life. I Cor. 2. 12. The Spirit of God is given us, that we may know the things freely given us. And this Spirit of God is the spirit of faith, as the Apostle cals it in another place. The sum of the point is this. That the spirit of God doth by this Grace, or this act of the understanding make a man to see that he hath already in possession, that a great deal is paid down, that he hath received before hand. There is a pledg in his bosom: The Staff and the Jewels are left with him which Jesus Christ will own. It tels him thus much when he stands faying in himself. Alas faith he, Why should I go? Or why should I, if I do go to Christ think I should receive much from him? It tels him, you have received fomthing, and he will give more: that which you have is but as the morning Star, which arifeth before Sun shines: You shall be sure you shall have these things, because when you knew not, he put fuch and fuch things under your pillow, when you thought not, and fought not, yet these things are done. Making known to a man that he hath received, doth strengthen him to receive more. For what he hath received is given as a pawn and pledg by God on his part, and it's a Motive and ingagement on our part to go unto him for more. As God will not leave his work imperfect, so we are bound to feek the perfection of it. There is a marvellous boldness

Matth. 16. 16.

and freeness, Nay, Cthat I may use the word of the Scripture) the Mouth is opened exceeding wide upon this, in asking things at the hand of God. It will go unto him and fay, Lord thou hast given me a penny, therefore give me a pound: Thou hast given me a little, and therefore give me much: And this is strong periwasion with God, for he cannot deny himself. He will never begin, but make an end. As a man that hath received fomthing in part of payment, doth not only live upon what he received, but he pleads his receits in Law: And he is inabled to follow the law by what he hath received: He urgeth the debs the stronger upon the Debtor by shewing him what he hath received. Thus when the Soul knows what it hath received by Faith, it goes and faith unto God after this manner; Didst thou not do this for me? Didst thou not when thou didst for me at my first conversion tell me that these were but some of the Grapes of the vintage that I should have? That they were but only to fatisfie my longing, and were not all my portion? Haft thou not by these things allured me to follow thee? Thou requirest of me not to leave the things I have put my hand unto: The Lord will not do so much more; What is this little to thy fulness? What is my little but only a pawn of more? There is a great straitness in the Soul till it comes to have this act of faith. The Soul doth take sparingly, like one that steals, rather than one that doth receive his own, untill it comes to have this act of Faith. There is a kind of modesty and sparingness, It thinks it much to have a little. Although that affurance keeps the Soul modest and humble, because God gives it all in the name of Christ, It's not for us but for his fake that any thing is given us: Yet assurance knows no bounds, and acknowledgeth no limits in receiving, but binds

binds a fian to take as much as he can, or as his prefent state doth require. The least degree of Faith doth give a man a capacity to receive somewhat from Christ, and this degree of faith doth give a

man a capacity to receive it as his own.

I befeech you (by the way) think of this you that nourish your doubts, and that make much of your fears, that raise up this spirit continually in your hearts; You know not what you faould get if you were quiet, and what you loose by your doubts. The affurance of your heart by faith is the inlarging of your heart to receive, and it is the key to Gods treafure, where al his good things lie. Consider therefore and try whether you have faith, and if there be in your understanding an indeavor to know more of the Mysteries of Christ, If you are going every day into a fuller and larger knowledg of the things he hath done for you, you are every day looking into the Ark, into the richest promises that you may see their extent. You have your Conscience continually telling you that these and these things are to be had in Jefus Christ, and you sie mourning for want of them, and therefore go and receive them: Do you find a Jealousie least you build upon the fand? When you fee a fign the straighter it is, the better it is, the more narrow it is, the sweeter it is, and you put your selves upon the triall because you would not be deceived in your felves: Therefore because your understanding is fo praying, and craving, and prying into the deep thing sof God, you may know your understanding is true, or your faith is true.

There is one thing more which indeed should have been the first in regard of order of nature, but I place it here, because it is last known. And that is this.

CHAP.

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CHAP. IX.

A fixt work of Faith as it is an act of the Understanding, is a receiving of Jesus Christ and his benefits. An Objection answered. Application.

Nattly: That the very being wrought upon is a receiving of Jesus Christ and his benefits. Or thus, the first impression and infusion of the light of Faith, before ever we have by the power of that faith made any of the aforenamed acts, is an instituting of us into all that we have, and all that Jefus Christ hath. We are first made to believe and know: We have an eye of faith given to us, and then we see with that eye: Then faith becomes an Intelligencer, as you have heard, and a perswader, and makes a man give his firm affent. This very power to beleeve, this making the Soul to take the testimony of God by Christ, that is that which gives us all. A man may be faid to receive when he is under this work, As the wax is faid to receive the impression when the Seal is put upon it. Or as the ground receives the feed when it's cast into it, As the Air is first inlightened, and then scatters light abroad.

Object. How can this be counted a receiving? The very giving a power cannot be a receiving.

Answ. To that I Answer in a word or two. That this giving us power doth comprehend within it two things.

First: Gods working.

Secondly

Secondly: The Answer or Effect of that work. As a Workman that makes a piece of plate, or any other piece of mettal that is ductile, or that may be beaten forth: his hammering of it makes it of that fashion or Image: So Gods working upon a man coreceive, makes him to receive. And the truth of it is, my beloved. That this doth alter our state. For though we are distinguished from men unregenerate by beleeving, yet our beleeving is diffinguifhed by this working of the spirit. And though there be phrases in the scripture which speak of Christs dwelling in our hearts by faith, yet that whereby Christ comes to dwell and take possession of us is his Spirit. We have more fecurity of our perseverance and continuance in the state of Grace from this, that we are laid hold on by the Spirit, and wrought thereunto as faith the Apostle, and are apprehended, Then we have from this, that we do apprehend and lay hold upon Christ. Thy apprehension were nothing, were it not for this, that thouart made to do this by him that alters and changeth not. And I speak this to this very end. That though this work be never without a work of ours following of it, yet notwithstanding the frame and habit of the foul, the disposition& temper which we are cast into by the Spirit through the word is unto a man a better ground, when he cannot ad faith or when he doth act faith, it is a better ground than any thing elfe. It is a ground when he cannot and a better ground than any thingelfe : For Mark it. Thy acting doth but flow from this work, and cannot be made out to be good further than this is in thee. As we fay in al other duties, The Lord looks to the heart; It is not the gifes, but the will with which we do any thing that God takes pleasure in. So I say here, It's not any thing that I have mentioned concerning faith, But it is that k 2

that spirit of faith (so the Apostle cals it also) that frame of faith, An heart cast into that mould, which makes al your acts to be accepted. If upon any act of ours (though those acts were inabled unto by Grace) our falvation did depend, it might be hazardous. But it cannot be hazarded. There is no possibility of falling away, because the Holy Ghoft, the Spirit of the Son, and of the Father doth work, and hath wrought us hereunto to beleeve upon him, and will maintain that work. As a child (if I may so express it) because born of such Parents, hath a right unto the Estate, though it cannot plead, nor speak to it self. It is flesh of his flesh, and bone of his bone. So art thou one Spirit with refus Christ, when thou are thus shaped, and made to give up thy felf, when thou haft a tendency of spirit o God in all thy hopes, when thy heart and all within thee is unto Jesus Christ, and thou takest all from him, as he shall please to give it thee.

USE

If Faith as it is thus in the understanding, be a receiving, or there may be so much gotten from Jesus Christ by the understanding and knowledg of him, then I beseech you look unto the understanding. There is a double reason that lies in the Text, and in the Point that I have in hand. By it, you do receive as by a hand. And in it, is laid up, as in an house or barn or treasure rich things from Jesus Christ. It is his Cabinet, and your Honor, or it is your Treasure-house. You have nothing to lay up the things of Jesus Christ in, or you will not know where to lay them up, if you have not a mind to know him. Take heed to your understanding, take heed what you believe. Exrors in the understanding hinder you from the getting of faith.

We live in the last and worst Age of the world, wherein men make no Covenant with their understanding. Job said that he would do so with his eyes that he might not look upon a Maid : Yet that was lawfull: But there was a fnare laid in it. Men keep not their thoughts from any thing that may be faid pro and con against the Gospel of Jesus Christ: So full of Adultery and unchastity are the minds of most that there is scarce any room for Jefus Christ to lodg in. Let me but tel you thus much that so much as you are stuft with the things that are not according unto truth, fo much you keep out the things of the Lord Jesus. If you do not beleeve the truth, you may be damned. So the Text faith in the second Epistle to the Thessalonians 2. 12. That they all might be damned, that believe not the truth. That word [All] is put into shew both how great the punishment is of those that do not beleeve: As a fire grows hot by having much timber: So the wrath of God is hot against such kind of Men: It's an increase of coles upon them. puts in [All] there, because he would have men know how exceedingly he is provoked, and that he will do nothing for them. When Princes fee whole Counties, and Cities in a mutiny, they take out one or two to punish, and not al. And to shew you that if God do not damn you for receiving the truth, yet you will be damnified for not receiving the truth. That is, you will be hindred. heed that you miss not of receiving a full reward. Why what will hinder them? He reckons up the Errors of those times (which are rank now as they were then) that men do not abide in the Doctrine of Jefus Christ. In 2 Job. 10. If any man come unto you and bring not this Doctrine, receive him not, Nor bid him God freed, for this wil hinder your of receiving a full reward: And as the Apostle Saith in the Corintbians, You You shall be faved it may be, but as it were by fire, it will coft you many an heart breaking, and many a frown from God, and many a fob and ligh, when God opens your eyes, that you should be so careless of letting things into your understanding, which he hath made a place and treature for himfelf. Look you therefore unto your understandings. Me thinks this should make a man very cautious, yea very obstinate against Errors, when he once understands that he must sustain so great a loss, and be hindred from so great a gain by it. As a man sometimes faith unto his friends, If it were not for you, I might have gotten thus much and thus much. Let me tell thee, If thou didst believe the truth (which thou canst not do while thy understanding is darkened through Errors) thou might st have gotten this and that from Jesus Christ: for by beleeving in thy understanding, there is a receiving of him.

CHAP. X.

This Object. That Receiving of Christ is not an att of the Understanding, for that may be in Hypoerites and Unregenerate Persons, answered.

OBJECT.

These Acts of the understanding may seem not to be a receiving of and from Christ, for these may be in an Hypocrite. Hypocrites have their understandings in lightned, and assent so firmly unto the things that are revealed in the Gospell, as those which are regenerated do. They are often times perswaded, and asserted with the perswasion of the word to go unto Christ. The Seat of Grace.

(it may be said) is not in the understanding, for it's Grace which makes good, which no virtue in the understanding doth, for no man is said to be good, because he knows. Faith, so far as it is in the understanding, is common as well to an unregenerate man, as to a regenerate man. The Objection is grounded upon these two things. 1. Because the Scripture doth ascribe unto Hypocrites and men that perish, that they do believe. 2. Upon this Principle, viz. That is only to be counted a Grace which makes a man good, and no man is said to be good for what he knows, but for what he doth.

Answ. Because of this difficulty some have placed the difference beween a regenerate and an unregenerate man only in the Wil: that a regenerate man approves, and an unregenerate man doth not, of the light that shines in him. But though that be true. yet the Scripture doth make a cleer and distinct difference between a regenerate man and an unregenerate man, even in their very mind and understanding. As you may fee in 1 Cor. 2. 14. The naturall man & Surara gracous, He that hath all the reafon and understanding which a man as a man is capable of, he doth not understand the things of God, neither can he faith the text: But we have the mind of Christ. As the sense doth only meddle with the things that are sensible. So reason and understanding in men doth meddle only with the things that are naturall, or with things that are fpirituall in a naturall way. For as every thing is, fo ir works. So in 1 Thef. 5. 23. You have the whol man distributed into spirit, soul and body. I pray God sanctifie you throughout in spirit, soul and body. By the spirit he means the understanding, as you may fee by the like phrase in Rom. 12.2. where

where he bids them be renewed in the spirit of their mind. And by Soul, he means the Will, and affections, and by Body the outward practice and conversation. And in John 6. 44. Our Lord laies the reason why some come to him, and not all, because some were taught, and some were not taught of the Father. Murmur not among your felves, for no man can come to me, except my Father which bath fent me, draw him, for it is written in the Prophets, You hal be altaught of God. Every one therefore that bach learned and been taught of the Father comes unto me. And in Eph. 4. 20. You bave not so learned Christ. That word ims, So, Imports a different apprehension in men of the same object Jesus Christ. You have not So learned him, that is, fo as some other men have, whose hearts are not renewed and changed to walk according to what they know of him. If you do but observe it in that very place, the Apostle gives that as the reason, why some put off the old man with its deceitfull lusts, and others are cloathed with the new man in righteousness and true holiness, in verse 21. 22. Because that they had not so learned Fesus Christ. It's a marvellous hard thing, I confess to assign the difference that is between the historical faith of him that shal be saved, and of an Hypocrite it's hard, but yet the Scripture makes a difference and distinction.

In the general therefore, Grace or Virtue may be

confidered under a double notion.

Either as it gives a power and ability to do good: And so Grace may be said to be in the un-

derstanding.

Or Secondly: As Grace doth put that power into use, and inables a man to use that power wel. And so it's properly in the Will. For al vertuous acts must be voluntary, and therefore they depend upon the sanctification of the affections. But though

the

the use of this light in external lacks depends upon the Will, yet notwithstanding this light in its self doth differ from all other light. For it's a new one. (Bear with the Phrase) for it's the phrase of the Holy Ghost in Rom. 12. 2. Be renewed in the

spirit of your mind.

This faving Faith gives an intuitive knowledg of the things of God as they are in themselves. 2 Pet. 1.9. saith the Apostle, He that lacketh these things: the word in the Greek is unimages laida. These things are not present. It's all one with that of 2 Cor. 3. 18. We behold with open face: And with that in Bph. 1. 18. where he praies that they may have their eyes opened to see what is the hope of their calling, what it is in it self. For the better understanding of this you must know, That unto the sight of the eye, there goes two things.

First: A Faculty and a visive power. And

Secondly: There must be light to discover the Object unto the eye. So unto the sight of the mind, there goes these two things.

First: Somthing which doth convey the mind of God, which the School-men cals Lumen deferent, Something which conveys things unto the understanding. And that is the word of Scripture, The letter, Similitude, discourse, and reasonings wherby one thing is gathered and concluded from another. And this answers unto the light which is in the air for the eye to see by.

There is also Lumen disponent, or a light which makes the understanding to see, or take notice of the things revealed, at that is as the light of the eye. And this light which indeed is the light of Faith, it is insused, and comes not, nor is caused by discourse, or study, or by deduction, or consequence from any naturall thing, but ariseth immediately

from

66 Faith, or Beleeving, is Receiving Christ;

from the spirit bringing the things of God and the Soul together. You shall discern it in that similitude which the Scripture fets it forth by, Tasting, and Seeing. Tasting; That as a man that tasts a thing, he hath it present with him, the savor of it. that there is no disputing against it, or making him to beleeve otherwise. Do not you tast it, saith he: So also the things of God are brought unto the soul fo through the word by faith, that there is not a possibility for the soul to be mistaken. may fee a little into this, take the cleerest discovery of God in nature, yet you cannot thence conclude that therefore God will do fuch things, or that such things shall be done by God for us, as Faith doth beleeve. Again, Compare earthly things and heavenly things together. Though that earthly things may ferve to give you some resemblance of heavenly, though that fimilitude may fet out things revealed, and keep them in memory, yet these similitudes do not prove these things to be. nor can shew them in their own nature: And therefore you shall find that Nicodemus was partly ignorant of regeneration, though that Christ had told him of it under an earthly similitude of being born again. That similitude did rather make the thing hard than easie: And our Lord adds, that, If I bave Boken unto you of earthly things, and you believe not. born wil you beleeve if I tel you of heavenly? Joh. 3.12. That is, there are some things to be believed in reference unto falvation, that there are no things in the earth, to be compared to them: Therefore if you will not beleeve but by similitude, you wil not beleeve them. You shall see what I aim at, beloved. The knowledg or faith of unregenerate men may be reduced,

Either unto discourse, knowledg, or unto fancy, which is all one. Unto the congruity that is be-

tween things that are earthly, and unto heavenly. I say you may either reduce it into discourse. for example. Men reason thus. First, by way of causality, that if there be kindness in men, then much more in God that gave it. Secondly, by way of eminency, there is much more in the Fountain than in the streams that are derived from it. Thirdly, By way of negation. If so be that this be not fit for a man to do, if man wil not be unjust, or forgetfull of the service that is done unto him, then God will not forget the labor of our love, and the work of our faith, &c. Now such a kind of conclusion as this is, is not faith. I beseech you mark it. not faith because the conclusion is drawn only from a naturall principle, from that knowledg which we have of God by nature. This knowledg by difcourse is naturall, and therefore this cannot be true faith. I shall only give you this for a proof of it, which is in James 2. 19. The Devils do beleeve, and tremble. They properly do not believe as is apparent by this, because their Faith hath not those effects, which true faith hath. But they are said to beleeve, because they have experience in themselves of the truth of the word of God: They find that true to their cost which God hath threatned: It is made good upon them, which God hath written in the word. And again, they fee by experience, that many whom they have tempted are gone to Heaven, and therefore they know that God will not fail nor break his word. Their Faith being raised only from their experience, that credit which they give to God, being only from what they feel & see, is not good. Now al the faith in unregenerate men is of the same fort with this faith of the Devils, for there is no more in the Child, than there is in the Parent. In John 8. 44. They are of their Father the Devill; because they go no further than he is a patrern

tern to them in. As the Children of the first Adam are like unto him, fo all the Children of the Devill are like unto him. And therefore as you may thus reduce, or analize their Faith unto light, or difcourfe, fo that faith which unregerate men have, is taken from the fimilitude which earthly things have with Heavenly: They look upon Heavenly things through Earthly, as through a glass, and no further than that do they fee, Matth. 13. 11. To you (faith God) it is given to know the Mysteries of the Kingdom of God, but unto these in parables, that in seeing they might not fee, and in bearing they might not understand. Here you find a difference between the knowledg of the Mystery, and the knowledg which men have by parables. Parables are nothing else but only the comparing of one thing with another, One thing fet out by another. To have no more knowledgtherefore of Heavenly things, than Earthly doth administer, is for a man to have his eyes blinded; Yea it is a Seal of the eternall wrath of God. Least be should be converted and bealed by me. If it may be, yet more plainly to express my felf. in the worship of God, an Image or representation made by man cannot help a man at all in the worship of God. So neither can the Image of Heavenly things in Earthly similitudes give us life and salvation. You know that there are Innate principles, Notions which are in every man by nature, of a Judgment, and of a God. Look what those principles are unto natural things, fuch a kind of innate principle is Faith unto the new Creature, which makes known the things of God by Jesus Christ. It's not raised by discourse, It comes not in by discourse, it is infused, It lies there, and from thence it sends forth its light into the Soul. You find the Apostle in the Epistle to the Corinebians, blaming the Teachers there, because they teached in the wisdom

dom of words, and he tels them that it was the means to make the faith of their hearts to confist in man, and not in the power of God. His meaning is this, they heard the Gospel preached Eloquently end Rhetorically: They looked upon Heaven as upon a Paradise or garden of pleasure: They looked upon Communion with God but only as friendship of one with his Friend. The things of Christ were fet out only by Earthly things as in a Map: All the Glory of Heavenly things were put upon them only by the resemblances which they had un-If so be it be so good to to these Earthly things. be rich, and so good to have pleasures here, then what is it to have good for ever, and the like. The Apostle tels them that althis would never make them Christians, for their Faith must be in God, and this would keep them stil in the wisdom of man. I shal conclude this Point thus. That as a man that knows a man only by his cloaths, takes another for him that is cloathed like him: So a man that hath the knowledg of these things only by Earthly things, loseth his knowledg or his fancy of them, as his fancy al-ECTS.

Secondly: The second is this. Wherever this faving light in the understanding is, there it's joyned with love in the Will: that is, the heart doth choose, embrace, take pleasure and contentment in it: that is, it so takes pleasure, as that it would rather have the truth than any thing: though somtimes in a passion, it may as wel quarrel with that truth, as it doth at other times quarrel with a lust. But that I shall speak more unto, when I come to speak of the Acts of Faith as it is in the Wil, which now I shall betake my self unto.

CHAP.

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CHAP. XI.

Faith receives Christ also as it is an act of the Will.

And here it hath a sive fold act. 1. A pious affection. 2. An approving of the assent of the understanding to the uth of the Promise. 3. A giving up it self to Jesus Christ. 4. A resting upon Jesus Christ. 5. An application to it self of what is in Jesus Christ. A Caution. Application.

Faith doth not only receive as it is an act in the understanding, but as it is an act in the Will. There are five severall waies whereby Faith as it is in the Will doth receive Jesus Christ and his fulness. A fivefoldact, Faith doth (as it is in the Will) put forth to the getting in of what is promised concerning Jesus Christ and his benefits.

First: There is a pious affection. Or it works a kind of liking of, and love unto Christ, and the things of him, as good and desirable and real. That is the first thing. That whereas before the Soul looked upon him as an Enemy, or as one that was exceeding hard and austere, and it may be, as one that did but delude and mock, and intended not to give what he spake of and revealed; Now the foul begins to have better thoughts of God, and to think that he is kind and reall. And whereas before it looked upon the things of Christ as of no value. and cared not for the knowledg of them, now it fels all to buy that Field wherein they are, it looked before upon communion with God as not to be defired in comparison or competition with the pleasures

pleasures of sin. His favor and good will with the will of the flesh he would have, but would rather leave God than leave his lusts. Whereas before he had no mind to mortification or deniall of himfelf in any thing, now there begins to be some liking of the things of Christ, and some kind of contentment to be so. In Pfal. 16.7. My reins instruct me (faith he) in the night season. It's a Psalme, which is a profession of Christ, and a Picture of one that is made after Christ. You may see in that, how Christ fuffered for us, and how we ought to be whatever our afflictions or sufferings be for his name fake. Now faith David, as one that is drawn after Christ, My reins instructed me in the night season. Reins are the feat of the affections and defires. They instructed him: that is, they perswaded him, and they began to work him into a better opinion of the waies of God, than before he had. Then I could say, saith he, The Lord is my portion, and my Lot is fallen in a good ground, and now God and troubles; God and afflictions are exceeding desirable together, let the afflictions be never so hard. In Rom. 4. 20. it's faid that Abraham did beleeve, and gave Glory to God. What is it to give Glory to God? It is to give a praise and commendation of his works unto him, which is to fet out the Attributes lively which he hath put forth in any thing towards us. But faith he, he gave Glory unto God, that is, he commended God, and spake well of him, and furely (he faid within himself) he would never have spoken that I should have had a Child, and not have done it, and he would not have made me beleeve that all the Generations of the world should be blessed in him that should come from me, unless somthing above nature should be done for the bringing forth of him. He had a good opinion of God. Marke it. Though there hath been no parley.

parley, no agreement, nor match made between parties, yet we discern love between them upon their commending one another. So when the Soul begins to commend God and cannot tel how to think fo and so of God as Unbelief suggests, then he begins to love, and that indeed is a beginning of Faith. Papists tell us that Faith is unformed, and as a body without a foul untill there be love. That is an error. For the formall act of Faith is in the understanding to affent, which is not comptiable unto the will and affections. But in this sense much might be faid concerning love, Though it gives not a Philosophicall, yet it gives a divine being unto Faith: that is, it puts an excellency upon it. Whatever comes from Love unto God is thereby (you know) made more acceptable unto God. And this love or defire of God is necessary both to make a mans understanding captivated unto the mind of God, & to make the things revealed to become easie unto him. We easily believe that shall be which we would have be, and that man that gets our love, gets our trust. That therefore is the first thing wnich Faith doth in the will, it begets a pious affection and liking of the goodness in God and the goodness that is in the things which are promised by him unto us. It's not (faith the Soul) I perceive now fuch a hardness, and such an ill condition to be married to Jesus Christ, as I thought of before: It's not a way that brings with it so many inconveniencies as my heart supgested to me.

But Secondly: As Faith is in the Wil, it doth approve and allow of that affent and credit which the understanding hath given unto the truth of the promises. Is an it doth approve and allow of that affent which the understanding hath given unto the promises. The understanding saith, I do verily

beleeve

that there things are true, you do wel faith the Wil, hold youthere, hold fast that word, that is a word worthy of all acceptation, receive that rather than anything. As a Steward lets a Leafe unto a Tenant, and afterwards brings it to the Grand-Lord. and he takes cognizance of it, and gives consent to it: So the understanding brings the promise to the Soul, and faith, I have beleeved thefe things to be true, and that they shall be accomplished; They are above Senie and Reafon, But I cannot but think but they shall be; They are better than all things else: Now doth the Will give up it self fully unto the liking and ratifying of this act. You have it I conceive fully proved in Phillip. 3. 3. We are the Circumcifion which worship God in the firit, and rejoyce in Christ Fesus; and have no considence in the fleth. We rejoyce faith he, and have no confidence in the flesh, the Apostle is there proving that a man cannot be faved by the works of the Law, but only by being found in Christ, Concerning this (faith he) we do rejoyce. As if he should have faid, we are glad with all our hearts that we shall not go to Heaven by doing, but by beleeving, and not upon our own Legs, but in the Arms of Christ. It doth us good to the heart that there is no duty nor service that shall be accepted, but only the Lord Jesus Christ. It is not our salvation alone which makes our hearts cheerfull, but it is this, that it is given by fuch a means and hand as Jefus Christ is. We rejoyce in Christ Jesus, and have no confidence in the flesh. As by approving fin a man doth make fin his own, and contracts the guilt of it which was done by another: So by the Wils approving of the affent which the Understanding hath given unto the truths of the Gospell, the Will becomes a partaker together with it. Or thus: As a man that doth approve evill, will foon be full of all unrighteousness

unrighteousness, So the will approving what the understanding believes concerning the truth of the promises will bring the Soul to be filled with the blessings of it.

Thirdly: Faith doth make the Will to give up it self unto Jesus Christ. And therefore Faith is called a coming unto him: And in 2 Cor. 8.5. They pave themselves unto God, and then unto us. You shall understand the meaning of it, if we first consider the meaning of the word idonar, [they gave] He that gives a thing alters the property of it, he makes him to be the Lord and master of it to whom he gives it. This is yours do with it what you please, I call it my own no more. So now they gave themselves unto Jesus Christ, and resigned themselves unto him, and would no more meddle. as before they had done in working out meritorioufly their own falvation. I am not my own faith the Soul, I am thine, Lord I have no more to do with my felf, to fave my felf, than I have to do with that which is another mans to use at my pleasure: I have given my felf to thee. And as you may difcern the meaning of it by the word [Give] So you may by that which the Apostle joynes to it: They gave themselves first to God and then to us. How did they give themselves to the Apostles? They did give themselves to them as their Teachers as those by whom God would reveal the things of him, and the way of practifing of the Will of Jefus Christ. Upon this account you shal find that faith is compared to Marriage, where parties give over the right of themselves unto another. Only let me telyou this by the way: That there is an implicite giving. As a man is laid to give himself to sleep, and to idleness who doth indulge his own ease, and laies himself softly: That is an implicite giving. There

There is an explicite giving, and that is by way of express relignation: As a man that comes and delivers a possession of goods, or a commodity which is bought into the hands of another: Here, take what is thy own. Now in al Faith there is an implicite giving, but not an explicite. I fay there is an implicite giving: there is an indulgence of it felf, and liking what may make it felf vile, and what may draw it unto Jesus Christ, though it cannot say (as it is true to say) before all things I had rather, or do defire to favor, and wil no more feek after the love of any other creature. The explicite refignation is that which the Saints do come unto: But a man may have faith though he cannot fay fo of himfelf. This explicite Relignation and giving a mans self is necessary (but not as this implicite giving a mans

felf is) unto salvation.

Fourthly: Faith as it is in the Will doth make a man to rest and stay himself upon Jelus Christ, and to look to no other means belides him for falvation. To rest upon him. This you have the Scripture oft times speaking. Esay 50. 10. Let bim trust in the Lord, and flay upon his God. Somtimes therfore it's called in the Scripture (as in Pfal. 37. 1.) a not fretting, but being quiet. This refting brings in abundance from Jesus Christ. I say it brings in : For if a touch of him be followed with vertue to heal: If one touch upon dead bones will make life come into the spirit, then what will the continued acts of Faith do? This is that indeed which the Scripture cals a life. In Gal. 2. 20. Because, though there be many intermissions and interruptions, that a man doth fo rest as that he is beaten off, yet still he comes unto Jesus Christ again. That is his general courfe, and that wherin alone he takes conentment. In this case the Soul saith to Jesus Christ in ics carriage, I say in ics carriage, just as a man useth

to fay to one he depends upon, I wil look no where else, If you disappoint me, look to it, I have no other friends to supply me, I have none to go unto for relief but you: So saith the Soul. And if it find its fels at any time carried to other things, and to rest in them, then it is displeased with it fels, and troubled at it fels, and never hath quiet untill it makes that yold and nothing, which it hath done before.

Then Fifthly: As Faith is in the Will, it takes in what is in Christ, it applies it to its felf, according as its need and necessities are. I say, it takes in what is in Christ. Al therest of the acts of faith were but (as it were) carrying the foul to him; This now doth make it inriched by him. As the Cloath lying in the Fat doth receive the color and dye: Or as a man lying in fin is thereby hardened and habituated to do evill: So the Soul by its rest and continuance in Jesus Christ comes to be made partaker of all that is in Tesus Christ. It makes use of him to pardon and to fanctification. When as it is afraid of wrath, it looks up to him: When it's befieged with lusts it lends for help to him. Without me (faith Christ) you can do nothing. That is, Not only without their being in him, but without their making use of him. Therefore in John 3. 21. it's said that he that comes to Christ, hath al his works wrought in God. Wrought in God; How is that? As he goes to God for direction, so he goes to God for strength through lesus Christ.

Let me add but this Caution.

That though these five severall acts be done by Faith as it is in the Will, yet you are not to think that they are done in that order that I have propounded them, or that they must be done to so high and notable pitch and degree before a man can receive, But there is so thing of all these wherever faith is; and some thing done of all these, though

Joh. 15.

it be very weak: There is some love, though it be but a preferring of him to others: And some approving, and yielding of its self unto Jesus Christ, and some resting on him.

I shall only say this one word of Application

at this time, and that is this.

USE

If Faith be a Receiving (as you have heard) Then the fin of Unbelief is exceeding great and very provoking. As our misery is great that we have not only no active power to do good, but we want a passive power to receive good. We are no apter nor fitter to any good work than the stone is fit for a building which can be laid in no place till the hand of the Workman comes upon it and squares So the fin-of Unbellef is great in this, that it is a denying to receive, or an hardening of the Soul, and making it uncapable as much as in it lies of the things of lefus Christ. What an abominable proud thing is it for a Beggar that he will not take an alms. for himself that hath nothing to live upon, that he wil not receive a favor? Yet fuch is the fin of Unbelief, for Faith is a Receiving. Thou dost as much as fay in thy own felf, Thy acts of unbelief, have this voyce, Lord I will have none of that which thou offerest; Keep it to thy felf; I had rather be without falvation than have it upon fuch terms, by way of an alms or receiving; I wil work. for it, and purchase it, and buy it, and not take it as a meer gift. What Prince is able to endure that the condemned person should reject his pardon, and nor take it: that he should accept the halter and the block rather than the Grace and favor tendred to him. We think it modesty and humility not to receive the things of the Gospell that are so glorious. rious: No: But because that saith is a receiving, thou dost throw all these things like dust into the wind, and water upon a stone,: Thou wilt not afford God so much as a Vessell to take in what sals from Heaven into the Souls of men. It is not thy modesty, but thy pride. If thou hast never so much, Canst thou not receive a kindness? If thou be never so well, yet canst thou not be better? Hast thou so great an abundance, that nothing can be added to thee? Say all this if thou datest, and own it before the Lord: Thou must say it, if thou takest the part of unbelief, because faith is a receiving, and unbelief is a rejecting.

CHAP. XII.

Object. Faith being a Quality, and so an Accident, can be but in one Subject, and therefore not both in the Understanding and the Will. Answ.

1. Faith is one by Aggregation. 2. That habit which is in one Faculty formally may be in divers by diffusion. Application. By this try whether you have true Faith or no. An Objection Answered.

OBJECT.

But it may be objected; That Faith cannot be both in the Understanding and in the Wil, because Faith is a Grace or Quality, and therefore an Accident, and an Accident is proper but unto one Subject: As sight is only in the Eye; and hearing in the Ear: So Faith is only either in the Understanding, or in the Will; but not in both.

Answ.

Answ. For Answer to this in brief.

1. The Habit or Grace of Fath (in the first place) is one; Not simply and absolutely but by Aggregation and Composition of many habits: As two may be in one act, So two habits doth make one Vertue or Grace. Many qualities may subordinately concurre to the making up of one habit or vertue.

It's opened thus.

Beauty in the Body is a Quality, but yet it is composed partly of the proportion of parts, and partly of the healthiness and soundness of parts.

So, Liberality is a vertue; but it is composed of a good disposition in the Will, and also of a mode-

ration in defire after earthly things.

So, Prudence is partly in the Understanding, and partly in the Will ordering a mans conversation. We find it by experience, that when we do believe we do both put forth knowledg, and also good affection or an Act of the Will towards Jesus Christ.

There is a meditation of the Promises, and there is also a resignation of a mans self up to him that hath promised; This we find by experience when we do believe. And we find by the same experience that when we would believe we are hindred by the darkness of our minds; and when our Understandings are cleared yet we are hindred by the awkwardness and indisposition of our wils.

Let us love one never so much we cannot trust him except he promise; and not then neither except we have an affection to him as to one that is

faithful and true.

2. One habit is in one faculty formally but may be in divers by way of diffusion and disposition. The meaning of it is this. There is a communication or intercourse between the Understanding and the

Will

Will. One works into and upon the other the work of one is required to the work of the other.

As for example.

Freedom or liberty is formally in the Wil, but it is radically or rooted in the Understanding; for the Wil were not free to choose if it had not a light shewing it the difference of things, what is good and what evil, what does come neer to, and wil not bring it the end that it aims at.

Suppose you therefore (for I will not stand disputing) that Faith be seated only in the Wil; yet it works into the understanding al the acts that I have spoken of, and is not without them. And so on the contrary; so that whether you read or hear saith to be in the Understanding or Will; make no great difference in that, for both shall be satisfied, and there is somthing to be done by both that you may be made partakers of Jesus Christ.

So I have done with the Doctrinall part of that.

USE

For the Use and Application of it. If Faith be a Receiving, then by this you may try whether you have faith or not. If you look into Scripture you shall find that the Children of God are distinguished from those that are not born of God by this, that the one receives and the other receives not the things of God. In the verse before my text it's said that Christ came to his own and his own received him not. Not to receive him and to be in darkness is all one (as you may see by comparing the verse together) He came to his own and they received him not, but they that did receive him they became the sons of God. By his own is meant the Jews whom God had chosen for his peculiar people and owned be-

fore

fore the World; (All are Gods own by Creation, the fulness of the Earth is his; but these were Gods by a special relation and obligation.) And they had received from him Laws and Statutes; and they had professed peculiar subjection and obedience to him, so that they could say, We are thine, Lord save us; yet they who were so different from the World are distinguished from those that are taken out of the World and are the sons of God by Regeneration, thus, They Received not.

So you have the Apostle using the self fame discrimination in 1 Cor. 2. 14. where he tels you that the natural man does not receive the things of God neither can he, because they are spiritually discerned: But we have the mind of Christ (faies he) So that I say, Receiving does distinguish the Faith that is unseigned from that that is temporary and

historicall.

And as the Children of God are diftinguished by receiving, so whatsoever a man gets if not by Faith it's ill come by; Yeahe doth become guilty like goods gotten into a mans possession illegally. Gal. 3. 7. Received you the Spirit by the works of the Law, or by the hearing of Faith? putting them in mind that if that Spirit (they thought they were of) came to them by the hearing of the Law, it were not the Spirit of the living God by which they could be faved. Therfore try your felves by this. Thou faiest thou hast Faith, Is thy faith a receiving Quality? Somthing that does enable thee to gape and gasp? Does it open thy Soul (too) in reaching after the things of Christ! In plain tearms, Is thy Understanding greedy of knowing? Art thou willing to give up thy reason to the testimony that God gives of his Son? Art thou loth to let the thoughts of Christ pass from thee? Is thy Wil inclining and tending to them?

82 Faith, or Beleeving, is Receiving Christ;

Now for the making out of this, (and I befeech you mark it) of some the Scripture saies barely thus much, That they received not Christ, They are shut up under that (As in John 1.11. the verse before my text) He came to his own, and they received him not. And, The naturall man receives not the things of God. 1 Cor. 2.14. Some believe not, and receive not but they are very neer it. The fruit is neer their mouths, the word (as I may use it) is not

far from them. Plainly thus:

There are some that are negative not privative Unbeleevers: That is, they are not Unbeleevers by way of opposition, but by way of omission. They have not denied and said they will not go out to Jesus Christ, but, they are about the matter, and about the matter, till the things of their peace be hidden from their Eyes. Some Persons are neither free, nor are they promised in marriage, but are in treaty so as they cannot admit of another to come to them: So there are some that hold Jesus Christ in hand, cannot endure to think that Jesus Christ should leave them, and yet they come not actually off to the closing with him and receiving him in to their hearts.

As there is a negative holiness, the man can say I am not as this man: So there is a negative unbelief, when as it may be said of men they do not lay hold or receive, but it cannot be said of them that

they do reject or refuse.

Sometimes this doth arise from unsensibleness of the want of Jesus Christ: Because we are not sensible of our need of Jesus Christ. And that (Itake it) was the case of the hearers who are compared to the high way upon whom the seed fell to whom the word of God came and they minded it not; they gave it the hearing but they forgat it presently.

And somtimes it comes from being taken up with lawfull

lawfull things as they in Matth. 22. would first of all go and do the works they had before them, and they would then come to the Feast. They did not say they would not come, but they could not come then.

Or, 'specially it comes from an unactiveness and

flothfulness and listlessness of heart.

There is a kind of Condition of Soul that a man is like the Sea in a calme, that you know not which way it goes; A stillness there is or scarce any motion to that which is good. Think on it. Be it from what cause it will though it arise not from any dislike or opposition to the things of Jesus Christ, vet it is a dangerous Condition. A still liveless spirit is as well a spirit in a dangerous condition as that which is hurried and carried violently with strong temptations to fin. In Matth. 21. 30. 31. One saies he wil go into the Vineyard; he granted it to be his duty, but he went not. The Lord gives us thereby to understand that there are some who perish through not doing that which they have a purpose to do, and that which they are convinced is best to be done by them. He that said he would go. and did not; You are not to conceive him to be one that plaid the Hypocrite, in promising to go and yet did not intend it; but in this, that he did not fulfill that which had gone out of his mouth. There is hypocrifie when a man is convinced, and does profess to do the good he does not, Upon that account therefore you fee there is a reason you should examine your felves.

But besides; The Scripture does speak of some that contradict the Gospell and word of Faith. In Ad. 13.45 the Apostle exhorts them to receive with meekness the word ingrafted that should save their Souls. That does imply that there is an aptness in men to be provoked at hearing the Gospell. How

many are there are wife to evade and exclude themselves from the compass of the promises? that if any thing come neer them to comfort them, by & by some objection or other is made, that so they may be still in their doubts and still in their fears ? In At. 13.46. It is faid they put away from them the Word of eternall life; even as a fick man puts away the meat and faies he is not able to endure it; So they fay, this is not for fuch as they are, it is too holy for fuch dogs. And as it was with Ammon when he had defiled his fifter Thamar, he thrust her out of doors and bolted the door against her. So do men do with the things of Christ: put them from them and bolt and bar their hearts against them with a resolution never to beleeve this while the World stands. God opened the heart of Lidia, Atts 16. 14. The would not open it, but he broke it open by his Spirit.

Yea lastly (my Beloved) There are that do trample under foot the things of Jesus Christ, and instead of receiving of them, count them vile and not worthy estimation. Heb. 10. 29. which by many is understood concerning the indisposition of heart that oft times does befall one that is faved afterward. Now then; seeing there are some that do not receive; and some that do contradict and wil not receive but flight the things of Jesus Christ; then try whether you have Faith or not, by your receiving.

OBIECT.

But you have ranked me in my place; You bave fet me in the place of those that bave not Faith; for I put away mercy from me.

Answ. To that I answer. A Godly man does oft

oft times fay nay to God when he wooes him to be laved, and yet afterwards takes it : Puts away the mercy which he is glad on with al his Soul even as a hungry man is of that food which when he was ful he laid by and would not meddle with. a godly man comes to fee what he hath done in refuling and rejecting and disputing against the Grace of God, then his heart breaks, and then he does close with that which he hath rejected. man doth eat up that which he hath formerly refused. Thou shalt not wash my feet saies Peter to Christ: As if he should have said, It is not fit that the Lord of Heaven and Earth should do any such thing for fo poor and vile a Creature as I am: when Christ tels him, Peter, It is not the fign but the thing fignified that I speak to, and if I wash thee not thou hast no part in me; then he cries, Not only my Feet but my bands &c. He is now content that Christ should do that in a great degree which before he could not abide to hear of in the least degree.

CHAP.

CHAP. XIII.

The temper of a man that bath Faith (as confidered under the notion of Receiving) doth discover it self in these particulars. 1. He is daily purging out corruptions, that there may be room to receive Jesus Christ. Particuarly. 1. Confidence in the Flesh. 2. Living by sense. 11. He is much in prayer. 111. He is not satisfied till be obtain all which the Promise is engaged for. IIII. He laies hold on every intimation that may give hope, and thereby is raised to great expectation.

Therefore, to discover to you a little whether you have Faith or no; I shall in a few particulars set forth to you the temper of a man that hath Faith; and I shalk eep to this notion of it, as it is a Receiving.

First of all; He that hath this Faith is daily purging and emptying of himself of every corruption of sless and spirit that there may be room to entertain and receive Jesus Christ. The ground of it is this. Naturally we are ful of all unrighteousness; (as a Vessel is ful of water that can hold no more) there is no place for Grace. So far as corruption is in us so far it naturally works to take off the heart from seeking after Christ; Even as a Disease takes off the Stomach from meat that is wholsom: That therefore Jesus Christ may be received it is necessary that the heart be daily emptied that there may be room made for him. But besides that, Faith doth breed a hope and expectation in the Soul of great

great things; and therefore Faith sets the Soul on purging that so it may be capacious of those things.

Faith is called a Holy Faith. And we are faid to be sanctified through Faith. In Asts 26.18. As the things that were sanctified were separated from commonuse to a holy one: So now the Soul that before was common; Common for the thoughts of the World, and for the lusts of the flesh, Now is dedicated (if I may so express it) to God. It is like a room that is lock'd up and kept only to lay the things of Jesus Christ in. Grace does come into us, not as into a Subject for that is free and fit the receiving of it; but it comes into us as life comes into a dead body; Or as light comes into the dark Air. There must be first of all a putting out of the frong man and of fin, before there can be a putting in of Jesus Christ. It's one thing to purge fin out of us and to mortifie it because it does keep good things from us; and another thing to purge it out that we may receive Christ in the room of it. A Hypocrite may purge out fin because it keeps out good from him; but not to this end, that he may receive Jesus Christ; for naturally he hath no knowledg of him, 1 Cor. 2. 14. The naturall man perceives not the things of God, neither does he count them so good; for they are not so suitable to him as the waies of fin. As a man to be eased of a bad and touble for neighbor, wil turn him out of doors and let the house stand empty: So, (rather than perish) an unregenerate man will turn fin out of doors, but he will not let Christ dwell there, for he will trouble more a great deal. A Beleever mortifies corruption that there may be a place, and room for Jesus Christ and all that he brings with him. Therefore, as both the Understanding and the Will (as you hear) are active in beleeving: So, a Beleever purges both; the prejudices and false reasonings

reasonings that are in his mind, and the distast and carnalness of affection that is in his Will. regenerate man he hath a combate within him but the combate is not between Grace & Sin, but it is one faculty combating against another. The whol Soul does not strive against sin; but the Understanding would hate, but the Will (for reasons) will not let him hate. So in like manner in morcification: An unregenerate man does not purge all the parts and faculties of his Soul, but some: and thereforehis affections are bad though he have light: and if his affections be hor, yet he hath not light in his Understanding. Therefore, Do you endeavor to cleanse your selves from all corruptions? Does the hope you have of receiving Christ purific your hearts, or put you upon the endeavor of purging your hearts daily ?

There are two particular fins upon which the Grace of Faith (as it is receiving) does work to the ejecting of them: and the one is, Confidence in the Flesh: and the other is Living by sense.

- 1. Confidence in the flesh or in any thing a man can do: Therefore somtimes the Saints of god are afraid to lok back upon the actions that hath been brought forth by them in any beautifull manner least their hearts should be ensured by them and they are abhorring themselves even when their waies are pure, he abhors himself as to justification when he does the best duties in the best manner he can. We have no Confidence in the flesh; that is, we would have none, we cannot endure that. Other sins we fain would have mortised, but this above all other.
 - 2. And again, They live not by fenfe. 1 Cor. 5. 7. We walk (faies the Apostle) by Faith,

and not by sence. And we look not upon the things that are seen, but the things that are not seen, &c. 2 Cor. 4. and the last. Of Abraham it's said, Rom. 4. 19. That he believed, and did not so much as consider the barrenness of Sarahs Womb, &c. The reason is this (my Beloved) Because there is nothing can judg worse of the things of God than sence; and nothing hinders more. When a man looks a little upon sence and reason, he is like a man that hath been in a dark room, that when he comes out, the light of noon day is a trouble to him, and he can

not discern the things that are before him.

Secondly: He that hath this Receiving Faith, he is a man that is much in prayer: Prayer demands and fues for what the Promise obliges and makes due to a man. In Pfal. 109.4. David saies thus; I Pray, or, I give my self unto Prayer. As we use to fay, a man is of this or that Trade which he follows for the most part; and other things are but by the by which he does: So David was so nuch in Prayer, that he saies he was Prayer. And so Paul, Atts, o. as foon as ever he began to beleeve, he began to pray. And as a Believer does pray, fo he praies upon the same tearms of Grace that he is a Receiver; that is thus; He is a Receiver for another, he receives nothing as his own primarily, and originally, but as it is a gift and trust put into his hands by Jesus Christ to use for the services to which he hath appointed him. He goes therefore to God, not as one that is the Principal, but as one that is a Receiver for another: He goes with a Spirit that speaks after this manner to the Lord; It is not for my self alone, I am but the Messenger of Jesus Christ, he sent me; Jesus Christ hath undertaken for me, and will see it made good to me, and I shal have it.

Thirdly: He that hath this Faith as it is a Receiving.

ceiving, is unfatisfied with whatever he gets at any one time till he hath come to get all which the Promife is engaged for and to him: And the reason of it is this: Therefore he is unfatisfied, because he hath much to receive, and that which he hath received does but enlarge his capacity for more, and encourages him that he shal have it, as it is due: Even as meat gets a stomach to meat, so receiving gets an appetite to receiving. As presumptuous persons wil find fomthing or other to encourage themselves by; fo, Faith (upon one respect or other) will ever be looking for, and after fomthing from Jefus Christ; upon one account or other it wil be stil demanding. Art thou therefore applying to thy felf the things that are promised? Art thou challenging from God more than thou hast? urging him upon his Word that thou hast not so much as thou dost hope in him for? Is what thou hast received as a tast that makes thy affections run out after more? Then know, that thy Faith is indeed a receiving Faith, a Faith of the Son of God.

Fourthly: This Faith as it is Receiving, will take hold of every infinuation and intimation, lay up every word that does give hope; and works up it felf by smal grounds (as one would think) to great expectations from Jesus Christ. As a man that is trading takes notice of every thing that is faid or spoken hopefully of getting more than he hath. As there are some spirits that are ever growing upon one; give them once and they wil come again. Or, as some Children, that when they have received lomthing from their Parents, they have their Eyes continually upon them looking for more. Such is the frame of the Spirit of one that beleeves, as it is a receiving; Faith makes a man to do fo. And therefore you shal find by experience, that words spoken by the by, often times in a Ser-

mon

mon, yet are the great encouragements, and hearteners, and supporters of the hearts of Godly People. Faith is of that having, craving, growing nature, that if it can but get a word, it will make a great matter of it, sin makes us greedy of occasions to it; As aword or a sillable hath great provocation in it unto sin, so hath a word that is spoken but by the by, a great essicacy upon the hearts of them that believe: Thou complainest thou hast not what thou didst look for, because thou dost complain it is a sign of thy Faith. Thou wouldest have that which thou hast not; and Faith is a receiving.

Then feeing both Understanding and Wil, stretch forth their hands to receive the things of Jesus Christ; Beleevers they have a rich, and plentisull Condition. Their hands it's true are full of work they have much to do; but they have nuch to get in too. What they have a mind to, they shal have; and what they know or is revealed to be in the hand of God to do, shall be done for them. Their Understandings and Wills clet them be extended and enlarged) they shall both of them be filled full. Psal. 145. 19. He will fulfill the desires of them that trust in him.

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CHAP. XIIII.

Further Application of the Point. This shews a necessity of Faith. An Objection from 2 Tim. 2.

13. Answered. An Objection from the dissipation of Beleeving answered. Incourage your selves to Beleeve. And to that end. 1. Consider the many and glorious things that are to be Received.

2. Be convinced that you cannot live without these things which Faith helps to. 3. Consider these things are to be had only by Beleeving.

4. Laythe command of God upon your Souls. Severall Objections answered.

USE

YOw I goe to another Use. If Faith be a Receiving, then if you would have Christ or any thing of his, you must beleeve, If you would have Christ or any thing of his, I say, you must believe. The Use lies upon this, that Faith is not only a Receiver, but the only Receiver which God hath appointed and substituted. There are other Graces which God gives besides Faith, but he gives this vertue (to none) of laying hold and Receiving, but only unto Faith. Love that doth joyn the Soul to Christ and unites it, but Faith receives and takes of the fulness that is in Jesus Christ. In Jam. 1.7. faith James, Let not such a man think (that is, fuch a one who asks not in faith, but wavers) that be shall receive any thing at the hand of the Lord. This wavering the Apostle doth oppose unto Faith. And yet he that hath this true Faith may have this wavering in some particular acts, though not in the frame frame of his spirit. As in Matth. 14. 31. Christ speaks unto Peter, and tels him he was one of little Faith, and asks him why he doubted? And the word that he doth use there es li idio wous, signifies a being between two opinions, a halting as it were, or an uncertainty of mind not knowing what to do. whether to receive Christ, or not to receive him. or whether not to receive Christ, or to receive him. In particular acts there may be (Ifay) wavering in a man that hath true Faith: But while he is for let him not think that he shal receive any thing at the hands of God. We are wont to fet other things belides Faith to be our Receiver. As the Papists, so do we put good works unto the work of Faith: They think, by good words we do apply Jesus Christ and his benefits. Mark it. Though there be much due unto thee from the Promise, though thou hast God ingaged to thee deeply, yet wil not God give thee any thing by the hand of any other Grace but only Faith. God wil pay what he ows, but he wil pay it through beleeving. Therefore the Text runs expresly, He that beleeves not shall be damned, Mark 16. 16. that is all he must look for at the hand of God. He could not do any great work (saith the Text) among them, because of their unbelief, Math. 13. 58. No great works. The meaning of the place is this, that God doth do unto men according to their Faith. According to thy Faith, be it unto thee, Math. 9.29. As mens Faith is, so shall their receiving be. If their Faith be mingled with unbelief, their receipt shall be but small. Where there is a totall unbelief, their receipt shall be nothing from God.

OBJECT.

But you wil say unto me, as it is said in 2 Tim. 2.
13. If we believe not, yet be remains faithful, and he cannot deny himself.

Answ.

Answ. To that I answer, If we believe not, that is, if we believe not some particular Promise, and at some particular time, God will abide faithfull: for if you observe the place, it speaks concerning fuffering times, and this Promise, viz That the me Suffer with him; we shall also raign with him. A man may come to the stake, and to his Grave, and yet notwithstanding want a perswasion of this. A man may dy by his act of affiance, and yet have no perswasion of what assistance he shall have in his sufferings: But if a man believe not, that is, not at al. then nothing is due unto him. Mark the Text again. God faith he is faithfull. Therefore his faithfulness supposeth his Promise. And his Promise supposeth our Faith: for he is ingaged to none but to them that beleeve. Therefore though God abides faithfull, yet the meaning is, though we question this and that at this and that time, yet if our hearts remain faithfull to God and his name, we shall receive the things that are promised. Therefore let me speak unto you, and unto you especially that can settle upon any work, but the work of beleeving, that are easily perswaded that the Promises belong not to you, nor the mercies which are faving, with a fmall hint and infinuacion you are discouraged and disheartned: Let me' speak unto you that are ready to deprive your selves of every sweet morsell which the hand of the Lord reaches out to you, who say within your selves, when I am thus, and can do thus, then I will beleeve and go unto Jesus Christ. You must come unto this (if you wil have any thing from the hand of Jesus Christ) to beleeve. You must lay down your reason and your sense, and you must put your felvesto this question.

Ask the own heart whether thou wouldest have Jesus Christ or not? If it would have him and the

things

thing that are his, then tell it, that it must believe, for there is no way to receive, but by believing. Therefore let me give this counsell to thee, Spend that time in drawing and urging thy Soul to go to Jesus Christ, which thou dost in disputing thy right and title, and in answering objections and doubts. In stead of making out a restect act of Faith or assurance, go directly unto the Lord Jesus Christ. And mark the reason of it. Faith it gives a title and the possession of the inheritance. It's a receiving. Now mark. Be sure that thou hast a right: If thou hast a Faith that is alwaies having and craving and longing and hankering after the things of Jesus

Christ, it is right.

And again, Though that every Commandment of God be to be obeyed, and none ought to be more carefull of holiness than he that is justified by the righteousness of another and by the Faith of Jesus, I say none ought to be more carefull of a holy life than a Beleever, yet spend thy time (mark what I fay) and thy spirits first in receiving and getting Jesus Christ. Go not this way to work, when thou findest thy self to be so and so, then thou wilt beleeve; because thou art holy, therefore thou goest to Jesus Christ, But go to Jesus Christ that thou maiest receive holiness from him, for Faith is a receiving. As eating a mans meat, takes up a great deal of time, yet there is no time lost, because it fits a man for his work afterwards. So the fitter thou wilt be to all the works of sanctification, the more time thou spendest in receiving and eating of the things of Jesus Christ. It is wisdom first for a man to get in a fulness, & afterwards to live answerable unto it. Why dost thou think of thy san &ification when thou haft not received him that must make thee holy? Affure thy felf, it cannot be but al the things thou goest about will grow dead because

thou

thou hast not wherewith to maintain them. Althy motions are but like a Wheel, which is hurried by a violent motion, but having no spring in its felf, in a little while it wil grow dead. And affure thy felf that thou shalt not lay a ground of Faith by doings. Doings may lay a ground of affurance, but not a ground of receiving, or going unto Jesus Christ. It is true, Many things are to be done, as well as beleeving when a man would receive. A man must ask, that he may receive, John 16. 24. And a man wust be mortified that he may receive. Ye ask and receive not, because you ask to spend upon your lusts, am. 4. 3. And a man must be humble, Jam. 4. 6. God giveth Grace to the humble. And the Ordinances must be attended, even every of them, for it oft times fals out, that that Ordinance which is neglected, is that by which God will convey himself. But the Ordinances are but the Vessels in the hand of Faith. they are but Buckets which Faith doth let down, or but Breafts which Faith doth fuck. The Receiving, is still by Faith. Heb. 4. 2. And therefore the word profited not, because it was not mixed with Faith. And the Text faith, If they praied and beleeved, they should then receive. It's true, there are a great many Graces that must be in the man that receives any thing from Gods hands, but they are all but the attendants of Faith: They are neceffary unto Faith, Not for reception, but by way of presence: As the Eye alone sees, though it cannot see unless it be joyned to the other members of the body. So Faith receives, though it never receives, but when it is joyned with other Graces. Whatever Craces are required unto Faith, Faith will help us unto. To pray acceptably. If we are to pray with humility and submission, Faith will help us to it. When once Faith is infused it doth dispose dispose and inable the heart to every thing that

God requires.

Besides you know how a man that is touched with coverouiness and the love of the world wil bow down himself and deny himself much, and become base that he may heap up riches together. So wil a man when he hath once gotten Faith. He wil pray earnestly, and go from ordinance to ordinance, and submit to any condition that the ordinances of Jesus Christ require at his hands that he may serve God and be saved. And therefore again and again I fay, If you wil receive any thing you must beleeve, else there is no way for it. you wil stand reasoning and disputing and debating, and if you wil have things cleare to you that you are a child of God, before you beleeve, you wil have the matter put to fuch an issue as God brings a man never into. God never gives his love to a man, but by beleeving, because beleeving is a receiving.

OBJECT.

You wil say unto me, This is hard quarter, and bard termes, that we can have nothing but only upon trust and upon believing.

To this I answer the commandment of faith is nothing so hard as the commandements of sin are. They that sow to the flesh, shal (faith the Apostle) in Gal. 6. 8. of the slesh reape Corruption. They shal never have any thing in hand or to receive after this life, but tribulation, forrow, and anguish. Thy faith assures thee, Or thou mayest be affured that faith wil give thee a good title, & somthing while thou livest, and be sure to give thee honor and glory and immortality hereafter. Thou

art saved by faith, saith he, It is the gift of God. This is true indeed, It is a hard matter to beleeve. But the hardness doth not arise from it self, but from us. As it is hard for a fick man to get down either meat or medicine. But it is not because there is neither a passage open and free, or not because the meat is not good, but because he is sick. thou shalt find the reason of all this difficulty to be in thy pride: Thou advancest thy reason and sence against the commandment and law of the Gospel. And therefore it is hard unto thee. hard, but it is but so in the beginning, Like meat, when it is first eaten, doth bring a kind of dullness, & heaviness but afterwards breeds spirits and strength. It is certain my beloved it is the smallest thing that can be required for the receiving any thing at the hand of God: for you are passive in it, you are made to receive. As a bal that is thrown against the ground is made to rebound upwards. There cannot be less required then faith to the receiving of any thing. For.

Take it as it is in the understanding: The receiving a testimony doth not so much require the use of reason, as a good report and esteem of him that speaks. Isay, the receiving a testimony is an artiscial argument, and requires not so much the knowledg of the things, as of the person speaking.

And Take it as it is in the Wil: and it is a leaning: and that rather imports weakness, then strength, rather debility, then ability.

And lastly, Whereas thou complainest it is hard to beleeve, yet if faith be a hard thing, yet it is a receiving. Though it be a toyl and a difficulty, It is but in taking of things that are precious and good which

which wil inrich thee. What man ever complained of the hardness of telling Gold, and receiving fewels and things of worth which were given him out of the treasure of him that is rich. Men take great toyl, and run great ha zards into far countrys to receive. Thy receiving is better and more cerraine. Thou shalt receive strength by the receiving of Christ, to receive more. Faith doth not only give a man the things promifed, But as walking makes a man able to walk, fo beleeving makes a man more able to beleeve. Having once received fomthing from the hand of God, thou hast thereby fecurity given to thee that thou hast nothing behind but what shal be accomplished. As he that hath received but part of a Sum, hath an evidence there by that the rest is due. And therefore I beseech thee, because that faith is a receiving, incourage thy self unto beleeving: Incourage your selves unto it. And that you may do fo,

1. Lay open and keep before the eye of your Soul the many and glorious things which are to be received. Medicate upon the excellencyes of Christ & the portion that he brings: His portion: Both in regard of relation, ye shal be the sons of God: And his portion in regard of estate or inheritance, for al things are yours. The presence (you know) of an object doth stirr up the faculty and the power in it, which lay (as it were) before dead and stirred not. Folhua. 7. 21. I saw (said Achan) the Babilonish garment, and I lusted after it, and took it. As Sin prevails by its prefence: So the way for Jesus Christ to prevaile, is to stand continually before thee. When thou hast therefore looked unto the promises, and looked into the story of what is said concerning Jesus Christ, and what he wil do for those that are united to him. Then come and aske thy own foul, whether it wil have none of these

100 Faith, or Beleeving, is Receiving Christ;

Then come and tel it that al these are to be had, and it may take of them freely, though it can do nothing for them, nor returne suitably to them. The Apostle (to get men unto faith) spreads abroad the Gospel and the things of Jesus Christ. Thou must preach unto thy self, the self same doctine if ever thou wilt believe. Thy sins be before thee, and death is before thee, and hel is before thee: And thou sees by experience that that takes up thy thoughts and thou canst do nothing else but only lament and bemone thy condition. If thou set'st Jesus Christ before thee also, thou wilt be as much taken with him. For certainly there is more Taking in his excellencies, then there is cause of terrour in the other.

And again, Since faith is a receiving, convince thy foul that it cannot live, nor be, unless it hath these things which faith helps unto. Pardon must be had. Justice wil not be farisfyed though thou shouldest fulfil al the commandments of God to the utmost, and never breakest them in the least. Al that is due for the present, and there stil remains an old score for the time past that God wil reckon with thee for. Thou art not able to make God amends of thy felf. Live of thy felf, thou canst not, therefore thou must receive. Atts, 4. 12. There is no other name given under beaven whereby a man can be faved, but only the name of Fe-(us Christ. And if a man (peradventure) wil be loth to take of others as long as he hath wherewith in his own hands, or his friends hands, But when he fees he must either take of alms, or starve; and go on begging, or die, Then he wil go. That is thy case. Thou must receive from Jesus Christ, or Starve. And thou canst not receive the things of Jesus Christ but by beleeving. As a Parent saith to a Child a Child that is peevish, and untoward, and that will not eat his meat; Fast, saith he. So there is nothing to be looked for from Jesus Christ if thou beleevest not, but siery Indignation. And if thy heart would go to take contentment in the things in the World, Say to it, Now take Jesus Christ, or nothing. What good will they do thee unless thou takest Jesus Christ? For they will not abide in the latter end, but then thou wilt have forrow.

Thirdly, Consider that nothing is required of

you, but meerly beleeving. I reason thus:

If Faith receives al, then you must not look to have Grace without Faith: but to have Grace, by Faith. In order of nature, Faith is before them, and your eye must be most upon that, and your care of that. As the Text saith in Math. 6.33. that is a man seeks the Kingdom of God all other things shall be added together with it. So I say, if you look after Faith, your heart will be humble, and stoop to the condition which Faith reveals to you, and you will part from all sins which have so great a place and interest in your affections.

And Lastly: Lay the Commandment of God upon thy self. This is the Commandment of God that you believe, I John 3.23. This is the charge of God that you take and receive, and drink of the Water of life freely. Be thou what thou wilt be: Thou art under his Commandment. If they are not, what needest thou fear his threatnings? He wild do nothing unjustly, He will punish none but his Subjects. If thou art his Subject, then thou are

bound to obey.

Object. Thou wilt say thou art sinfull and vile above measure.

Answ. But will thy finfulness exempt thee from Obedience? This is his Commandment, that You Beleeve, 1 John 2. 23. Therefore come in the authority of the great God, and speak unto thy Conscience, and say, Conscience, I charge thee in the name of the great God, whose wrath thou tremblest at, I charge thee in his name to go to Jesus Christ and beleeve. What wicked hearts have we, which needs fo much perswasion to receive, when we die if we do not receive? How much ado is there with our hearts? How much are men encouraged by their hopes to receive? Saith Christ unto his Disciples and Apostles, Go and stay at Jerusalem, and you shall receive the Gift of the Holy Gbost, Acts 1.4. And yet for them to go to Ferusalem, was to go into the Lyons Mouth, and into the fire as it were, where their greatest Adversaries were: But they will go that they may receive. That was but the Gift of the Holy Ghost: And this is the Grace and fellow ship of the Holy Ghost. Know, when thou art once a Beleever, thou art put into the Paradice of God, wherein all the Trees of God are full of Fruit, and thou maist pluck where thou wilt. Faith is a Receiving. Know, that when thou believest, God turns thee loofe into his Treasury, and bids thee take where and what thou wilt. Take the Covering or Righteousness of Jesus Christ to cover thee. Take his Spirit for guiding and directing thee. The Lords Supper runs by way of Commandment, Take, and Eat. As if he should have said, If there be any thing in Jesus Christ better than another: As a man saith at a Feast, If there be any thing you have a mind un-

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to, you have leave to take; forbear it not: So the Lord commands you to take and eat. This is your Condition. A man encourageth himself in the World with this, That though he spends many hours, and much time, yet he shall get that with which he shall do good at last. Many a man is drawn by this, That when he hath gotten this, then he may attend, and do good. Let the same argument perswade you to believe: That if you believe, you shall receive.

Object. But you will fay unto me, I have beleeved, and yet not received, but I am barren and empty.

Answ. 1. Thou faist thou hast not received. God faith otherwise: Every one that asks, receives, Matth. 5. 42. And Faith will not spare for asking. For in the Scripture, in one place it is said, He that beleeveth, shall not be confounded, 1 Pet. 2.6. And in another place it is said, He that calls on the Name of the Lord, shall not be confounded, Rom. 10.13. Because Faith will be crying and asking. As soon as itis in the heart, it will cry as a new born Babe, in 1 Pet. 2. 2. Every one that asks, receives, faith God; and thou wilt be judged by thy own heart and mouth. As he said to his Disciples; You have been with me so long, and have you wanted any thing? No, fay they. So let me ask thee this question; When didst thou ever beleeve, and hadst not hope in him? When didft thou ever trust in him for any thing, and that he did not make it good? Did he ever disappoint thee? But

Secondly, There are divers waies of Receiving. A man may receive an Estate by receiving Security of that Estate, when he hath good Bond, and Perfons bound unto him for it. Hath not God given

thee

thee his Son? And hath not God spoken unto thee through a promise, and past his word that thy Heart hath been inlightned, inlivened, and cheered in the Meditations of it?

A man may receive you know by way of equivalency. As for example. If a man doth not receive fo much in species, in money, yet he may in worth, in Jewels or other things that wil amount there unto. Do but look over all thy smal Sums, all the many mercies which thou hast received, And see if they amount not to what thou hopedit for? It may be thou hast asked comfort, and God hath given thee Grace. This was but a bill of exchange, Thou hast asked that God will fill thee with joy, and God fills thee with humbleness. Here is but an Exchange. Thou hast received all this while. It may be thou wouldst fain have Gloried in him, and it may be God gloried concerning thee. As God faid concerning Job. There is not fuch a man in the whole Earth. God may fay of fuch a one, though he hath nothing but Tears to Eat, and nothing but Bitterness and Anguish and Sorrows, Yet be loves my waies. Here is a receiving. that Faith is such a receiving, as a man that receives an infection, which he doth not feel for the present, but it may be he feels afterwards. And the Reason is this. Because that Faith principally receives as it is an act of the will. And if it did receive principally as it is an act of the understanding, then a man could not have any thing, but he should know it, or be near the knowledg of it. But fince that receiving is by the will, he must have the spirit of God to make known to him the things that are freely given him of God. As the Apostle speaks in, I Cor. 2. 12.

Now having answered this, I befeech you, Lay both hands (understanding and will) upon the

Lord

Lord Jesus Christ. Gather in with both faculties. Rest not til your understanding be filled, and your will be fatisfied. What ever it is which you want, Christ hath. What ever you would have from him, you must either have from him upon price or merit, And you have none: Or you must have it upon gift. Either you must receive it as an almes, or as a debt. A debt it is not to you, but only as you beleeve. When you do receive it as an almes by Faith, it is sweetest, and you shal receive most. The case stands thus. Either you must yield to God, or God to you. It is fit you should yield to him. Why should not the Cistern receive from the Fountain? The Creature from the Creator? It cannot stand with his honor to yield to you, that is. upon any other tearms to give you any thing, but barely as an almes. If you will not part with your honor, (as you must, if you do beleeve) know, God will not part with his honor, as he must, if he gives any other way then by beleeving, for Faith is a receiving. And it is fit he should uphold his glory as the Fountain of all that good which the Creature hopes for,

CHAP.

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CHAP. XV.

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Receiving denotes Passiveness. This proved as to beleeving. I. In that Faith is not of or from our selves. II. In the very act of Faith, whereunto we are inabled by God, we act as little as possibly can be. This appears if you consider.

1. The opposition which is in us to beleeving.

2. The Nature of Faith it self. And that as it is an act either of.

1. The understanding. Or,

2. The Will.

3. Who are beleevers.

4. Even the Saints are sensible of a power making them to beleeve.

Have already as you may remember spoken of Faith, as Receiving doth import and imply a getting an actual possession of that which God promised and gave unto us in the purpose of his Grace through Jesus Christ. Election gives all. The promises declare what is given, and ingage God to make it good: And Faith receives all. In Election God resolves what to do for us: The promise gives it under his hand: And Faith puts it into our hands. Of this I say I have largely spoken, and shall repeate nothing, but go on to what remains.

As Receiving implies and imports a getting into

possession what was out of possession before.

So it denotes passiveness rather then action: That is, A powerful virtue in him that gives, rather then any such thing in the receiver. Such a passiveness Receiving hath in our ordinary speech. As when we say an Army received the charge. We

mean

mean they stood out and bore the force and strength of their adversary, they did defend themselves. So in the Scripture, James, 1. 7. Let not such a man think be shall receive any thing from the Lord. In 1 Pet. 1.9. Receiving the end of your Faith, the Salvation of your Souls. In Heb. 6. 7. The ground receiveth bleffing from God. In all these places Receiving is of passive signification, noting fomthing of action and excellency in the behalf of the giver but little of the subject at the first In all the passiveness of understanding beings, there is some kind of action. For the Soul is not passive in the same manner, that a tree is unto the Ax that hews it: or as a stone is unto the infrument and hand that cuts and carves it. Our Lord Jesus Christ is said to have suffered, yet even in that suffering, He laid down bis Life (you know the Text speaks) and he was obedient. A man is not converted unto God as a stock, or as a stone, but assoon as any Grace is given and infused into him, inimed ately at the very next apprehention, or upon his receiving the Grace, you must suppose the Soul acting, and moving, and stirring toward God. So it is in beleeving. Assoon as Faith is infused, so soon doth the Soul move toward God in Jesus Christ. So that when I speak of the pasfiveness of the Soul, you are not to understand it as altogether without action. But the Soul is faid to be passive, because it is first wrought upon, before it can work any thing that is supernatural. The act of the Soul is not of it felf, but from another. And there is more for degree of the vertue of him that works upon the Soul, then there is of any inward form and principle or habit in the Soul. But I suppose the distinction of active and passive obedience is not specifical, but gradual. That is, that could not be called obedience wherein there

Phil. 2. 8. John, 11

was not some, though not so much willingness and fubjectiveness, as there is bearing, Christ is said to suffer, not because he was not active, but because that the hand of the Lord was heavy upon him. And at that time there was more displeasure she wed by the Father against Christ, then there was put forth of the vertues of our Lord sesus Christ: For that was the vail both of the God-head, and of the Man-hood. Now according unto this sence, beleeving is a receiving, and notes passiveness. Soul doth go unto God through Christ, but that going is more from the power of God then it is from the habit of Faith. It is more from that spirit of our Lord Jesus Christ, then it is from that created quality, which we call Beleeving. We do beleeve, but we are made to beleeve. 2 Cor. 5. 5. He that hath wrought us hereunto is God. Wrought us hereunto. Even as the Clay is wrought by the Hand of the Potter into this or that form, as is pleasing to him. So in Philip. 3. The Apostle expressed his passiveness. If by any means I may attain unto the Resurrection of the Dead, And apprehend that for which I am apprehended. But more especially in Gala. 4.9. The Apostle dorh correct himself for faying so much as this, That they knew God. After that they knew God, or rather were known of God. By knowing of God, he means beleeving. By his knowledg shal my righteous Servant justifie many, faith the Prophet I/a. 53. 11. And yet we are justified by Faith. When the Apostle had faid, they knew God (as Faith indeed doth give a man an apprehension of him) because this apprehention or knowledg of him is in the light of God (God makes known himself, and gives that whereby he is made known) he corrects himselftherefore, and saith, I should not have said that s know God, but rather that I am known of God. Folin,

Fohn, 3. 21. It is given in as the note and tryal of the Hypocritical work of the distinction between true Grace, and that which is not true Grace but counterfeit, that that which is true and good is wrought, and wrought in God. That is, it is wrought by God. As the Prepolition in, is used in the Scripture. So that is said to be wrought in God, the power and vertue whereof comes from God. All actions consist of their cause, and objects, and ends. Now as God is to be the object and the end fo also to be the cause and the worker of all our actions. Wrought in God. You all know that Faith, it is a spiritual Life. In Gala. 2. 20. Ilive by the Faith of the Son of God. You know that by Faith you convert and turn to God. For it is our answer in our calling. Now both our life and our motion to God, is from God: But most plainly in 2 Cor. 4. 13. The Apostle speaks to this purpose, Having (faith he) the same Spirit of Faith, according as its written, I believed therefore have I spoken, we also believe, and therefore speak. As the Apostle saith in 1 Pet. 1. 11. That whatsoever the Prophets spake, the spirit spake in them. It was not they that spake, but the Spirit of the Father that spake in them. So the Apostle gives the Reafon why he did deliver that Doctrin to the Corinthians, because faith he it was suggested unto me by Faith, and if you ask him how he came by that Faith, he faith he had it by the Spirit, It was not fo much the Grace of Faith, as it was the spirit of Faith which made him both to believe and speak. It is indeed, we that do beleeve. As the Prophets Mouth, and Lips, and understanding were all used by the Spirit of Prophecy, But as what they spake, was put into them: So what we do when we do believe is from the Spirit of Faith. Having the Same Spirit of Faith, We beleeve (faith the Apostle)

and,

and therefore speak. Beleeving is our act, but its by his vertue. And that I may open this more plainly to you, I shal insist upon these three Particulars.

1, That that Faith whereby we do beleeve, is

not of, or from our felves, but we receive it.

II. That in that all whereunto we are inabled by God, we all as little as can be, but are alled. We are rather Receivers then doers.

It 1. That though we do believe never so little, yet the least degree of Faith will give us Jesus Christ, and all his priviledges. As many as received him, had this dignity, (saith he) to be the Sons of God, though they did but receive him.

For the First of these.

I. We cannot of our felves believe, or receive Christ. Therefore Faith is said in Epbe. 2. 8. To be the Gift of God. Not of our felves, but through Grace ye are faved through Faith, and not of your selves, it is the Gift of God. He laies no more upon Faith but only this, that it was the means of our Salvation. God was the cheif and principal and efficient cause, ye are saved through Faith, but even That, you have not of your felves. In Colos. 2. 12. Its called the Faith of the operation of God. Even as the Heavens are said to be the work of his Hands, and the Firmament in Pful. 19. 1. That is, none could do and frame fo glorious a thing besides himself. We are not able to add one degree unto our Faith, when we have gotten it: and therefore we cannot obtain of our felve; the least degree before we have it. It is far more easie for a man to increase a stock, then to get it. In Luke, 17.5. The Disciples come and Fray, Lord increase our Faith. Cur Lord tels them by and by a Parable, that a Master doth not use to bid a Servanc when he comes from the feild to fit down, but

Luke, 17 7. to the tenth.

to waite upon him til he hath supped, and he thinks nor that the Servant hath any praise due unto him because he waites for his mear, and waites at home, as well as abroad. And he makes this Conclusion of it, when you have done all you can, tay you are improfitable Servants. This being spoken upon their defire of the Lords increasing of their Faith, it holds forth thus much, that Let us use al the means that we can for the getting and the increating of our Graces, yet that is a work which we shal never do of our felves: We shal not move God to any thing, nor do any thing that shal be an addition to what God hath done. Now if we cannot add to the least degree of Faith, then much less can we get the first degree of Faith. I say beloved we cannot receive Jesus Christ: For there is no room in our Hearts naturally for him. All the faculties and places and capacities of our Souls being taken up with fin and felf and with Satan. In Rom. 1. 29. We are (naturally) faid to be filled with all unrighteousness. We are born into the world as ful of fin as we can hold. It is true we add to fin, but it is because our capacity to fin is made greater by fin, but as great as it is, it is filled. But we are ful of fin, and therefore their is no room for Jesus Christ. And if their were any room in our fouls fit for Jesus Christ (it being undefiled) yet we have no Heart unto Jesus Christ. He came to his own, and his own received him not. Ye will not come unto me that ye might have life. Yea, We cannot naturally but refuse to let Jesus Christ reigne over us. For naturally fin hath our affections, and is unto us as our felves: A second nature: and nature labors to preserve its felf, and therefore cannot but oppose Jesus Christ, For his work is to take away fin: Behold the Lamb of God that takes away the fins of the world.

John, 1., John, 5., 40.

There are some material preparations unto faith (as they are called) whereby divers things that hinder Faith, are removed in some measure: And these are in the power of Nature. A man may be in his Natural condition, and have knowledg, and yet that knowledg doth remove away ignorance which is a great hindrance unto Faith.

A man in his Natural state may be troubled for his sin, and yet that trouble for sin doth take away pleasure in sin; and that pleasure in sin is a hin-

drance unto Faith.

A man while he is in his Natural Condition may be in fear of the Judgments of God, and thereby have the boldness and confidence of his presump-

tuous spirit somwhat abated.

These preparations, these preparations I say are in our power. But for al these a man may never beleeve upon Jesus Christ, he may for ever be a stranger to him. These preparations are not unto Faith. as degrees of heat are unto fire. There is not a neceffary connexion between these and beleeving: for a man may have them, and perish, as you know Judas had. Much less are they the last disposition which immediately goes before Faith: and least of all are they those things which ger any thing at the hand of God. But that which indeed doth prepare unto Faith properly, that comes from the Spirit of Faith alone: And so it's said in Atts 16. 14. That the Lord opened the heart of Lydia to attend unto the things which were spoken by Paul. He opened her heart, that is, he opened her understanding to apprehend them; he opened the things themselves that she might look into them; he took away the prejudices that were in her thoughts against them: She had (by divers waies) her heart shut up against the Apostles Doctrine, even as a door in a Castle is barred that it must be broken open: but the Lord broke broke al those bars. Such thoughts as these were in her self: That if she should receive such Doctrines, she should make her self to be by and by, the But of persecution: All would for sake her, and she nust take up the Cross: she must leave that way of Worship which had been in use among her Fore-sathers; nay, she must believe upon him to save her, that could not save himself. Whatever prejudices there were, the Lord took them from her; she was not able to break one of these bars, nor to lay down one of these thoughts. And therefore there is no other preparation required unto Faith, than what comes from the Spirit of Faith.

As may appear by this:

If there be any preparation required of us, we shal never know where to get or find it: For if we shal run unto this Grace, and that Grace, there must be a preparation unto that, for that is Grace; and unto that preparation there must be a preparation, for that is grace. And where will you find it? Go to thy Understanding, and there it is not; and unto thy Will, and there it is not; and unto the Conscience, and there it is not: You will find that it cannot be formed by any principle in us, but by the spirit of Faith. But as Faith is the gift of God, so we can believe of our felves, and we cannot but through him beleeve. We relift, but he overcomes our relistance: We have no good will, but he works in us to will and to do, Phil. 2. 13. Therefore the Apostle faith that we are made to beleeve (in Eph. 1. 18, 19.) as Jesus Christ was raised from the Dead. It was impossible that Jesus Christ should be held in the Chains of Death; and it's impossible that the Soul should be held in the chains of Unbelief, when God comes to work Faich: that as the Apostle saith, 2 Pet. 1. last, No Prophecy came in the old time by the will of man; but boly men

Epb. 2.8

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of God spake as they were moved by the boly Ghost: The same word which the Apostle Peter speaks of Prophets, that they cannot but speak what they receive from the Lord; So neither can that heart but beleeve unto Salvation which God works upon.

And this takes not from the freedom of man, nor from the liberty of his will: For this necessitates a good will unto him. And if it did not, truly it were better for us to want our wills, than for God to want his will: And it's better for us to be saved in a way which we understand not how it should stand with our liberty, than to be left to our liberty to choose the way of our Salvation: But that is but by the way. Faith is a receiving, and we receive this power from the Lord himself to receive. We are passive in it.

II. But Secondly, (which is a thing that I do a great deal more aim at) In that act of Faith wherunto we are enabled by God, we act as little as posfibly can be: there is as little done by us as may be, as little a touch (as I may fay) as is imaginable. The grace of Faith is usually at the first but as a grain of Mustard seed. But suppose it to be given at first Conversion in what degrees you please (unto ten degrees) yet that grace acts us, or takes as little hold on us as possibly may be. The Spirit doth take fast hold of us, and we by Faith take fast hold of Christ; but though the hold be fast, yet the hold is but little which Faith takes on us. Suppose a man that hangs sure, but hangs but by one hand, and by one finger: or suppose a thing that is joyned and glued fast unto another, but it is joyned only by the edge, so that the fastness ariseth from the Sement, and glue, and the firmness of that, and not from the hold which the other.

hope

other thing hath of it: Or (it may be this may fet it forth more plainly to your understanding) as the hand of a Child in the hand of the Master, who reacheth him to write; The Childs hand doth as little as can be; though it makes every Letter, yet the Childs hand makes it by the skil, and direction, and power of the Master. So there is that of God which makes us to beleeve: God doth use the Understanding, and he doth use the Will in the Work of Faith, but as little as may be; though it be we that do beleeve, yet we do no more than submit our selves to the work of the Lord. The Understanding and Will must be used, that so Faith may be our act; but he doth neither use the Will, nor the Understanding, but barely to give it a just denomination of our act. If Faith be not our act. then we are not quickned, nor faved by it, but it hath no more from us, than what may barely give it that denomination; we contribute no more than what may justly denominate the action to be ours. And this will appear (I conceive) if you do but consider.

First, The Opposition which is in us unto beleeving, even in the very instant when we do beleeve: I say, there is an opposition to us in beleeving, even in the very instant when we do beleeve: as much opposition made to Faith as possibly we can make, either by the malice in us, or by the assistance and temptation of Satan. No man can come to me (saith the sext, John 6.44,45.) that is, Beleeve, except the Father draws him. Drawing imports withdrawing, or drawing backwards from a thing: While God plucks, we pluck; and while he draws, we draw back. He draws by teaching us (for so the Text expounds it in John 6.) Ye shal al be taught of God. God convinceth us that there is no safety in that condition wherein we are; That there is no

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hope in any, but only in himfelf; that the longer we delay, the more unfit we be, the more our hearts will be hardned, the more his wrath will be provoked. While God is doing of these Acts and others, the Understanding, the Reasoning is quice con rary; all the Reason in us, and all the prejudice that possibly can be, and all the objections that can be made, are made against Jesus Christ, and against our going to him in our effectual Calling. God is putting in those perswasions which may prevail with us, and the Understanding doth give forth cross answers. There is no man comes, but God draws; and there is no man that God draws, but he doth withdraw, even while God draws. Matth. 14. 31. Why did'st thou doubt (saith he) O thou of little faith? The word that is translated Doubting, is saous, doth properly lignifie, the minds being in divers stations: the word signifies (I say) the mind to be in divers stations. As the Sea, when it is toffed hither and thither: As the Mind when it is hurried up and down with divers unfetled apprehensions and affections. As one thought comes and faith, Go to Christ; another comes and faith, As you love your life, do not go. At another time the foul refolves it will go; By and by it refolves it must not go, that is no way for it to take: It is but presumption, and carnal confidence. A double minded man (as unto principles) cannot be a Beleever. But in the act or exercise of a Grace, especially of Faith, the Soul is of several minds until the Lord comes to overcome, and mightily to subdue by the power of his Grace, all the imaginations that are in our hearts against him. That is one thing therefore to prove that there is as little of us as can be in the act of Faith. But,

Secondly, The Nature of Faith it self wil cleer it, Faith (as you have heard) hath its acts in

the Understanding, and its Acts in the Will: But now as it is in the Understanding, Light of Faith is barely Gods Testimony: The things themselves promised being left obscure, and in the dark, as unto their own Nature: that is, a man doth believe the things of the greatest confequence and concernment to his Soul, only because God faith they are thus and thus; and he know not, God being but a stranger to him: For as Naturally our Understanding pierceth and searcheth into the causes of things themselves, and will not be contented to know with the light of another, but with the light of the things. In Prov. 3. 5. Faith goes another way; Trust unto the Lord, and cleave not to thy own Understanding. In 2 Cor. 10. 5. Every thought and imagination must be captivared unto the obedience of Jesus Christ, or the obedience of Faith. It is not an affent from the evidence of the things themselves, but from the report of another. As a man believes there is fuch a place as Paradice, or fuch a City as Rome, though he never faw ir, only because of report. So that look upon Faith as it is in the Understanding, and it is a most irrational thing, and it hathas little of man in ir as can be.

Let me explain my felf thus:

There are but Two Heads of all Knowledg.

One is called an Artificial Argument, which ari-

ferh from the Natures of things themselves.

And another comes from the report of others, As one believes there is such a place as ferusalem, though he never did see it. Now for a man to believe, because another faith it, is to see with his eyes, and to believe upon his knowledg. And this is the way that Faith goes: It denies a man of his own Reason; and bids a man take all things upon the report of the Lord, even in the things of his great Salvation.

2 Look.

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2 Look upon Faith as it is an act of the Will, and what is it but a resting? Let him stay himself upon his God, and upon the Lord, Esa. 50. 10, 11. And what doth it but only put out the sparks of his own kindling? A man must be in the dark before he can do any of these acts. Who is it that sear of the Lord, and obeys the voyce of his Servant, that is in darkness, and bath no light? let him trust in the Name of the Lord, and STAY himself upon his God. But he that kindles a fire, and compassed himself about with the sparks of it, shall lie down in sorrow.

The Will hath divers acts and motions, but faith ceaseth all, and putteth an end to all the motions of the Soul, and all the courses which the Soul did take for its good naturally; it ceaseth from what it did naturally for its own good, and gives them a Quietus est, and dischargeth them from all their labor, and only leaves the Soul with God in Christ, and lets God do all. And hence it is beloved that there is so great a venture in Faith: Like the Lepers that knew not what would become of them. only they knew that death would be, if they staved in the City; and it might be, if they went down into the Camp, they might have some relief: but they could find but death. Or as it is said of Abraham, That he obeyed the Lord, not knowing whither he went: So doth a man in beleeving. Or as it is said in Joel; Repent, for none knows but the Lord may return, and leave a bleffing behind him. So, because God commands, therefore the Soul goes upon these terms, though it knows no certainty.

Yea, therefore hath Faith little of us, because a Beleever knows not the time of his first conversion. He doth beleeve, and knows not that he doth beleeve. Were there much of us in that act, it could not be but we should know when we do it. As we know when we cat and drink, because they are na-

tural

tural acts. But we believe, and know not that we do believe. Yea, often times because we do so little, we are assaid we have no Faith: Because we take Faith at the least-wise to be such an imployment & action of ours, as should make us to be abundant, and forward, and singular in whatever we do. But that is a Second Demonstration, That God doth by Faith take as little hold of us as may be, and useth our Understanding and Will as little as may be.

Thirdly: Let me add a Third, and that is that of the Apostle in 1 Cor. 1. 26. Not many mighty, and not many wise, nor chosen. You would sometimes wonder to see what poor and weak parted men Beleevers are. Faith requires no great parts: The things that are not, as the Apostle saith in the same Chapter, verse 28.) those are the things that God hath chosen. Somtimes I have seen a man of no great imployment in the World, and yet deeply insighted into the things of Christ.

Fourthly: As the last Demonstration of it. You shal find that the Saints are sensible of a power working in them, and constraining them to go to Jesus Christ. That even as a man that is under the power of Satan, though that reason be against his Lusts, yet still he is put on, and egged to the committing of them. It's a sign there is somewhat more than Natural corruption in him; because according unto the Motion of Nature, these contrary reasons would allay his desire, and hinder his acts. There is a spirit of the Devil that blows up that lust, & puts on to that course again. And Beloved, Because we find that when we would not beleeve, and sit down resolutely in our selves, and say we wil not beleeve, and it is not for us to look for any thing but for-

row,

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yet notwithstanding that, we find somthing within us bids us look towards the Lord, and to go unto him, and not to take our own words, and not to think it shall be with us as we think. Whence can this come, but from the Spirit of Faith? It is not from Grace only, but from that hand that acts it. That shall suffice for the Second thing: That Faith is not that which we have of our selves; so when Godenables us to believe, he takes as little concurrence with that Grace of his as possibly may be.

CHAP. XVI.

Though Faith be finall, yet it makes us the Sons of God.

III. T Aftly: Though we believe never so little, vet if we beleeve, we shall receive this Dignity to become the Sons of God. There is a receiving in the least degree of Faith. That is that which the Text holds. This term [to Receive] notes as little action (as I said in the beginning) as can be. Only it notes as being in subjection, a being continent, or a vessel to put somthing into it. As Gold and Jewels may be wrapt up, and put into a filthy clout or rag: So may this Grace of Faith into an heart that is exceedingly corrupted and defiled. Again, you know you use to say, That the Receiver of stoln goods, is not the principal offender: he is only one that doth conceal and preserve that which the other hath gotten. Such a kind of thing is Faith; he that doth receive is not the principal Agent. As the Wax doth receive the impression of

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the Seal, and yet the Wax doth no more than either Clay, or Earth, or any base Mettal (as Lead would do) only a compliance there is with the Seal.

• And let me ad further. As Receiving notes little action in that respect: So a narrow mouthed Bottle takes in but by little and little. stone upon which the Rain falls is hard, and but a little wrought upon and filled by it: things that are hard, are softened by little and little. hard and stony Earth is softened by the little Rain that falls long upon it. So now suppose a little Faith, and this gotten the hardliest, and come the flowest by, that possibly can be; to be as weak as can be in your spirits, and to be as dull as is imaginable: yet notwithstanding this shall receive a blefling from God: even those great bleflings in the Text, not only to be a Son of God, but to have fuch dealings from God as becomes a Child; and God deals in this like unto himself, according to the course which he took in charging us with the guilt of the first Adam. For as we are conceived in fin; that is, as foon as ever we are conceived, as Fob faith, but curdled, and a span long, we are accurfed, so soon is the guilt of Adams lin imputed. So the very embrie, and the least thing of Faith, is that which God will bless. The first conceptions of Faith are bleffed, as the first conceptions of a man are accurfed because of the Fall. So soon as ever we receive Christ, so soon is the Righteousness of Christ the Second Adam imputed and passed over untous. He will not quench the smoaking Flax, nor break the bruised Reed, Matth. 12. 20. There is great difference between flax and wood. but a blaze when it is light, and lasts not long. And fo it notes such a kind of Faith that is soon up, and foon down, exceeding tender and delicate, foon difcouraged; discouraged and dismayed. A Faith that is working by sits only, and not such a Faith as is of a constant motion. The smoaking of slax is less than the burning of it. The smoak may be conceived to be such as either is offensive unto the eye: And so there is a kind of beleeving, or I may rather call it, of unbeleeving, which is extreamly offensive unto God, as smoak is unto the eye: When we are alwales unsatisfied; when doubts beget doubts: when God answers one objection, and we take it up again: and we over and over again with things that have no reason in them, nor are fit to be spoken. But suppose it to be smoaking slax.

Or, In regard of its weakness, which shall come into a slame afterwards, which is capable of surther encrease, as the smoak goes before the slame: yet the Lord will not quench it. What is that? he will cherish and nourish it: For the Negative includes the Assirmative. In John 6.37. He that comes to me, I will in no wife cast out; that is, I will

envertain him.

And as he will not quench the smoaking Flax, so he will not break the bruifed Reed. Though Faith be as a Reed, a very weak thing of it felf; though it be bruifed, and when it is bruifed it will run into a mans hand, as you know the Scripture useth that similitude concerning Pharoab. Many waies do we pierce the heart of the Lord, and grieve him with our Unbelief. We beleeve after such a way, as it troubles him to fee us. Though we be as a broken Reed that cannot support, or be leaned upon. So though thy Faith be such as is neither pleasing to thy felf, nor unto God, and cannot carry thee through any Duty in Praying or Hearing, or other Ordinance; but as a man that leans upon a broken staff, doth fall: So in every Dury, Thou prayest thy felf into anguish of spirit; and hearest thy felf Ollie

into troubles. Now although thou hast such a Faith as this, yet God will not forfake it, but cherish it, and not break it, but bind it, and fit it for Spiritual use. Suppose a man doth by his doubts and cavils against God, offend him, as a Reed doth that runs into the hand; yet faith the Text, he will not break it, that is, he will strengthen it. For that is an usual figure in the Scripture, when the Text faith, He will not do a thing, to mean that he will do the contrary unto it. As, those that come unto me, I will in no wife cast out, but I will entertain, and sup with them, and make them glad with my presence. In James 2. 26. the Apostle tels you, That that Faith that will fave a man, is fuch a Faith as hath a spirit with it: Even as the Body without the Spirit is dead. (o is Faith without Works. That which I bring it for is this; That if there be but the least Spirit or breathing in Faith, it is that which will fave: I fay, if there be but the least breathing in Faith, it will save. As menthat are exceeding tender and careful of the lives of those that are sick, when they seem to be as if they were gone and dead; they will lay a glass to their mouths, and if there be but the least breath or smoak come upon the Glass, they will apply all manner of things that may recover them out of the fwoun wherin they are. So is it with God. When thou thinkest thy self to be gone, and those about thee think thou art gone, and thou thinkest thou canst never recover thy self to any considence of hope again yet God wil hold a glass to thy mouth. and if there be but the least breathing towards Jesus Christ, it shall pass with him as well as the noble Faith of Abraham did when he could part with his Child at the Command of the Lord, which is the meaning of the Apostle in that place.

Here is refreshing and strengthning unto that poor Soul that cannot go to Jefus Chrift, but crawl as I may so speak: That liveth like a man in the Sea, and fees the Banks, and faith, Oh that I were there, but knows not how to strike a stroak to fwim thither: or if he doth, his stroak is too weak to withstand the Current, and the strong stream of Tempration, and Doubts, and Fears that he meets withal. Thou thinkest thou shalt have nothing because thou canst do nothing : Thou canst not beleeve firmly, thou canft not lay on any hand but that which is trembling on the Lord Jefus Christ. Thou canst not look with any eye, but that which is weak and feeble. Now know, that God looks not for much from thee, but he intends much unto thee. He hath given thee this Grace of Faith, not because it should do great matters in thee, but for thee. is only to take thee by the hand, and if it can bring thee and Jesus Christ together, it hath done enough for thee, and as much as can be defired, and as it is appointed unto. All the rest of its acts are for thy comfort: but this is for thy Salvation.

CHAP.

CHAP. XVII.

Faith considered in its lowest degree. I. As in the Understanding: and so it is, I Attention.
2 Inquiry. II. As in the Will: and so, I It is accompanied with much fear. 2 It is careful and sollicitous for the things of this Life.

It will not be amifs a little to consider, or at leastwife to set down, how little Faith a man may have, or how little Faith God bestows upon men, when yet he bestows Christ upon men withal.

1. Take Faith as it is a Habit and Disposition; so the lowest degree of Faith is in an inclination, a yielding, a laying afide the stoutness of the heart in some measure which he exercised before against God. In some measure. As the weather we say, begins to change when there is some melting of the Snow, and some yielding of the Ice, though it be very hard still. And as we say, a man is inclined to peace, when he will treat and hear arguments for it, and doth not stand out in defiance. The least Degree of an Habit is an inclination. shal find in 2 Chron. 30. 8. That Faith is so described, to be no more a stiff-neckedness, but a yielding themselves unto the Lord. As suppose a man that would not pay Taxes or Rates, but wil let another come and take it quietly: He will not give fuch a thing, but if another will take it, he wil not oppose. In Aas 26. it is faid of Lydia, that her heart was opened to attend; that is, that whereas before the looked upon what was faid by Paul, as not worth the hearing, and as that which

did not concern her, and which was not for her good and falvation, her heart was fet and prejudiced against it; yet now she begins to have other thoughts. It is as mean an act as possibly can be, for one to give God the hearing, to listen to the things that are spoken, yet this the Scripture counts as a Work of God, and as the Fruit of her Faith. She attended to the things that were spoken. That is one low degree of Faith, for a man to be relenting and yielding a little towards sesus Christ: To come, and mind, and observe the things that are said of him, as things that are of concernment and moment.

Again Secondly, It is a low degree of Faith to ask after, and enquire about the things which do belong unto Salvation. And this you that find in the Scripture, that that enquiry, when it is truly and duly made is faving too. 1 Pet. 3, 21. Baptism saves: and the walking of the filth of the flesh: But impangua, that word fignifies not only an Aniwer, but a Question. The questioning of a good Conscience, how by the Right of Christs Resurrection it might come unto Salvation ? It's one of the smallest acts of the Understanding to enquire and fearch after the knowledg of things. That fame act of the Understanding exercised about the things of God by Jesus Christ, that is, such as shall be accompanied with Salvation. Baptilme faves, the que tioning of a good Conscience. If indeed the Question that men ask, comes out of curiolity and not out of Conscience: If it comes only out of a Conscience that is good thus far, Because it is awakened; but not good thus far, that it is willing to submit to, and take the course which the Gospel enjoyns, then it is no fign. But if the Soul doth but lie before the Lord, as the Refurrection of Christ is appointed as the way of Salvat on, so it faith, faith, Lord how shall take that way? which way may I come to be partaker of the power of it? This also shal be accepted.

Look upon faith now as it is in the wil, or as it acts there (for I told you that faith acts both in the understanding and wil) you feel how it acts the understanding in attention, and suquiry. See how it acts the wil.

It acts the wil most weakly when the heart is filled with feare. Fear doth distract the Soul, and makes it to do al things dully and very imperfectly Why are yee afraid, therefore faith Christ (in Matth. 8. and 14. Chapters) Ob ye of little faith. A man through feare doth in beleeving, as a man doth in going. He takes a step, and then withdraws his foot: He goes another, and then goes back again. So a man with one thought is for Christ, and in another thought, there is no hope for him in Christ: with one thought he gives up himfelf to him, and with another, it is but to give up a little straw to the flame when thy heart is thus divided(& it's as displeating as can be possibly) yet this thought and this faith is not put out by the Lord; Though it be diffracted yet that faith shal fave.

Again Secondly, That faith is exceeding weak, which is careful and folicitous for the things of this life. What an abfurd and weak thing is it for a man when he is dying to take care for cloathes? And when his life is going from him to think of purchasing an inheritance? For a man when he is ful of dolor and pain, to think of increasing his riches and estate? So is it a great weakness for a man to be careful for his body and the things of this life. In Math. 6. 30: Christ faith when they ask what they should eat and drink and put on, He calls them people

ple of little faith. Yer even that faith also the Lord wil acknowledg. I might go through divers other particulars. As for example. Our relying upon Christ which is the weakest and lowest degree. That a man rather defires to be faved by Christ than any other, but he finds a hankering after others; but I say he had rather have Jesus Christ than any other: He is troubled when he hath hopes not by Christ bestowed on him in the use of Ordinances. When you know a man relies upon another, the weakest confidence and reliance that he can put is this, To expect rather that he should stand him in stead, than any other. This is that which the Scripture faith he will accept, and take from our hands. Go through all the several acts of Faith, take them at the lowest, observe when as your hearts beat Christ-ward, but they beat slowest, and feeblest. and most uncertainly: yet know, that though there be much cause of humbling thee, and being ashamed. that where a man may receive so much good, and where he hath fo much reason to be good, yet then he ought not to cast off his confidence, for ever this shall receive this Dignity to be the Son of God.

And so much shall suffice to have spoken of the Second Reason, why Beleeving is called Recei-

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CHAP. XVIII.

Receiving denotes a meanness and lowness of Condition in the Receiver. And in this sense Faith is a Receiving, whether you consider it asting in the Understanding, or the Will.

THirdly: There is a meanness in Receiving. Receiving doth-imply a meanefs and lowness of condition, a want, or emptiness, or being beholden to another. God therefore makes it his Glory, that he can challenge al the world to fay, that they have given unto him any thing. Who hath given unto him, and instructed him? and it shall be recompenced. It is an honor only belonging unto God, not to receive. In Acts 20. 35. the Apostle doth advise them rather than they would hinder the Course of the Gospel (who were Ministers) to preach for nothing from the People; for faith he, Remember the words of our Lord Jesus, bow he said, It is more bleffed to give, than to receive. is at least-wise a less blessedness in Receiving, than there is in giving; if I say not that there is an unhappiness in it. Let that thing be never so excellent that a man hath, yet if he hath received it, he hath no cause to be proud or boast; the praise must not be given to him that receives, but to him that gives. I Cor. 4. 1. If thou hast received it, why dost thou boast? These several Instances proves that there is a meanness in receiving, that receiving supposeth a meanness of condition. A Condition, that a man is not able to subsist of himself without taking in supplies from others without him. thus

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thus Faith is called Receiving: because where ever Faith is, who ever did, or doth, or shall receive Jesus Christ, he doth receive him with the sence of his own vile condition. There is not only such an apprehension in him as this, that his state is losy, (That apprehension is true, and hath a real foundation, and there is no error in such an imagination: therefore I am poor, and therefore I am unable to do my self good, or to do good, because there is no way of Salvation to be had, but only by receiving, is a most certain and good way of Reasoning: As he is a poor man that hath no way to live, but by taking the charitable Alms, and good will of others: So he is in a poor condition, and in a lost condition that hath no means to save him, but what

he can get by receiving.)

Neither is a Beleevers condition vile only, because of sin and of punishment (wherof he is guilty before he doth beleeve) but this very act of Faith whereby a man doth receive, doth make a mans condition mean, though not miserable. Through fin and punishment, a mans condition is mean and miserable: through beleeving a mans condition is not miserable, but it is mean. It is a mean and low condition you know to live upon another; to go on trust for every thing, to be beholden, and to beg Credit for whatever a man stands in need of. Consider the state of Faith with the certain Glory that comes by it (for therefore it is of Faith that the Promise may be sure) consider Faith as it is a relation, and a receiving from fo glorious and excellent ones as God and Christ are: and so it is the most excellent condition in the World. A man lives better that way, than if he had all that in Innocency continued to him, wherein he was made. But now consider this Receiving in and by its self, and so it is a mean condition, because it is a dependant

Rom. 4.16.

pendant one: he lives at the will of another. To eat ones own Bread (we use to say) is better a great deal, and far more honorable, than to live upon the Dainties of another mans Table. In the verse before my Text, it is faid, That Christ came to bis own (that is, to the Jews) and they received bim not. Now therefore they did not receive him, because of the meaness of the life of Faith. Hetrusted in God (said they) to deliver him; Let him deliver him, if he will have him. they should have said: He is not a fit way for a man to trust his Soul in; or he is not a fit person for a man to beleeve on for the faving of his Soul who cannot fave himself. In Rom. 10. 3. They went about to establish their own righteousness, and submitted not to the righteousness of Faith. They submitted not, that is, they thought the way of beleeving to obtain Salvation by, to be too poor and mean a condition. Now the Evangelist rakes away this offence: To as many as received him, to them be gave this dignity to become the Sons of God. His meaning is, Though the life of Faith be mean in it self, yet its glorious in its relation, for it makes you to be the Sons of God: Though the life be fuch as is beneath, and lower than you could or would imagine should make you happy, yet there is a greater freedom in it of converse and communion with God than can be imagined: You shall live with God, as if you were in Glory already. therefore which I would insist upon in this, is this:

John 1.11.

Matth. 27.43.

Where ever true Faith is, there is a fence of meanefs. The heart is humbled, and brought into the accompt of it felf as nothing. And as Faith grows, fo doth this accompt of it felf grow also.

Take Faith now as it acts on the Understanding, and there it makes a man to lay aside what Reason

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faith. As Paulyou know faith, He did not confult with flesh and blood, but immediately follows the voyce he had received from Jesus Christ. Prov. 3. 5. Trust in the Lord with all thy heart, and lean not to thy own Understanding. 2 Cor. 10. 5. Every thought and imagination must be captivated (he saith) to the obedience of Faith. Take Faith as it acts in the Will.

And so it takes away all Glory in a mans self. How can ye beleeve, seeing ye receive Honor one of another (faith Christ) and seek the praise of men more than the prase of God? John 5. 44. By what Law is boasting taken away (saith the Apostle in Rom. 3. 27.) but by the Law of Faith? And therefore you shall find that when ever any of the Saints of Jesus Christ have through Faith attained unto any thing, they correct themselves, and use al kind of diminutive and lessening expressions that may be concerning themselves. I live (saith Paul) yet not I: in Gal. 2. 20. I live, but not I. I live by the Faith of the Son of God, who loved me, and gava bimself for me. As if he should have said. The root of my life lies in his love. He loved me, and revealed that to me, and my Faith laid hold of it, and that quickned me. As Faith cannot affent unto any Error; no man can with a Divine Faith beleeve any thing that is false, because the object of Divine Faith takes the infallible Testimony and Truth of God. So Paith, as it is in the Will, makes a man that he cannot but be humbled, he cannot be lifted up; Why? Because it leads a man out of himselfunto another for all he hath. As infallible Truths and Errors are contra-distinct, and cannot confift together; fo is going out of a mans felf to receive, and being lifted up. Faith may be compared to a Golden Hammer: as it is Gold, it is excellent; but as it is a Hammer, it subdues and beats

beats down, and keeps down every thought and imagination. As there is some Phytick that doth at the same working both purge and strengthen. Such a thing is Faith, it empties a man of himfelf, and fills him with Christ: it takes a man off his own bottom, and fets him on Christ: it destroyes in him the confidence he had, and gives him a spirit above al his danger, or to contest with all his danger through Jesus Christ: it makes him to do all things, and yet makes him fee that he is able to do nothing: Lord encrease our Faith, said the Disciples unto Christ, Luke 17.5. As if they should have faid, We are not able to add one degree; we are not able to improve the Faith we have, one degree, not the least circumstance. In 1 Cor. 15. 10. I have labored more than them all, yet not I, yet not I. True Faith makes a man as earnest for every thing as if it were his own, and due by merit; and it makes a man as humble when he hath any thing, as if he had nothing at all, but afcribes all unto Jefus Christ, and the Love of God the Father in him. There is not a motion of Faith; mark it, but if so be that you did attend unto it, and understand it, you would find it to be of this sense. As God said unto the People of Israel, That he had delivered them, but not for your sakes do I do this, but for my own Names sake. So saith Faith, All this that is done for you, it is not for any thing that you have done, but for the fake of him who hath fulfilled all Righteousness. Peter, James, and John, in Asts 4. 10. cried unto the People, Beit known unto you that by the Power of Jesus of Nazareth, and by the Name of him whom you have crucified, this man doth stand among you. So when Faith hath received all from Christ. it saith unto the Soul, Be it known unto you, that you may thank the Lord for this; it is not your good defires, or performances, or

good disposition, and this leaves the Soul exceeding humble; As you have somtimes writ upon somthing that is done for publick use, This is the gift of such a one and such a one. And as poor men do weare the armes of those that give them cloaths and food in the Almes-houses: so faith doth put forth fuch a work in the foul, that it leaves behind it this sence. That it is done for us of Gods free grace and not for any thing in us. Dost thou find therefore that thy affections grow leffer and leffer to thy felf? Thou art less and less considerable in thy own eyes every day; When thou lookest upon what thou hast received thou wonderest wherefore God should do it, That upon such a one as thou are his hand should be stretched forth, and unto such a one as thou art he should give so much? Art thou when thou gettest any refreshing from Christ, art more ashamed of thy self? dost thou magnify Christ more, and vilify thy self more, Thou mayft then think it to be true because faith is a receiving.

So that the Sum of the point is this: The life of faith is meane, not in regard of the things received by faith: (For we receive him faith the text, that is Jesus Christ. and such things with him which eye hath not seen, nor eare heard, nor bath entred into the heart of man, as the Apostle speaks in I Cor. 2.9.) nor is the life of faith meane in regard of him from whom we receive, for in that respect it is a living at the well head, it is the service of a King. I know saith Paul whom I have trusted, 2. Tim. 1.12 One that is able. Nor thirdly is the life of faith in its self, simply considered meane. For the happiness of a creature doth lie in its dependance upon God, even as the being of the streame lyes in the

flowing of the water from the fountain.

CHAP. XIX.

How the life of Faith is said to be mean. First. If compared with any other kind of living wel: I as Compared with the life of Adam in innocency. 2. Compared with the life of Glory. Secondly, If compared with any other kind of living by Faith. An Objection answered.

But compare the life of faith with any other kind

of living wel, Or compare it.

2 With any other kind of living by faith then this, and so it is exceeding meane. I shal open these alittle to you.

First, It is meane compared with any other kind

of living wel.

As compare with it the life of Adam in innocency, and fo is the life of faith meane. Because at that Adam did receive, he received it by way of Justice: Here what you do receive is by way of almes. Adam should have received for his work: and here we receive meerly for good wil.

2. Compare this life of faith with the life of Glory, which the Saints live in heaven, and which the Saints shal: and so the Apostle saith in 1. Cor. 13. 13. That faith shal cease as an imperfection.

Secondly, Yea compare this life of faith with any other kind of living by faith, and it is the meanest of al. First There is a living upon God by faith for preservation, and Secondly a living upon God by faith for Justification and pardon.

For perservation. The most persect of the creatures do live upon God. It implies a contradiction that they should be without their dependance upon him. For in him we live and move and have our being.

But

But the life of faith for Justification and pardon that now supposeth guilt, yea it supposeth weakness. Guilt: for where there is no offence, there needs no pardon nor forgiveness. And it supposeth weaknels, as not being able to keep our felves in the love of God by any thing that we are able to

There are two things which do mainly make the

life of faith to be meane.

1. Because its a life of dependance. A man lives not of himself, nor on his own but he lives upon another. He eates not his own bread (as I may fo speak) nor wears his own cloaths, but what

is given him. And not only fo, but.

2. In the second place. A man receives not only by faith, but from hand to mouth. Suppose al a man had was given him, but he did receive it at once, and so became master of it himself for his use and dispose of it, then there were some honour in it you know. The Prodigal you know prays that he may live no longer at his fathers hand, but that he may have his portion, and live like a man of honor upon his own. But through faith we receive no more then we have need of, and we have no more then we need. We are fain to go to God for every penny and morfel. The life of faith is often seen in prayer. It is al one, as I often shewed you in the scripture for a man to beleeve upon God and for a man to pray to God, and for a man to live upon begging, and to have no more then every day he can ger as an alms, or as a favor. That is fuch a kind of life as takes away al glory, and al confidence in a mans felf.

Object, But you wil say unto me, That this is enough to discourage a man from any way looking after that life of faith, because it is so meane,

Anfin.

Answ. I answer to that in a word. That there is no reason it should discourage. For it is better for us a great deal considering what we are to have

in this way, then any other. For

First, God wil look better to us, then we can look to our selves. As a bird in the Cage is more tendered, and better provided for then she could be if she had her liberty in the wild waste slying up and down in the vast wilderness. We live upon God, but we live upon one that is bountiful, and liberal, and one that hath enough, and one that thinks nothing too much to give to us. Were our estate in our own hands, we would quickly spend it or ingage and morgage it, and bring our selves under wrath, which now the Lord prevents. Such a kind of living upon God by faith is exceeding Glorious unto God. For upon this account he hath Glory, that he doth provide for us al things that do belong unto life and Godliness. Yea.

Secondly, There is a great deal of sweetness in this life. As a bit (you know) from a Princes hand at his table, hath more sweetness in it then a whole d sh. What ever provision we could make for our selves, could not carry that refreshing to the heart, which the least thing doth which we receive from God by thrist through faith. For it carrys this with it, The love of God in Christ, the favor and loving kindness of God: his wisdom, which cuts out this portion for me, who knows what is better for us then we can chose for our

felves.

Lastly to say no more. Though the life of faith be meane in it self, yet this should encourage to it, because it is so meane, therefore pride is hid from your eyes. There is nothing that hinders a man more from receiving from God, then pride doth. Jam. 4. 6. He gives grace to the humble, but he resists

the

the proud. There is nothing more burdensom to a Beleever than pride of heart is. Pride of heart is unto the Soul of a Beleever, like the swelling of a Joynt which puts to extream pain. Saith the Soul in it self, I have nothing, and can do nothing, and am nothing, and yet notwithstanding I am lifted up as if I wanted in no kind. As you know it is said concerning the Church of Laodicea. To be poor, and yet proud: To borrow, and yet to carry it as if we were beholden to none, is as great wickedness as possibly can be before the Lord. Because all this is hindred by Faith, therefore it is a great encouragement to the Life of Faith, though it be a mean Life in comparison.

CHAP. XX.

Application. The Reason why Beleevers are tempted to Pride. Where there is true Faith, there is humility of Spirit: And that is manifested in four Particulars. In Modesty. 2 In a Sense of its own Condition before Grace. 3 In an acknowledgment of all that is in a man to be from God. 4 In making a man wary and faithful in the use of what he hath received.

USE

A LL that I shall say by way of Use (and so

pass on unto the next) is this:

First, You may from hence see the Reason why Beleevers are so much tempted unto Pride: unto Pride in thinking of themselves otherwise than is meet, as the Apostle speaks: unto Pride in negle-

ting

Christ

Ging good works, as necessary unto the attaining and perfecting of Eternal Life. As some that are well born and descended, cannot endure to falunto mean imployment. So doth the Devil labor to put it into the hearts of Beleevers, that they need not be so careful in Duty, nor so strict and exact in the performance of the Law, for they are the Sons of God, and bornunto Eternal Life as their Inheritance: Now the Reason why the Devil doth labor to stir the Saints to this, is, Because that Pride is the most contrary unto the Life of Faith, and the condition we are put into through beleeving. For to see (as I said now) a Beggar Proud, or a Servant Reign; to fee an Alms man (who is cloathed of meer Mercy) to jet and struct as if he were cloached in Gold of his own, is the most uncomly fight in the World. And so uncomly do we behave our felves in the fight of God, when (because of the stare we are in) we grow proud. For what have you to be proud of? For there is nothing that you have, but what you have received.

And again. Hence it dorn appear that where ever there is true Faith, there wil be humbleness of Spirit, For the Spirit is suited to the condition and life which Faith brings in from Christ, but it empties the Soul of it felf, according as it doth bring in. So much a meaner opinion a man grows into of himself, as he grows more into the enjoyment of Christ. There is this temper of heart in a Beleever, that as he rejoyceth in this, that he hath nuch in Gods hands to receive, fo also he doth walk humbly. As the Apostle speaks in Phil. 2. 12, 13. He works out his Salvation with fear and trembling: Why? Because it is God that worketh in him both to will and to do. And if a man would make a Judgment of himself whether he be in the Faith or not, if he would difcern whether he hath received refus Christ unto the Salvation of his Soul or not, he may know it by this as soon as by any thing; Doth thy Spirit grow more humble? Art thou more vile in thy own eyes? Seest thou less worth, nay, no worth in thy self? Doth the manifestation or communication of Grace from Christ, make thee to abhor and loath thy self? But I shall speak a little more to this particular by shewing you,

That where ever indeed there is true Faith, there is humbleness of Spirit manifested in these four Particulars. There are four Farticulars I say, wherein humbleness of Spirit doth alwaies shew it fels in a Beleever.

First of a modest y for sobriety. Not assuming unto its felf the doing of anything, or being the motive unto God, or the Beafon why God fhould do any thing to him. Wet unite us, O Lord, not unto us; but to thy Name be the praif; is the voyce of Faith according to that of the Halmist, Plaking. 1. I live (faith Paul) yet nos I, but Christ that liveth in me, Gal. 2 20. I have done more than they all, yet not!, but the Grace of God in me, 1 Cor. 15. 10. And as the Pfalmift faith in another case, We got not the Victory by our own strength and sword, but it was thy band and power that gave us the Victory, Pfal. 44. 3. So the Soul faith, That it is not its praying or hearing, or any thing whereby it doth attain unto any favor with God, or any degree of Grace, but only because the Lord so pleafeth., As there can be no reason given why the Rain should fall upon one ground, and not upon another, but only because the Lord Reigns and Rules in Heaven. So there can be no reason given (faith the Soul) why I that am a barren defert, should have any life rained on me, but only because it feems good unto him. That is the first thing.

Secondly, The humbleness of Faith shews it felf in a fense and apprehension of that condition which a man was in, before he did receive Grace. As a man unto whom a prosperous estate is sanctifled, he remembers his poor estate and low condition. So doth a man now (that hath received by Faith from Christ) remember what state he was in when Christ first came and gave him soniwhat, and bestowed himself upon him. Here the Apostle Paul speaking of it, in I Tim. 1. 13. I was a Blasbhemer, and injurious, and a Persecutor, and the chief of all somers. And Eph. 2. 3. We were by Nature (that is, we that are now quickned, and who are now raised up together with Jesus Christ) Children of Wrath as well as others, and under the Prince of the Air, even the Devil, who Ruleth in the hearts of fuch Children of disobedience as we were. And therefore upon all occasions you know he is up with his conversion, telling what an ill course he was in; and what wickedness he was practifing when the Lord lighted on him, as you may fee in divers places in the Atts. It is true indeed, that there is a passionate sense of a mans misery, which doth cease when a man hath received mercy'; that is, a man cannot so mourn, nor a man cannot so weep and lament as he did do; yet there is an understanding sense. A sense that lies upon the heart as fure, though it works not after the same way; and as cleer, though it hath not the felf same passions that were before. Though the wound be healed, yet there is a fear that puts in mind. though the Lord hath been pleased to take away the danger, yet the Soul cannot but stand and wonder at that condition wherein it was when the Lord delivered it. That is the Second.

Thirdly, The humbleness which Faith works in the heart of a man, is this; The acknowledgment and owning of althat is in a man unto God. As we are wont to write in the Books that are given us. The Gift of such a Friend, or such a Friend. Or as Facob said, he came over that Brook with a staff in his hand, and now he had so many bands, But the Lord hath given them to him. Behold I and the Children which the Lord hath given me, Or as Facob said at another time when his father asked him how he came by Venison so soon, said he, The Lord brought it to hand. So the Soul acknowledgeth whatever he hath received to be of meer Grace. 2 Cor. 5. 5. He that hath wrought us bereunto is God, who hath also given unto us the Spirit. Mark the word: We are wrought hereunto. That is, as if he should have said, if there had not been more done by another than was by our felves. if we had been left to do for our felves, we had never come to this state of Grace wherein we are: We were but like Clay, and He fashioned us into this Mould. He, Who is that? Even God. He that hath wrought us hereunto is God: that is, Infinite Power, and Wisdom was imployed in those things. and no less would have done the thing. And so the Apostle saith, I Cor. 2.12. It is given to us, to know the things that are freely given us of God. Ask a Beleever how it came to pass when he and others fate under the same ministry, and in the same seat, and it may be had the same convictions, that one turned his back upon God, and the other came in: that one held up weapons of rebellion against God, and the other laid them down. Or thus; That the one is more wrought upon, and the other is less; that the one hath perfect Peace, and the other stand disputing, being filled with fears, and jealoufies, and suspitions. The Soul will answer that it was not for any thing that I did more than any other, it was not because I was better than another, but because the Lord put forth his Power upon me, and hath more effectually called and wrought in me, than he hath been pleased to do upon others. That

is the Third Thing.

Fourthly, The Humbleness which Faith works in the Soul, is this, that it makes a man to be marveloufly wary and faithful in the use of all that which he hath received by beleeving. If he hath gotten peace, he keeps it warily and charily. If he hath gotten Grace, he maintains it watchfully: and he is faithful, not because he doth not look upon himself as a Lord over it, but he looks upon it as a Gift meerly given him. If a man (you know) hath any gift given him by a Friend, though it be very useful, yet he is very chary of the use of it, and will notuse it but upon great occasions. There is you know, a great deal of difference between a mans receiving his life by Grace, and pardon from the Prince; and a mans receiving his life upon tearms of Justice: He that hath his life upon Pardon, is afraid if he ever comes again within the breach of the Law any more: Whereas he that hath his life upon Justice, thinks not of any such danger, nor of any fuch evil that he needs to beware of. So much carefulness, so much Wisdom and Wariness as there is in the Soul to use what it hath received, so much doth it argue Faith in a man.

CHAP. XXI.

Receiving denotes taking a thing with joy and gladness of heart; and so Faith is receiving. An Object. answered.

L'aith is called receiving, because the soul that doth beleeve, doth beleeve willingly and cheerefully. Receiving in the scripture is used for such entertainment as freinds give one unto another. guests or strangers have of their freinds, As in Math. 10. 14. And Luke, 20. 10. Christ sends his disciples abroad without any thing to live upon, and faith If they wil receive them, that is, if they wil be glad of the Gospel at such a charge, and at the cost they must be at. In Heb. 13. 2. Be not forgetful to entertain strangers for in so doing (saith he) some bave received Angels. As it is in that place of the Gofpel, Math. 10. 41. He that receives a Prophet in the name of a Prophet, that is, that makes him welcome as the Messenger of God. In the third Epist. of John and vers. o. Diocrephes that loves the preheminency received us not nor would bave suffered the Saints to receive us. As the Text tells us in the Book of Genesis, that Abraham stood at the door of the Tent that he might entertain strangers that passed by. And Stephen saw Christ in Heaven, and therefore used the word of the Text. Lord Jesus Receive my spirit. Acts, 7. 59. My meaning is this, Though I cannot look upon Heaven, as my own house and home; Though I be a stranger and cannot demand the glory thereof as due unto me, yet receive me kindly, Bid me be of good cheer, and give me what is laid up in store there

there. Althis I have spoken to shew that this word (Receiving) is proper to a kindly entertainment. Now faith is fuch a kind of receiving and entertaining Jesus Christ in some measure. I say in some meafure. As Jesus Christ doth receive the Soul into Heaven so doth the soul receive Jesus Christ into it by beleeving. That self same love which Christ shews. that kindness which he expresset to the soul in entertaining it into Glory that in some measure doth the foul express in its laying hold upon Jesus christ. It is said in Luke, 19.5. 6. That Christ bad himself to Zacheus his house to dinner: Zacheus come down, and make hast, for this day I must abide at thy house: And Zacheus came down & made bast & received him joyfully. Thus is it in effectual calling, in conversion. Christ comes unto a foul and faith, Turneunto me & live: Beleeve & you shal be saved, why wil you dye in the way wherein you are? Though there be nothing belong unto you but shame and confusion of face for ever, yet by, and in me you shal find happiness. As Christ doth first offer unto the soul himself, So dorn the soul receive this offer of Jesus Christ. In Als, 8. 37. Though that the Eunuch was but a young convert yet notwithstanding of him, as of a young convert, Philip requires he should beleeve with al his heart. If thou believest with althy heart. Althe heart, is not there taken extensively or gradually, that is alone with perfection. As it is in the Commandement, Thou shalt love the Lord with al thy heart, that is love him, and love nothing elfe. But al the heart there, is opposed unto a divided heart, and unto an unwilling spirit. If thou beleevest with althy heart, that is, if thou be glad of Jelus Christ to undertake for thee: If thou dost willingly give up thy felf unto him for falvation. I fay there is a great deal of difference between a mans doing of a thing willingly, and doing a thing electlively and out of choice.

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A thing

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A thing is said to be done willingly, when it is done out of a principle suitable to it, though that in the doing of it there be no thought of taking contentment or pleasure in it. As a man sins willingly, when the corruption that is in his heart doth

break into act. As for example,

A man that hath a prophane and wicked spirit, he sweares willingly, though he doth not think of swearing when he doth it. So al actual corruptions are voluntary, though that we do not consider what we do. As the wise man speaks, that they know not that they do evil, because it comes from a corrupt heart within. To do a thing voluntarily and willingly, it is enough that a man doth it of himself, moved thereunto of his own disposition and

quality of mind.

A thing is faid to be done electively or by choice when a man (having weighed arguments on both fides) doth choose one rather then another: He puts a difference between the reasons that are urged on either part, and chooseth to follow one before the other. In Heb. 11. 25. 26. Moles is said to choose afflictions with the people of God, because be judged or esteemed, faith the Text. Doing things out of choice is a manner of doing things willingly, and the highest fort of so doing. And So there is a difference between a mans beleeving willingly and cheerefully, and a mans believing electively, and out of choice. A man believes willingly when he is carried unto Jesus christ by the spirit of faith in a fense of his own nothingness, and a knowledg of the tendernels and fufficiency that is in Jesus Christ to save him. A man beleeves out of choice. when he choosech rather to adventure his soul in that way of beleeving upon Christ, then in any other course. As for example. Conceive you a man like him that came to our Lord Jesus Christ willing to do any thing to obtain eternall life:

And

And as a meanes thereunto, there is advice given him to repent of what he hath done, and to mortify his lusts, that he should take up the practife of al dutyes and ordinances, heare much, and pray often, and deny himself opportunities of sin, and give that which he hath unto the poor; And althis advice is urged upon him with al that can be faid from the scripture and reason, that if he doth thus he shal be saved: But he is also advised to beleeve upon Jesus Christ who Justifies the ungodly, who cures a man for nothing, who faves them that are not able to returne him any thing again fuitable to what they receive from him, And he chooseth this way of faith rather then that other way. This now is a beleeving out of choice: when. I fay al other wayes are laid before a man for salvation in their greatest probability, and yet a man can see faith to be the best way, and can answer the reasons that are brought to the contrary.

Unto this election faith wil grow in time and by experience. So that it can fay, Whom bave I in Heaven but thee, and I bave none on earth in comparison of thee. Psal. 73. 25. Therefore it is compared to a Marriage, which cannot be without union to Christ, and willingness to be sc. A woman after Marriage comes to fay if the were unmarried again. she would have none but him, for when the foul hath had some experiences of God, if so be that al the delights and pleasures that are in fin, nay that are in holiness, were set before it, it would choose rather to live upon Jesus Christ then that way, As the good man said when he saw David come home let him take al, now the Lord my King is safe. So the foul can fay, I have enough in him, though I have nothing else, and let al other things be what they

wil, yet through him I shal stand.

But at the first, the Act of faith is only willing, I x 2 suppose

suppose. And therefore you shal find beleevers to be alwayes described that way. John, 8. 56. Abrahani faw my day afarre of. He faw it by faith. That is the spiritual optick, which makes things farre of, to be neere. He (aw my day afarre off and was plad. As a man that fees the shoare many Leagues off at Sea, where the shoare looks like a cloud One would have thought it would have made the heart of Abraham sad, that the day of Christ was fo farr off. For hope that is deferred, is the breaking of the heart faith Solomon. What joy (do you think) would the day of Christ have been, had it come upon Abraham, who when he saw the breaking of it so many thousand yeares off, wasifilled with Joy. But where ever there is a fight of Christ there is joy and gladness. That I bring it for. Though it be at never fo great a distance, and never fo weak a fight. When the power of the Lord Jesus Christ doth prevaile, it makes his people willing. As it is in Pfal. 110. 3. Therefore the Apostle saith, that with the mouth a man doth confels, but with the heart a man doth beleeve unto Salvation. Rom. 10. 10. With the heart. As we use to say, I am glad of it with al my heart. Or vou have my heart. So now doth the foul fay unto Jesus Christ in beleeving. He is taken with the object of faith, and is rejoyced. So it is in Phil. 3. 3. We are the Circumcision, who rejoyce in Christ Fefus, and have no confidence in the flesh. Mark it. The Ministers by whom the Gospel is brought unto men are beautiful unto beleevers. Rom. 10. 15. How beautiful are the feet of them that bring glad tidings. His meaning is, As beauty wins & takes affections, fo are our affections carried strongly unto those who are the messengers of good things by Jesus Christ. If you have judged me faithful (said Lydia) then come into my house. And if you be worthy (faid our Lord though

though you have no cloaths on your back, nor penny in your purse, yet you wil be welcome to them. And the word of Faith which is the instrument of Faith, that is now received also by a Beleever. Matth. 13. 44, 45, 46. The kingdom of God is like a man that found a Treasure in the field, and ne went and sold all that he might be partaker of it. Every act of Faith, it is done with joy and delight. Therefore Faith (in the generall) is said to work by love, and to be unseigned, I Tim. 1.5. Out of a good Conscience, and Faith unseigned. Why, because it is hearty, there is an affection, and an affection that is real where there is true Faith. I These I.5. You received the word of God in much affection with joy of the Holy Ghost. And therefore you

are elected of God.

It is therefore by cheerfulness and readiness in believing, that true Faith is distinguished in Atts 2. 41. As many as gladly received the word were baptized. They gladly received, is a note of distinction from the rest of the Auditory who received it, but not with joy and gladness: By it I say true Faith is distinguished and distinguished from the Faith that is in the Devils, and in wicked men, who are the Children of him, and from that which doth arife from conviction. A man may believe through conviction, as the Devils do: who finding something to be true which God hath spoken, their own experience being a witness to them that God hath not failed of his word, they do therfore collect that what he hath said besides, shal be brought to pass: But that which they do believe, they would not beleeve. There is the like Faith in the Children of Satan. For as there is the same Grace. in the head, Christ, and in his members, so there is the same sinfulness and evill that is in Satan (the head and Prince of wicked men) in wicked men themielves.

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themselves. While wicked men live under the preaching of the word of God, they come to be convinced that there is no way of salvation but by Christ, nor any course to get eternall life, but by going unto him: But this they like not, but secretly wish that there were some other way, which is evident and apparent, because their hearts do withdraw through unbeliefe, and depart from the living God, As the Apostle speaks in Heb. 3. 12.

There is a going unto Christ by men, as a man goes unto an enemy, and sues for some favor that is in his hand to do him, which he can receive no where else; but yet it troubles him. So now they go unto Christ, but they had rather be in hard and costly working. If fasting and prayer, and giving all their goods to the poor would help them, they would rather do it than go to Jesus Christ. As wicked men do pray in afflictions, but it is because they are driven to it: so do they believe in Jesus Christ, because they know no way else to go, or to find relief unto themselves. He that is a Beleever doth choose Jesus Christ as his way: He doth choose him (Isay) as his way or rather thus, he doth like that way and approve that way.

Object. But you wil say, This can be no sign, because those that were but temporary and fell away, did receive the word of God with joy, in Math. 13. 20.

Answ. 1. But you must know that their receiving was not of al, but of some truths of the Gospel. And Secondly: It was not sincere. They received not the truth for the love of it (for then they should have been saved 2 Thes. 2. 10.) but they received it out of love of their lusts. So far they did receive the Gospell as it might free them from Hel,

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but not as it might fanctifie or take away from them the love of this present World: for when persecution came, they were by and by offended.

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CHAP. XXII.

Faith accompanied with joy and delight: and that

1. As an Ast of the Understanding.
2. As an Ast of the Will.

But now I shall come to speak of Faith in this point more particularly, As it is a willing receiving of jesus Christ: a Receiving of him kindly and gratefully. And that I may speak of it di-

stinctly to you.

There is (you must know) a love that is ever joyned with Faith. Faith works by love: And that love is set upon lesus Christ singly and alone for his sake. The heart doth approve and like of its self in believing on or going to Jesus Christ: That if a Believer could immediately restlect upon what he hath done, when he hath closed with Jesus Christ, if he had (Isay) a reciprocall knowledg of his action, that he could say I have now given up my self to him, and this giving up my self to him is forever, never to be my own any more: If he could thus restect upon himself, he would bless the Lord for helping him so to do. But besides this.

There is a love which goes along with Faith: A love unto Jesus Christ alone, besides the approbation of the Soul in believing: As the Eye delights in seeing, and the Ear is taken with sound: So there is a contentment and pleasure that the Soultakes in Faith. (As it is in Prov. 21.15.) said concerning righteousness

righteousness in the generall, That it is a joy to a just man to do justice: So it is a joy to a good ir an to beleeve: which I shall lay open in divers particulars.

1. Take Faith first (as we handled it heretofore) to be an Act of the Understanding, an assenting unto the truth which God speaks, though the things be not only obscure, but contrary to Reason. it is a pleasure now unto a Beleever to do so. To give up his judgment to God: To have his knowledg from the report which God gives of things, and not from himself, or his own apprehension. Therefore you shall find him to pray God to lead him by his counsell, till he brought him to Glory, Pfal. 73. 24. And Paul in Gal. 2. when he was called, he would not consult with flesh and blood to hear what they could fay, but because of the divine testimony which he had received, he gives up himself unto Jesus Christ, and unto the work of the Ministry. Hence it comes to pass, that though you may silence a Saint, yet you cannot convince him that he is in an error. I Cor. 2. 15. The Birituall man judgeth all things: But he himself is judged of none. As Bathsheba took all the waies she could to make her Son Solomon to raign, in 1 Kings 1. 17. Didst thou not say that my Son should raign, And why is it not so? She stuck unto his word, and took no other way. So doth Faith rake that way: Thou haft said, Thou hast said, Thou hast said. And as a proof of that, that Faith delights to take Gods word by way of evidence, rather than any other. In Heb. 11. 3. it's faid, By Faith we understand that the world was made of nothing. We know it by reason, that the world was made of nothing: But that doth not content a Beleever, But by Faith we know it: Because we rather judg by the light that comes from God, than by the light that is in the things

things themselves. I befeech you my beloved mark it. In humane affairs and in things that belong unto men, It is as great a weakness as can be to depend upon others, to fee with other mens eyes. and not with a mans own, To fay as other men fay. and to speak after them. We count it no learning at all (neither is it) for a man to quote Authors, and to fay fuch a man is of this mind, and fuch a man is of that mind. A man may be as ignorant as the Books themselves are wherein these things are recorded, and yet may have this kind of knowledg. But though in humane affairs it be weakness and folly for a man to give up his judgment, and to captivate his understanding to what another faith, vet it is the excellency of Faith. And therefore it is said in John 6. 45. that they are learned men who do hear and learn of the Father; Every one that bears and learns of the Father comes unto me. He is a learned man (in the judgment of God) that goes by hear-fay. That Faith is more to be esteemed that is grounded upon the Scripture, than that Faith which is affifted by discourse and by reason. And the reason of it is this, because that Faith is only dependant upon the testimony of God. Among Schollars and Ministers you shall many times find a great deal more of knowledg than in others in the matter of divinity, but less Faith, Because the Hearers go only by the Scripture, and the Teachers go by parts and Books: They go by the authority of God in the Scripture. Reason may be assistant unto Faith: But it destroys Faith as it is a principle, in 1 Cor. 2. 16. We have the mind of Christ, faith the Apostle: We have the better of it, because we have the mind of Christ: And if you have all the fubrilty and curiofity, and heigth, and depth which naturall understanding can reach unto, yet know that we are contented with this, that we take things barely as they are reported unto us

by Jefus Christ.

Now this is that which Beleevers do cheerfully. He is willing to be a Fool, willing to have his understanding denied, that he may receive the testimony or report of God, either concerning his perfon, or concerning Gods good will concerning him,

or his duty.

And so take the other part of Faith as it is in the will, Aresting and quieting of the Soul in Jesus Christ. And so a Beleever is willing thereunto. It is a great matter to be fo, as I have shewed heretofore: It is a mean thing in its self for a man to live dependantly, & to have nothing but from hand to mouth. All a mans Glory, and confidence, and boasting is excluded thereby. But though a man be nothing, and though a man be rendred vile and mean in the Eyes of God and all good men, yet Faith makes a man willing thereunto. A Soul that is converted had rather have its Good in Christs hands, than in its own; rather have its comforts in Christs giving and disposing, than in its own; that he should keep the Bottle, and give it as he thinks good: It would not be its own Carver, if it might. Observe it; So far as there is Faith unfeigned in a man, he had rather be at Gods carving, and Gods allowance for Grace, and conifort, and affiftance. and supply, than at its own. Therefore see how cheerfully Paul speaks concerning this case, in 2 Tim. 1. 12. I know whom I have beleeved: As if he should have said, though that it be not in my own hand, yet it is in his hand that is able. have not that which makes me to abound, and to be as if I were in Heaven, yet I know whom I have trusted, and that he will keep it for me.

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CHAP. XXIII.

The Nature of true Faith in a willingness to believe, appears in these particulars. 1. In loving to bear the Dostrine of Faith. 2. In a desire and longing after Christ. 3. In a high esteem of Jesus Christ. 4. In suffering it self to be wrought up by God to Jesus Christ. 5. In gladly parting with its considence in any thing but Jesus Christ. 6. In that its joy is full, when it comes to know that it hath by Faith received Jesus Christ.

For the further discovery therefore of this joy and Faith wherein this willingness to believe, and love of Christappears, I shall name these six

particulars.

First: Wherever there is true Faith in any meafure, the Soul doth love to hear the Doctrine of faith&of Jesus Christ. Of al truths, that is most pleating: And most pleasing, not only because it's most profitable but because it's most self-denying. If so be the Soul would make its choice, or call for any thing out of the Book of God before another, it should be for somthing that laies open Christ, and presseth beleeving on him. How beautifull are the Feet of them that bring glad tidings? Rom. 10. 15. How beautifull? that is, they are as lovely as can be, Nay so lovely as no words are able to express: How beautifull? The Apostle Paul did desire to know nothing among the Corinthians, but Fesus Christ and him crucified; 1 Cor. 2.2. that is, he defired to make nothing elfe known. And look what it was in him preaching, fo in every Belee-

In Phil. 3. 10. That I may know him, and the power of his Death, and the vertue of his Resurrecti-These things a man loves, and he loves to hear spoken of, and discoursed of. Evil men therefore do love corrupt words and unfavory language. Releevers they love to hear of Jesus Christ; His name is sweet and precious: Not only to hear of him as a story, but as a person whereof there is need, and of whom there is use, and absolute necessity unto salvation. First I say the heart loves to hear of Jesus Christ. Atts 13.42. When the Apostle had preached in the name of Christ, all that were good came to him, and prayed him to preach that over the next Sabbath day, or as it is in some translations between this, and the next Sabbath day, as the word may well be rendred. And he did as you may read there. As in John 6. they cryed out ever more give us this bread, so the poor Soul desires to hear of that again and again. When Lidia heard Paul preach Jefus Christ, she attended as one that would not lose a fillable, nor a word of what was spoken concerning lesus Christ, Atts 16. 14. How beautifull (as I said before) are the feet of them that bring glad tidings of peace. It is good to love the Law of God which teacherh a man his duty, like one that is carefull to do his masters will, Plal. I. 2. He meditates therein day and night: But it's a better sign for a man to love the Gospel of Jesus Christ, & the glad tidings of him: As I shal shew you if I come to it, that there is not only as great honor given unto God thereby, but thereby a man if more humbled and abased in himself and made nothing, than by all that obedience which the Law requires, or by all that fense of milery that the Law works in us because we have not done our duty. A man hath meaner thoughts of himfelf when he thinks he must believe or he cannot be faved, than he hath

when he thinks if he be called to an account he must needs perish because he hath transgressed The foul loves that law, which shews Gods Law. its own face in a glass with alits spots upon it: But it loves that glass better, in which it beholds the face of God, For thereby it is transformed from Glory to Glory, 2 Cor. 3. last. Out of a spirit of indignation and wrath against a mans selfe and fin, a man is glad to heare any thing that can be against himself and his sin: But out of a love of Christ, and out of the love of greater excellencies in Christ then is in a mans felf, a man is glad to heare rather of Christ, then of himself, his name is as ointment powered forth. Cant. 1.3, There is nothing in the scripture but what is fweet, and as hony; But the Gospel is as the hony-comb. The whole scripture is as a sugared cup, But the Gospel of Jesus Christ is as the

bottom of that cup.

Secondly, Where ever there is true faith, there is a defire and longing after Faith and Jesus Christ. As new borne babes, as the Text faith in 1. Pet. 2. 3. A defire formally. O Lord said the Disciples unto Jesus Christ, increase our faith. O Lord that we may receive our fight. For its faith alone that makes us fee the things freely given us of God, and to know the treasury of grace and mercy which doth and hath lain hid from eternity. And so there is also a vertual defire after Christ in al beleevers, They long after the meanes whereby faith is wrought. If you have tafted how good the Lord is, As new borne babes, you wil defire the fincere milk of the word that you may grow thereby. Though that a Child cannot distinguish rationally between the Milk of the breast, and that which is sugared, It cannot tel that this is the one and this is the other, But it hath a tast by which it can, and nothing pleafeth but the mothers breast. The Child cannot

ask for it, nor describe it, but you may know it loves it because it is stilled with it, and quieted with it. So may be the case of many a Christian: He may not be able by reason, or by discourse, or argument to make out the defirableness of Jesus Christ above al other things, the excellencies of Jesus Christ above al other waies: There may be Rhetorick put upon al other things, beyond al that which he can see through, or put upon the things of Jesus Christ, But you wil find his heart quieted with nothing but Jesus Christ. Let him pray with never fo much inlargedness and affections, & let him hear with never to much understanding, and live with never to much unblameableness in the world.ver al this is nothing, his heart is unquiet, because it is not according to what the law requires: And if he fees no fault in it, yet there is fault which the pure eyes of Godbehold when he comes to look it through and through: And he hath no peace but when he comes to beleeve in Jesus Christ, and receive peace from him. What is there in al the meanes of falvation which thou longest after? What is it which thou wouldest carry home with thee? Is it fomthing that may draw Jefus Christ nearer to thee and make him more lovely to thee? So much thou mayest conceive of hope of thy state of Salvation. The Love of Jesus Chrstis described by this, that nothing gives the heart to much quiet, and in nothing is the heart so much taken up and contented, as it is with this, that Jesus Christ is the Mediator, and undertaker, and is the furety, and doth al with the father: And that It doth do al with the father by him. The heart being pleased and contented, argues the desire to be after him.

Thirdly, Where ever there is faith there is love even a high esteeme of Jesus Christ, and God the father in him, and a high valuation of him as one

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that is good, and true, and able, and liberal. Not only an acknowledgment of these vertues to be in him, but an estimation of him for them. And the reason is this. There is no one (you know) can beleeve or trust another, whom (though he doth know to be able to discharge his promise, yet) he doth not esteem of. No wife man (you know) wil trust him whom he judges to be vain and careless of his word, that wil speak any thing. If so be any one makes a promise, and be not known to be rich, and besides that to be powerful, so as none can hinder him from the fulfilling of it: If he be not esteemed good, and liberal, that wil not think much of what he parts withal, We wil not trust him. In faith therefore there is a love of the Glory of God. And so you have it described in Rom. 4. 21. That Abraham did beleeve, and give Glory unto God. While he was meditating on the promise, and the difficulty of receiving, and it came into his mind, yet he faid again, though that I be weak, yet he is able, & though that I be dead yet he lives for ever: & though that unto me, there belongs no fuch mercy, yet he is liberal. Such indeed our faith in God is, as our esteem is of God. As our esteem is of God, fuch is our love. Where we fee little of excellency, there is little love: & where we see much, there is much love, It is a peece of love, A dury & an act of love weh the foul shews unto God that it wil suffer no blame to light upon him, that it wil have nothing, I say nothing imputed or charged upon his account, but he must stand fair and cleer, and without blemish and spot in al that ever he faith and doth, what ever becomes of the foul. Nay faith a beleever in this case, The fault is not in God but in me, the reafon lyes not in any want of love in him, but in the folly and carelelsness of my own spirit. The reafon why I want any thing is not because I desire any thing of God which he is not ready prepared to the doing

doing of, but it is only because I have a withdraw-

ing heart. That is the third thing.

Fourthly: The Soul that doth willingly beleeve, doth even suffer it felf to be wrought upon by God if he please unto Jesus Christ, It leaves it felf in the hand of God to be wrought upon even as he pleafeth. That whereas before it was wont to murmur, and repine, and think much; and hardly that God would take nothing but fatisfaction. and be pacified by no means but by the blood of his Son: Now it faith, Let the Lord do with me even what he pleafeth, so he will but unite me to. and make me one with Jesus Christ. He puts himfelf like Clay into the hands of him, that He may frame and fashion the Spirit according to his own mind. You have the expression concerning John Baptist, in Math. 3. When Christ came to him to be baptized, said Fobn, Do you come unto me? Suffer it to be fo, faith Christ, for fo it becomes us to fulfill all righteousness, and then he suffered him. So the Soul is brought by God unto this, to let, or fuffer God to confute what reasoning he pleaseth in him. to fuggest such apprehensions as are contrary to his own sense and imagination. In John 6. 53. Christ told them that if they did not eat his Flesh, and drink his blood, they had no share in him: and the Text faith that many did murmur at the Do-And fuch is the temper of the heart of man when Christ comes to deal with him about salvation, that he is offended at him, at the Call he gives; and is offended that he will not allow him any confidence, or comfort in any thing or for any thing that he hath done. Must there be so much supernaturall vertue required to obtain eternall life. or it must not be had? As a Parient is told by the Physician sometimes, You must so many daies take this course, forbear this diet, and take these bitter

Pils: He begins to think he is injuriously dealt withall: But the Physician tels him, if you will not take this course, you will die. Then he lers him do what he will. So the Soul faith unto Jesus Christ, Lord take any course in the world with me: If thou wilt have me to lie down in forrow, If thou wilt have me be without those means and refrethings that I have had heretofore: If it be thy pleasure that I shall lie upon thorns, in comparifon of what I have done before, do what thou wilt, Only fave me in the day of the Lord Jesus Christ. As a man faith to a Physitian whom he hath a long time refused to be directed by the Counsel of, saith he, I do even submit my self to you, prescribe what you please, use your own method, take what course your wisdom thinks good, Let the things you give be bitter, and let the things you with-hold from me be never so good, as Air, or food: So the Soul leaves it self to Jesus Christ, and lets him do with it what he will, which was the case of Paul in Acts 9.6, Lord what would'st that I do? Lord what wouldst thou that I do? do thou have care of me, for I have none of my felf, I give up my felf to thee.

Fifthly: The Soul is exceeding glad and refreshed when it can do any thing to take away its confidence, and its support that it hath any where, but only in Jesus Christ. I say the Soul is glad that it hath nothing to help it, but Faith, and that Faith hath nothing to lean upon, but only Jesus Christ. When one stone is not lest upon another of all that which a man hath built to rest himself in: When as the pillows are pluckt from under the head, and a man is lest (as it were) dying, and from under the elbow, that a man hath nothing to support him, yet then the Soul takes pleasure & contentment. There is a pleasure & contentment to have all sweet mor-

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Phil. 2.

sels taken from a man that it may feed alone upon the Lord Jesus Christ, when it can convince its felf that in such a course there wil be no safety nor salvation found, it rejoyceth exceedingly. We have no confidence in the flesh, but rejoyce in Christ Jesus. Rejoyce when we have no confidence in the flesh. It is faid concerning the Saints, that they wash their feet in the bloud of the ungodly, and when the vengeance overtakes them, they say, This is the man that made not God his refnge, but trusted in his riches. As it is in Pfal. 52. 6. 7. faid of Doeg. So doth the Soul Glory and infult over, all its vain confidences when they are taken from him: You are wel enough served, and this is you that would trust to praying, and to hearing, and that would put your. confidence in externall performances; See what they come unto, and what they wil do: All are nothing, But oaken leaves that feemes to be filver, they are but appearances, and give no reall fariffaction. You are well enough served (faith the Soul unto it felf) and it is but justice that is done you, and I am glad it is fo, and take your portion and share. Whereas men are wont to complain in the world, that fuch a Minister hath undone such a person, he hath cast him into the extreamest anguish of heart that can be. They were comforted, but new they cry out they are undone, & undone: They ery out of nothing but this, that they have trusted to this & that & another thing. And in this a Beleever would rejoyce. Bleffed be God, that Iuse al means, but it is as if I used them not, I will trust to none: Bleffed be God that I have got my heart to fee that whatfoever it is which feems to be a glorious fupport, yet I fee it will fail me : But in Jesus Christ there is strength. What a pleasure is it to a godly man to think how God hath pursued his Soul, and frited him and made him to run from al the shelters !

wherein

wherein he would hide himfelf. When a man comes to make his relation before God in prayer and faith, I would have run into this house, and have rested in this Company, and setled upon this performance, and yet the Lord followed me again and again: This is a refreshment to him, and glads him. When another faith it would make a man cast offall care of goodness for to tell him, that when he hath done all things, there is not a penny paid, nor one nick cut off from the talley of the Lord, when they say this is the way to make a man cast the Commandments of God behind his back, He saith, blessed be God that would not let me rake common Bail, which would not have frood my Soul in stead. In 1 Tim. 1. 13. Paul speaks home to this purpose. I was a Blasbemer and a Persecutor, and injurious, but God vouchsafed mercy to me. And how was that ? you know in Atts 9. and Acts 22. God beats him down off his Horse, and a light from Heaven did shine about him, and he was cast upon the ground, and told that he had nothing to do with the Jews that persecuted Christ. But thou persecutest me Paul: The more you strive, the more you wound and destroy your own Soul, Now mark what Paul faith, in 1 Tim. 1. 17. Now unto the King immortall, and invisible, and only wife God, be Glory for ever Amen. As if he should have said. Biessed be Godthat knockt me down, and bleffed be God that spake those words, and for ever praised be his name that he would make me to lie with my mouth in the dust, and to have no hope in the earth: As he speaks in Colos. 1. 12. Giving thanks unto the Father that bath thought us meet to be brought out of darkneß into his marvelous light. To be pluckt as it were by the hair of the head out of one condition into another. So Math. 13. 44. The man that found the treasure in the Field,

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went and fold all, and did it with joy: As if he thould have faid, I am glad I have nothing in all the world but this Field, this Christ, and nothing but this conversion, and that shall satisfie me. And therefore in this case, because a Beleever is glad to have his confidence in the flesh thrown down. 'As it was the speech of Fobs friends in Fob 34. 36. My defire is that fob may be tried to the utmost: As if they should have said, Lord do not spare 70b till thou hast made him to know that it is a righteous thing with thee to do with him as thou wilt, though he hath not been an Hypocrite, Try him to the utmost: Just so in the like case, when a Beleever begins to be taken off from confidence in himself, he praies, Lord let it be a through work : Lord, go to the root of this pride, and cut it off at the very bottom, and leave nothing but what is of Jesus Christ.

Sixtly & Lastly: When the Soul doth once come to know that it hath by Faith received Christ, and is Received of Christ, then its joy is full. 1 70bn 1.4. Our fellowship is with the Father and his Son Fefus Christ, and I write this that your joy may be full. It is not every one that hath ful joy, that hath fellowship with Christ, but he that hath fellowship with Christ and the Father too; that fees (if I may fo express it to you) the Father in Christ, and through Christ, as in a glass smiling upon him. then its joy is ful. Ful, that is pure. As we use to say that is ful Wine which is unmixt, and strong, Then he rejoyceth in nothing else but only in God & Jefus Christ. Full, that is, strong, that it makes a man do much in a little: To value no difficulties in fervice, that it ravisheth a man, that he is dead to all things besides. Even as the Women that saw our Lord Jesus Christ after he rose from the dead, they fel about his head & held and kiffed him and would

not let him go. Full, that is, his joy is great, unspeakable, as the Apostle saith in 1 Pet. 1.8. such as no word can express. It cannot be compared to the joy of him that doth divide the spoyl, nor to the joy of him that reaps the harvest. When men have corn and Wine and Oyl increase, then they are glad: But saith he, We shal have more joy in Psal. 4. when thou liftest up the light of thy countenance. It is joy that is ful of Glory. Glory, that is, Gravity, and Majesty, so as no mean and low thoughts and pleasures will take with a man. It is full of Glory, that is, it fatisfies the Soul, As he that is full despiseth the honey combe. So he doth contemptuously look upon al those things which other men take pleasure in besides. In other duties (I beseech you mark it beloved) the Soul hath a tast of Heaven, and a beginning and dawning of Glory. But when a man comes to know that he hath received Christ by Faith, then he is full of Glory, that is, he is even as if he were in Heaven it felf, as if he were in that compleat happiness which shall abide to eternity. I have enough faid the Patriarch 7acob when he heard that Foseph was alive. So faith the Soul I have enough, for Christ is mine, and I am Christs. The Israelites when they came out of captivity; they were like men that dreamed: The things were too good to be be true: They were taken in a rapture as it were. So doth the Soul in this case, Sometimes it admires: What is this? (faid Elizabeth) that the Mother of my Lord should come unto me? Much more doth the Soul! fay, What is this that Jesus Christ should come to be in my Corrage, in my understanding, so poor and mean a one as mine is? Prov. 13. 12. The accomplishment of the desire is as a Tree of life: Itwas a sign unto it that it should live. So the Soul faith, Evil shal depart from me, the sins that I have been troubled.

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with shall be mortified, Weaknesses shall be repaired, I shall no more lie down in sorrow. My beloved, as the man that watcheth for the morning, and as the Child that waits for the full age, and as the Joy of the Bride and Bridegroom: All these the Scripture useth, and much more is the joy of the Soul, when it sees, and seels, and finds Jesus Christ. But this I say is that which it comes unto. The other five particulars are those which more concerns the Point in hand: But at this last, they all drive, and at this they do all arrive, but in their season.



CHAP. XXIV.

Reasons why the Soul must be willing to receive fesus Christ. 1. By this true Grace is distinguished from that which is not true but only like to it. 2. By this the murmuring and corrupt disputing of the Soul is silenced. 3. Faith is not saving till it be willing. 4. The Soul must rest in Christ so as to seek help no where else.

NOW confider that this must be for three or four Reasons. I say the Soul must be beleeving, and willing to receive Jesus Christ.

First: In this true Grace is distinguished from that which is not true, but is like unto it. It is that which changeth the nature, and becomes a kind of nature. In 2 Pet. 1. 4. We are made partakers of the divine nature. And that acts of it ielf, and that prompts and puts on to do according to it. A Stone when it is out of its center and place, hath a naturall instinct to move thitherto. The Fire would

would be upward, because it is its nature. Look, how sin is in a man, so Grace is in a Saint, for it comes in the stead of that. Sin is not the essence of a man, It is not his foul, yet it is fo wrought into his foul, that he doth as naturally fin, as he doth naturally apprehend, or think, or do a rational act. So now, Grace is not the foul of a man, but it is fo infused and created in it, as that the soul doth as willingly the things of God according unto its meafure, as it doth its rational acts, or as it did its finful acts formerly: I say according to its measure. For there is more fin at first then grace in any man that is converted. The scripture therefore speaks after this manner, I wil put my fear into your beart And what then, This grace shal have the power of a cause, and that shal worke you according to it self. Fear, shal make you fear, and faith shal make you. beleeve, and to beleeve naturally. Common grace is not wrought into the nature, nor become a nature and therefore hence it comes that men do loofe it, and fal unto their natural course, As the dog unto his vomit, and the fow to the wallowing in the Mire, as the scripture speakes.

Secondly, By this willingness to beleeve, the nurmuring and Corrupt disputing of the soul against Jesus Christ, comes to be silenced altogether or in a very great measure. 2 Cor. 10. 5. The Apostle faith that every thought and imagination shal be captivated to the obedience of faith. To the obed ence of faith, Now it is captivated by the love which a man hath unto faith. You al know that we cannot indure to have that reasoned against which we love: we are presently put into a passion if any one wil go to vilifie or speake against that which we have a mind unto. Now when the foul harh a mind to go unto Jefus Christ, and a mind to beleeve, the nit stops its eare, and doth

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withdraw its sense and apprehension from what ever can be said against it. According as its mind is to believe, so deafness growes upon it to all the reasonings of the flesh, for continuance in any other state without Jesus Christ. If a man hath a mind to any meat, or to do a thing, he wil say, speak no more, sam resolved to do it, swil venture And so doth the soul in this case. And its the best way of consutation of arguments. As the Apostle saith, God forbid. So consute them with this, I wil believe, and I wil go unto Jesus Christ, what ever you say I am resolved on that. That is the second reason. The murmuring and disputing that are against faith wil not be quiet and cease til they come to have such an affection to believe.

Thirdly, Until you wil be in beleeving, or til you love to beleeve, your faith is not faving. For faith is an applying of Jesus Christ to a mans felf,

There is a double application of Jesus Christ to a mans felf.

The one is in discourse, when a man can conclude himself to be one of Christs. And that is faith of assurance.

And the other, is not by discourse, but by aime and intention. When a man doth go unto Jesus Christ for good unto himself. Now mark what I say. Althe credit that you give unto the word, Althe sence that you subscribe unto, the promises of the Gospel, These do not apply Christ to you, No more (you know) then for a man to meditate on the treasures of the King of spain, do make his treasure his, or do give him an interest in it. When a man loves faith, and loves Christ, then he gives up himself to Christ that he may be his. A man looks not from Christ for any thing to himself until he doth

doth by an act of the Wil rest upon the Lord Jesus Christ.

Fourthly and Lastly: There must be this affection of love in beleeving, because the Soul must acquiesce and rest So in Christ, as to seek help no Now that he must So acquiesce is where elfe. evident by this, because to go to Jesus Christ, or to receive Christ and not as the only Savior,, is to dishonor him. A man cannot rest in him as the only Savior, unless that he doth approve, and like of, and take pleasure in, that which the Gospel hath revealed concerning him. Or more plainly thus. That way which a man doth not approve, a man wil not stick unto for the salvation of his Soul. That a man may therefore stick unto Christ, and never depart from him, he must have a good will or liking or approbation of him. And fo much shal now suffice for the Doctrinal part of this Point.

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CHAP. XXV.

Application. Then there are but few Receivers of Jesus Christ. This Use concerns three sorts of Persons. 1. Such as do not receive Jesus Christ as he is.

USE

Is Faith such a kind of Receiving? then truly it will cast even all the world almost. There are but few Receivers of Jesus Christ. Many to whom he is offered, but few that give him entertainment by Faith. And those that have given him entertainment, have not done according to the Law of

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that

that duty in receiving him with that kindness, which he should have been enterrained with. I shal put both these forts together, because they are both under one reproof, though not both under the same

danger.

First: I fay this Point discovers many to be under unbelief, and so not to be the Sons of God, but the wrath of God to abide upon them. And that even many of those who do live under the Gospel, & have beleeved & received Christ, but not received him with love; As the Apostle faith in another case, you have not so learned Christ, So may I fay they have not fo received Christ. They have received him, but not as a friend, and not as a guest and not as one that loves him: But even as fomtimes a poor Childistaken to keeping, because they are compelled thereunto by Law, and they cannot rid themselves of that charge. So men are compelled by their light and conviction to believe that there is no way for falvation but by Jesus Christ; Their Understanding is forced to receive in this truth because it shines so cleerly: As the light that opens the fleeping mans eyes that lies against it; but they do not love him. In John 3. 19. They loved dargness rather than light, because their works were evill. Loved darkness more than light. Jesus Christ is that light and Faith is that fight whereby we fee that light, and the; love darkness, that is, they love even the most uncomfortable estate that they could be in the world, better then they love the way of Jefus Christ, darkness in the Scripture is referred to uncomfortableness. Whether you refer it to the darkness of the shadow under the Law, Or to the darkness of heaviness and grief of Spirit wherein men are put when they apprehend what they have done to the destruction of their Souls. Men love any thing (darkness) rather than Jesus Christ.

I shall

I shall have occasion to open that again, and there-

fore I pass it over shortly.

Out of the mouths of Babes and Sucklings thou hast ordained praise, that thou maiest still the avenger and the enemy, Pfal. 8. 2. And who is the Enemy and the Avenger? It is only the naturall man. For in the Hebrews you shall find that the eighth Psalme is only a Prophecy of Jesus Christ under whose feet God puts all things, Jesus Christ was the praise of God the Father, because he was as unfit to have undertaken and perfected the work of our salvation in the eyes of the world, as a Child is unfit to do the service of a man. Or, as the language of a Child is infignificant, and is not able to express it felf. Now why will God take fuch a course? That he may still the Enemy and the Avenger. That I would have you note. That there is in men an enmity and a rage against Jesus Christ and the way of falvation by him. If there were any thing he would destroy, and if there were any wall he would pluck down, and if there were any truth, he would deny, namely salvation by Jesus Christ. He came to his own, and his own received him not. His own, that is, those that were separated from the rest of the world. As we call that a mans own wherein a man hath a particular interest, title, and possession. If they were Christs own, then they had in some measure owned him, as well as he had owned them. They had owned him by profession, and yet they received him not, because they received him not with love. παρέλαβον, the word fignifies properly a receiving kindly, and respectively and gladly. So, they received him not. The Jews they thought they had received the Messiah, when they resused the Messiah. They thought that he that should be the Messiah should be such a one, and because Christ came not cloathed like unto him, therefore

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therefore they rejected him. So Christians are apt to a great mistake about Jesus Christ preached and born in the Gospell, (as I may say) as the Jews were about him when that he came in the Flesh. I shall instance only in one.

They do not love beleeving, nor receive Jefus Christ with love: who beleeve him not to be such a one as he is: who receive him not according to the greatness and glory with which he is invested. and which belonges unto him. Suppose a Noble man should come unto a mans house, and be regarded but as an ordinary man: Let his entertainment be otherwise what it wil be, he is not used kindly, but you do degrade him, and level him to an ordinary mans condition, when as he is a person of Honor. Kind usage of one lyes in the shewing him that respect and esteem which belongs unto him. He is an unkind man to his wife, who respects her but as his Father and Mother, when as he must leave Father and Mother in his affections in comparison of her. So now, he useth Christ unkindly, and he doth not shew his love by beleeving on him, who doth not by faith receive him as he is God and Man. One in whose hands al power is, & may do what he pleaseth, viz. (Give the spirit from the father) And one who is holy, and harmless, and separate from finners: I say, unless you beleeve upon him as such a one, and receive him as fuch a one, and love him as fuch a one, then you do not beleeve. In I Rom. 21. They Glorifyed him not as God, and therefore God gave them up to vile affections. They Glorified God, he confesseth, But not as God, and therefore they were punished. Wherein lay that, that they glorified him not as God; It lay in this, God had put forth his power and wisdom in the things that he had made, and they fet up things which they made

made in the memorial of that God, but they praifed him not as a God of infinite power: They looked after no more then was in the creation and therefore not giving infinite power to him, they Glorified him not as God. So I fay here, They do not love Jesus Christ as Christ, who do not acknowledg him to be what indeed he is, and to be such a one as he is revealed. I shall speak more plainly thus. The Jews did stumble at the meaness of Christs out side, because they looked by him to have a temporall kingdome. There are as false & as erronious apprehensions of Christ in the minds of men now. The dealings of Christ with the Souls of men, are as contrary and as unanswerable unto mens expectations and prefumptions, as the mean coming of Jesus Christ into the world was contrary unto the expectation of the Jews. Mark it. Christs dealings with the Spirits of men, are as unanswerable, as his coming in the Flesh was unanswerable to what the Jews expected. When ever Jesus Christ comes, he comes as a King, he will be Lord, or nothing. As Kings when they come into private mens houses, command all their servants as their own, and use every roome as if they that owed them had nothing to do with them: They take all power out of their hands for the present, and use nothing but what they bring with them, and that which is of their own providing. So when Jefus Christis come into the Soul, he will have every thought after his mind, and not give a man leave fo much as to look after any other thing than himfelf. Men look not for fuch a kind of thing as this is by Christ, and therefore they are not able to endure it. Men look for ease, and not to be kept to their duty, and they look for peace, and not for to be under the reproof and corrections and instructions of the Lord. And men look to have their good

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good will accepted, and that Jefus Christ will be served with nothing of what is ours, but of what he gives. Or rather thus, when Jefus Christ comes unto men, he brings trouble, Behold a Sword: He changeth men from what they were, and takes them off from the practifes wherein they walkell, which they thought were good. As when Jesus Christ came, he nulled all the services of the Jews, which they thought were exceeding Glorious. Now Jesus Christ comes and sets the ax at the root of the Tree, and faith, If we will not bring forth Fruit, we shall be cut down. Now the Soul looks not for any fuch thing as this. What are the expectations of men by Jesus Christ, but only that Jesus Christ should be a Chariot, that Jesus Christ should give him his hand to sit by him in Heaven? Men look that Jesus Christ should come with his Arms ready to receive them, and his Bosom to lay them in: They look for nothing but what may make their lives more free, and their Spirits more quiet than they were before. You will be mistaken in receiving Christ: If you have peace with him, you shall have trouble. You shall be a King and reign, but he will be a King and reign over you. He will be served by you, but you shall take all from his Treasure, that you may say only as David did, Of thy own do I serve thee. Now this being contrary to mens apprehensions, they are not willing to it, and being not willing to it, they are not believing.

If Jesus Christ be not received according to that Glory which he hath, and which doth belong to him, (Make as much of him as you will) yet still it will not be falvation to you. We saw his Glory (faith the Apostle, (when he preached) as the Glory of the only begotten Son of God, John 1. 14.

[As] that is, it was no other Glory, and can be

counted

counted no other Glory but what belongs unto God himself. Now as Jesus Christ is preached and known, so he must be received by the hearers. There is nothing that is worship and honor unto God, nothing that will make us happy, but what is done unto God and Christ, as such. The Apostle makes this in 1 Thes. 2. 13. to be a sign of the effectuall calling and conversion of the Thessalonians, That they received the word, not as the word of man, but as it was indeed the word of God. As the word must be received as Gods word indeed. so must Jesus Christ be received as he is indeed. Look therefore what Jesus Christ must be that he may be the Author of Salvation, you must receive him as fuch, if your Faith be faving. It was necessary if he would save us, that he should be God and Man: that he should be the head of al things: that he should be holy and separate from sinners. Do you now receive him by Faith as fuch a one? Doth your Faith close with him gladly under these respects? It is not enough to saving Faith that you do not deny him to be thus, but he must be owned by you to be thus. I say he must be owned by you. A man may under one confideration be wonderfull kind and respectfull to a Person, when under another consideration he will shew no respect to him. As for example. They faid unto Lot that he came in among them to fojourn, and would have Lorded it over them. That is, (as if they should have said) If Lot will live among us, and take his being with us as an ordinary Person, he may: But if he thinks all things must be as he wil, If he will trouble himfelf with our matters, and order althings according to his Will, and be our Governor, we wil have nothing to do with him. Therefore the Apostle faith of some men, that they love him not as a Lord, I Cor. 16. 22. If a man love not the Lord Jesus Christ, let him bim be accursed. They love him as Christ, for so he is anointed: and as Jelus for so he is a Savior: But this [Lord] being added, makes their hearts to rife against him, and against the precious oinment and Graces that are in him. And so you shall find in Jude 4. He faith, there are some that do deny the Lord. The word Aoriolns, used for a [Lord] is a Master of a family: If Jesus Christ will come. and he wil have all our time, and strength, and not only that, but the things that are done must be after his order, and according to his mind: Our wifdome and reason must not direct us in the things that we do, though they be materially good: If fo, the Text faith, They deny bim: that is, They profess they will not have such a one to rule over them. And thus if you compare it carefully in Luke 20. from 9. to 17. verse, with Math. 21. where the same parable is repeated, though those that had the Vineyards let out to them were angry with the fervants, yet they used them not so il, as they used the Son: And why did they use him so ill? It was only because he was the heir, and would have ruled over them. We will not (fay they) bave this man rule over us. And therefore as Persons are wont to enquire what the quality and disposition of those are, with whom they desire to marry, before they make any treaty or Covenant with them. A wife Man or Woman first firs down and consider whether they can like a Man or Woman of such a Spirit and behavior: Suppose him to be dull, and harsh, and contrary to her defire. So first get the knowledg of Jesus Christ as he is one that saves, and then examine your felves how you can submit unto him, that you may judg whether your Faith be true or not. Can you submit unto Christ as God, having all things of himself, and having an absolute dependance

pendance on him for all? Can you receive him as your Lord and head? and therefore fay as John did, he must increase, but I must decrease, he must reign, and I must be put under his feet, and it is fit it, should be so: Yea, canst thou receive him thus simply and not upon condition only or principally? Rather than the Prodigall would starve, he would serve, and serve in the meanest condition that could possibly be. Rather than he would die he would eat and feed with the Hogs. A great change, and altogether unlike the Spirit of fuch a one as he was when he went out from his Father, that could not endure to live upon his Fathers curtesie, in hopes of his portion, but must have it in his own hands. Now as he did it out of necessity, so may men be ready to receive Jesus Christ. But in such a case as that is, it is a burden to a man, and unto Jesus Christalso. For I beseech you contider it. If there be no greater cause or reason, why a man would have Jesus Christ, than that he may be a Plaister to heal him of his fores than that he may be life to recover him from the dead (His life is dear to him, that is cleer, And his falvation is dear to him but) Jefus Christ is only as a means to serve his turn, and so far he cannot but be delired of a man. What man is there (as you shall hear by and by) that will take delight in Physick for it felf, or that dorh not count it a misery to be alwaies in Phylick, though it be a means to preferve his health. Salvation is to be looked for by Jesus: Christ, But Jesus Christ especially. When Faith gives entertainment unto Jesus Christ, it also re ceives salvation. As Christ said unto Zacheus. This day salvation is come unto thy bouse: But Jefus Christ is the great and chief Guest. Faith (I fay) bids welcome unto Christ and his benefits, but most of all unto himself. And so much bb now

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now shall suffice to have spoken of that first sort, such as receive not Christ willingly, and therefore have no true Faith, because they receive him not according to that Glory which he is of.

CHAP. XXVI.

Assecond fort of Persons not Receivers of Jesus Christ viz. Such as delay their coming to Christ. When delaies argue unwillingness.

Secondly such also as do delay and put off their going unto Jesus Cirist or closing with him. Delay argues unwillingness. So the Seller faith, A man hath no mind, he is not willing to lay out his money, by beating up and down he doth not make

up his bargain.

Again. Delaies are a kind of denials. And so the poor man takes them who cals and asks for an Alms, and receives no answer. In War, If men accept not of conditions by such a time, they are counted enemies. God counts delaies, unwillingness, Luke 14. 18. The Guests that are invited would not come, and yet if you look there, you shal see that they do but put off the natter for a while, for one saith, he had bought a yoak of Oxen, and another had other business, that he could not come. God counts you to be unwilling, when you are delaying.

There is a forbearance which is not a delay. As the Apostle Peter saith in 2 Pet. 3. 9. The Lord is not slack concerning his promise, though he delaies his coming to judgment: because he hath this great reason for it, viz. His elect are in the world, and must be born into it, that so they may be cal-

led and faved by him. The Lord having to great a reason for his patience with the world, therefore he is not to be counted flack, though he lets things go disorderly and without punishment for many years together, for what we can think. I may fay now in the like case also, that a man doth not delay to beleeve alwaies, because he doth not beleeve? For there may be some reason for it. There is no reason can exempt a man from the obligation unto Faith. Its no reason at all for a man to say that because he is poor and miserable and under Gods displeasure, or in his sins, therefore he should not believe. But though there be nothing to exempt a man from the obligation of the Commandment of Faith, yet there is fomthing to be done before the Act of Faith. That is, the heart must be humbled, and have the sense of sin, The fense of sin and of a mans need of Jesus Christ, doth in order of nature precede & go before this A& of resting on him. He that bath no sense of sin, ought to fay that it is my duty to believe: But he ought to fay as well, That I may believe, I ought to fee my lins. Because therefore there may be a reason, therefore every forbearance of believing is not a deniall.

Nor doth every forbearance argue unwillingness. Every forbearance of a duty is not a sign that a man is unwilling to a duty. As for example. A man makes his friend to stay at the door, or in some outhouse for a while before he goes out to him. Because the room wherein he would entertain him is not righted and made hansome for him: And yet he may be as glad of his coming, as of any thing in the world. And yet make him stay till things be ready for his entertainment. So the Soul may be desierous of Christ, and yet not think himself sit to

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receive him as yet : A fault there may be in thee. and often times there is, Because Jesus Christ provides for his own entertainment. As foon as ever the door is open, that is, that the heart be fenfible of fin, Jesus Christ doch come in with all his furniture, makes it an habitation for himself. If a man will stay from Jesus Christ for want of one degree of Grace more than he hath, there is the same reason he should stay for all degrees of Grace: for all degrees of Grace are little enough to compass him

with, or to give him entertainment.

But though that forbearance argues not unwillingness in all cases, yet in sundry cases it doth. As for example. When we are not fensible, and take not notice of what is done by God and Christ to egge and draw out the Soul by Faith unto him: When no spurring will make us go on: Though we be exhorred, perswaded, commanded, intreated, threatned, yet still we stand where we were. Amazed at our mifery, but give not up our felves unto this Grace of Christ. Or if a man be moved and not proportionably unto the means that are used: Though he hath lived long, and been under the perswasion of the Gospel continually, yet still there is little, very little progress, or looking towards the Lord Jesus. Like green wood, that though there be much fire, and earnest blowing, yet retains nothing but only a little warmth, and comes not unto fire at all. Were it only a dulness and heavinels, and flowness of spirit, and not unwillingnest, the continuance of the means, and being continually spurred would remove that, and make us at length to get as much as might testifie and bear witness to our Souls that indeed we are in love with the Lord Jesus Christ. Where (I say) continuall means and Ordinances do but very little, it is a fign that there is not only flothfulness,

but unwillingness, that the Soul is not wrought

upon effectually.

But then especially doth delay argue unwillingness when a man stifles and hinders the working of the means. He pincheth in the pains that would deliver him of all his trouble: He weakens and enervates the Arguments that are brought to perswade him to go to Jesus Christ. He grows witty and wise and cunning to evade the Arguments and Reasons of the Gospel.

And then again is a mans delay a fign of his unwillingness, when he hath it in his power to beleeve, and yet doth not believe. I fay when he hath it in his power. As it is a fign a man is not willing to pay his debt, or to give unto the poor, when he hath it by him, and yet bids the poor or the debtor to come another time. In all that are regenerate there is a Spirit of Faith: And when they are under the means, and the means do affect them, it is then in their power to beleeve. Naturally no man can beleeve: But it is given unto them that are regenerate, and they can bring that power into act when the means do work upon them. As now in the hearing of a Sermon, for a man to with-hold his Soul from Jefus Christ; when the Ordinance presfeth him, yet for him to keep his heart back from going unto him, that is a fign of unwillingness.

I wil mention but one delay more. And that is when a man keeps from Jesus Christ without a Reafon. And let me tell you this, that if once a man see his sin, and his own helplessness, there can be no Reason why he should keep from Jesus Christ. If there be any reason, It must be either in himself, or in Christ. If it be in himself, it must be one of these two things.

Either !

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Either the want of Grace.

Or the abundance of corruption and guilt that lies upon him.

If it be want of Grace. It must be.

Either the totall want, Or the want of some degrees.

The whole want of Grace that is no ground why you should not beleeve, for by beleeving you receive Grace for Grace. Grace is an effect of Faith : It is the bleffing of that feed, and the Tree that

grows upon that Plant.

Nor can it be for want of some degree. For as I told you just now, There will be as much reason for a man when he harh attained to twenty degrees of Grace to stay stil til he hath attained to the last degree of Grace. as there will be for him when he hath one degree to stay til he hath twenty degrees: for al degrees of Grace are little enough to give Icfus Christ that respect which belongs unto him. If it be not therefore the want of Grace in whole, or in part that should keep a man from believing. Is it the greatness of thy fins? But

Know that thy fins are the greater by delaies. As the debt grows more by non-payment: Use, and Use upon Use. And the wound grows the worse by not laying on the thing that may heal, Is not the reason then in thee? Nor in thy sins, nor in thy Guilt: But in Jesus Christ? That it cannot For the Bride faith come, and take of the waters of life freely, Revel. 22. 17. And what can be more faid, or be more defired? Jesus Christ is glad when finners come to him: more glad than a godly man is of the conversion of another. Luke 16. 22. 28. The Father was exceedingly rejoyced when the Prodigall came hone, when the elder Brother was troubled at it, Rom. 10. 8. The word is nigh thee even in thy mouth. It is nigh unto thee:

that.

that is, It is throughly known, As we throughly know the things that are spoken in our Ears, the found that is not far off, but near. Now the word is nigh unto thee, even in thy mouth. As a thing. that is confessed by al, we phrase it thus, viz. that it is in every mans mouth. Now it is in every mans. mouth, and Jesus Christ hath made it evident in his word, that whosoever believs shall be faved. The word is night hee, and in thy mouth, that if thou believest thou shalt be saved. If there be any reason therefore that thou goest not unto Jesus Christ, it must be thy own apprehension and choughes. For there is none in the Object Jesus Christ: nor any such reason in thy felf. I say all the reason must be in thy own apprehension. And therefore thy apprehention is such, because indeed thy heart is unwilling to receive Jesus Christ. willingness formes and shapes and frames strange apprehensions in the Understanding. As where a man doth not love he wil find occasions to be angry, and Arguments as often as he thinks good to ingage and separate his affections from that thing or Person.

Especially Beloved where there is a feigned reafon. Mark what I say. Where there is a feigned reason there is unwllingness to receive Jesus Christ. A Lyon, A Lyon saith the Sluggard is in the street.

Men say that they shall be refused if they go unto God by Jesus Christ for Faith. You do but imagine this: It's but a seigned reason for your unwillingness, for none ever went to him that received a neglectful Answer. In John 6. 37. Those that come unto me, I will in no wife cast out.

Men think if they should lay hold upon Iesus Christ, they should but flatter themselves presumptuously, and their hearts would be hardned more. It is but a feigned reason. For as fire softens wax, so would the love of God soften thee. The apprehension of the wrath of God hardens, and the ap-

prehension of the love of God softens.

As men go up and down Markets and Faires and and think to do better til they have lost their opportunity; So do men put off, and put off to beleeve till the day of Grace be past. There is as great a hazard in delay, as in opposition or refusal: and though it feems not unto the Confeience to be fo great a fin, (but it is colored with modesty, humility, and fear) yet not with standing it is as dangerous. The Lord he reads the principle from whence it comes, and he judgeth of the Act acccording unto it. The means continuing and the heart being stirred, yet men find out some rub or other in the way, fomthing or other to stop and delay their course of going unto, and closing with Jesus Christ. It may be their ruine. It is as much as if they should fay, They would have none of Jesus Christ, nor of his falvation. There are fome men so foolish that they wil not fend for the Physician, nor take advice til the Disease hath gotten them down and they are overcome by it and weakned and brought unto the Grave. So it is a folly of Spirit that til we fee all means perishing, we wil not come unto a period, and put an end unto the dispute and debate of our Spirits whether we should believe or not. That is the second thing, that Delaies do argue unwillingneis in the cases that you have heard

CHAP. XXVII.

A Third fort of Persons not Receivers of Jesus Christ, viz. Such as do not give Jesus Christ that place in their heart which is sitting for him. There are. I. Some that entertain Jesus Christ only in their Fancy. Of these there are two sorts.

1. Such as entertain Jesus Christ only under the Metaphors and Representations by which the Scriptures set him forth.

2. Such as entertain him only as a chief point or Dostrine in Religion. II. Some that entertain Jesus Christ only in their Understandings and Reasonings. III. Some that do indeed entertain him in their affections, but not suitable to his excellency. The Conclusion.

Hirdly: Let me speak to a third, that do receive and believe prefently. They have no fult in their apprehension of Christ, nor any fault in their puts off and delaies, but they do not give Jefus Christ that place in their hearts that is fitting for him. I fay they give not Jesus Christ that place in their hearts that is fitting for him. What greater unwillingness almost can one shew to entertain one, than to lodg him in some mean room, or in some out-house, or with some base and vile company, which he knows his Soul abhors? To lay a noble man among the Swine? Or to lay a man that is of tender sense where there are most noisome fmels? What greater proof of unwillingness can there be to take one into an house, than such an entertainment? 2 Cor. 1. 6. We befeech you re-

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ceive not the Grace of God in vain. He intimates thereby that there is a vain, that is a flight and neglectful receiving and entertaining of the Grace of God by Christ. When Christ was born, there was no room for him in the Inne, but in the Stable, and he was cradled in a Manger. And so now do men deal with Jesus Christ in receiving him by beleeving. There is a kint of beleeving which is a receiving after that fort. As for example.

He is only taken into some mens mouths: Men speak much of him, but their hearts are far from him, though they draw near to him with their lips.

Some men have Jesus Christ only in their Fancies and speculations, only in their outward room and Fancy. The Fancy is unto the Soul as the Porch or outward Court is unto the House: Or it is as a Shop or a Ware-house wherein Commodities are fet forth, that so that those that pass by may be taken and allured by them. This is the nature of the Fancy of a man: Now lefus Christ is admitted no further with many men. That is. The Know. ledg which they have by Christ is only by the Metaphors and borrowed speeches which the Scripture useth, and by which he is resembled and set forth in the Scripture. Their knowledg of him, is not proper but Metaphoricall and figurative. For the better helping you in this, you must know that there are two forts of fanciful Faiths (if I may use that expression) two sorts of people that receive lefus Christ only fo far. 1. Such as hearing or reading in the Scripture that Iesus Christ is Compared to a Rock, and Bread, and Water of life, and unto a Tree of life, and set out as one that stands at the door or Gate of Heaven taking and entertaining those that are received unto Glory. The

And

The Scripture fetting out Heaven as a City: and ! fellowship with God as a Feast where Iesus Christ comes as the Master of it, to see his Guests that they be welcome, and want nothing but every way entertained according to the State and Fulnel's and Riches of his House: Such reading that the Scripture fets out Heaven as a House, and as a Paradice for pleasure, and asa Kingdome, that hathal kind of contentment in it and lives indepently: they hereupon begin to think of the state of beleeving, as a participation of fuch kind of things, and their affections are taken n uch with them. And now mens apprehension of a state of Grace and happiness, it is formed up of these: They contemplate of happiness under these resemblances. This is that which the Scripture cals the form of Knowledg. The form of Knowledg. As in a Map or Globe al the kingdoms and places of the World are put, that in one view they may be beheld. So men have in their minds, and head and thoughts what the Scripture hath thus fet forth Heaven and Christ by, aud further then that their understanding goes not. Of this fort of fanciful kind of Faith, are Raptures wherein men have visions, and think they fee glorious fights both walking and fleeping, and that they hear voices speaking unto them, and comforting, and calling them to that Glory and Honor which they imagine the state of Grace makes them Sharers in; imagining themselves to be as upon thrones, and in Gardens, and in the midst of pleasures and treasures. These are the meanest and lowest fort of this kind, for those that have but little or no understanding and insight into the things of God, have these visions and receptions in their minds and apprehensions most frequently. Ignorant Persons they know not the mind of God. CC 2

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And many fick dying men whose understandings are weakned, or who have but little understanding, all that is left them, being but a disturbed fancy who have lived the life of man to far as understanding and fancy goes, yet somtimes you shall find them speaking of their desires to be gone, to be in Heaven, to be gone to fit upon Thrones, and going into arms, and going to be partakers of riches and greatness, and to be with their Savior, where Glory is prepared and many fuch things. And yet it is but a Fancy, as is apparent if a man searcheth the bottom of it. They are taken with their apparisions and refemblances of Glorious things, and in them they are safe. Metaphors or figurative speeches (Let me speak that by the way) are used by the Holy Ghoft, and of use to fignifie excellent things, and to win the mind to think of spiritual things: The mind is brought to think of those Heavenly things by earthly things: Even as Children are won to drink off a cup of Physick by the gayness of the Cup, or some such thing as takes the Fancy. But mark what I fay. There are no Metaphors that can fet out the things of Jesus Christ, or Jesus Christ, as they are to be received by Faith. No Metaphor can fet them out. Saith the Text Matth. 11. 27. No man knows the Father but the Son, and those to whom be reveals him: And how doth he reveal him? Eye bath not seen, nor Ear beard, nor bath it entred into the heart of man: that is, Neither by the Eye, nor by the Ear, what God harh prepared for them that love him. Therefore if you look into it you shal find an infinite disproportion between the things figured, and the figure it felf. As for example. Christ is called Bread. Though this be an Umbra and gives you a little shadow of Christ, yet it tels you not what Christ is: for bread doth but preserve life, and Christ gives life unto them

them that have it not. And you know how bread is made: But Jesus Christ is of another conflictation. Mark it. So long as truths or things are in the Fancy, they are but little known. For they come not into the Fancy nakedly and in their own nature, but in some shapes, and sigures, and representations. Before the understanding can receive any thing it must substruct the thing from all these sigures and shapes which the fancy puts upon them.

Yea indeed this kind of figurative apprehension, where it is alone, as it is the lowest and meanest fort of knowledg, so indeed it is nothing but a spiritual madnets and distraction of mind. For as it is madness in a man that lies upon straw to think himself upon a Throne, and for him that hath Chains about him, to count them the Enfigns and Badges of royalty and state: And he that hath nothing, to think himself to have al things. The like madness is it for a man to think of the glorious things of Jesus Christ so meanly, as meat, and houses, or any Metaphorical speeches can set it forth to be. It is alone to think mean things glorious, and to count glorious things to be mean. At the beginning of the Reformation, the Devil hath been wonderful careful to dress up the fancies of men for Jesus Christ. He hath appeared unto men that have been falling away from Popery under divers shapes: And in al of them, as if he were an Angel of light, speaking for and pleading for the Religion and worship of Christ, and setting out heavenly things according to earthly and carnal apprehensions. And poor Souls in those times being deceived by him, have thought indeed that they had fuch kind of Revelation as the Prophets of old, and have applied unto themselves those Scriptures, Atts 2. 17. That in the last daies young men Ball

ball see visions, and dream Dreams, &c. whereas all this while it hath been nothing else but a work of fancy, A figurative representation of the things of Jesus Christ unto them. Though there be a great deal of use to be made of figurarive & metaphorical speeches in the Scripture yet they are neither able to set out Heavenly things to the ful, And as they are not able to fer out Heavenly things to the ful, to the Ground of our Faith is not the limilitude that is between earthly things & spiritual things, but only the testimony which the word gives concerning Jesus Chrift. And mark this. If so be that we do receive the Testimony which the Scripture gives by Faith, then it is without any fuch kind of shape or image in our Understandings, because we do by Faith fo know as God knows, As God knows intuitively, fo doth Faith alfo.

I say as Metaphors are not able to set out spiritual things spiritually: So that light by which they are to be received, is not that likeness which is between the similitudes, but it must be from God himself immediately. Faith takes Gods testimony. It is not true Faith which judgeth, or accepteth of any thing by any light, but the report of God. 1 Cor. 2. 16. We bave (faith the Apostle) the mind of Christ. As God himself doth not know, his knowledg is not resolved into or gotten by Metaphors or similitudes of earthly things, So neither is our knowledg that we have by Faith. There is

a great opposition.

There are two kinds of Arguments as differing as possibly can be.

The receiving a thing upon report.

And receiving things from similitudes. That is

another kind of reasoning.

As when we know there is a God, and infinite Wisdom, and infinite goodness in that God we

know

know it intuitively, (as they speak) That is there is something fals into the heart, which (without any image) doth fix this upon the heart, that there is such a Wisdom and Power. So from the Testimony of God, there fals in such light, as makes a man without any Image or sigure to receive Jesus Christ. Therefore I say you do but hold up Jesus Christ in a Fancy, and hang him up as a picture in your house, and that is not a receiving him by Faith. Though this representation of him is that which (as you shall hear hereafter) hath strange effects upon men, viz. An Imaginary happines: And a perswasion raised upon a mans Imagination. A strange kind of effect wrought upon mens affecti-

ons, and the alteration of mens courses.

But there is a fecond fort, (that I may go on with that) of those which have only Jesus Christ in their Fancy, and they are those that know and like of him only as he is a part of, and head, and main point of the Doctrine of Religion. As every science doth consist of divers principles and common heads whereunto all other things are to be referred. So doth Religion also God hath put all that knowledg which is necessary unto salvation into a frame or model. The Scripture cals it a pattern of wholsome words, in 2 Tim. 1.13. He hath put it into a Summary or Systeme that we may see the Glory and excellency thereof at once, and be fettled in it, and be taken with the apprehension of it, when we fee one part agree with another: And there is no contradiction, and one depends upon and maintains the other. As in a building of a stately House (which is uniform) when one part is a support unto the other. Look into Heb. 6. 1. 2. The Apostle speaks of foundations summing up al Religion into a few particulars. In 2 Tim. 1. 13. The Apost le faith that the pattern of wholfom

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words, or fum of Religion, it doth confift in Faith and love. And in another place he cals it the Do-Arine which is according unto godliness 1 Tim. 6. 3. Now in this model or frame, the Doctrine of Jesus Christ is the principal point. Look upon the whol Scripture, and Jesus Christ is the principal Theam. Look upon all the matters that belong unto falvation, and he is the chief Argument. Even as the Center is unto all the lines in the Circle, So is Jesus Christ unto all the several truths which belongs unto eternal life: They are all drawn from him, and they all tend unto him. And according unto this it is that men do receive Jesus Christ. They receive him as a man receives the story of Moses, or Joshua, or any other worthy that have done some noble Acts: That is, as he who is the subject about whom all that is conver fant. And the Person by whom al those great things have bin done. And this knowledg of Jesus Christ is that which the Aposte calleth a soundness in the Faith, Titus 2.2. when as men err not from, and make not ship-wrack, of Faith and a good Conscience, or Faith especially. I Tim. 1. 19. From this knowledg a man may be so established in the profession of Jesus Christ as that he may be able to instruct others, to answer all arguments that shall be brought against this profession, and to endure much even as the Heathen Philosophers that would rather die the cruellest death, than leave any one principle of their learning and profession which they had received. So a man may fee fo great a reason for the things of Jesus Christ, that a man shal not dare to part with the least beam of it for the greatest afflictions in the world, or to avoid the greatest misery. But yet notwithstanding all this a man may be without faving Faith. It may be thus received into a mans mind and judgment, and

vet not be a faith that wil bring him life and Salvation at the last. For I beseech you consider it. A man may thus receive Jesus Christ by a common gift of the spirit, though he hath no Grace. In Rom. 2. 20. The Apostle saith of those that were not Jews in the Circumcifion of the heart, that they had a forme of knowledg and did delight themfelves in the Law, compared with the last verse. And if you look into Rom. 6. 17. You shal find that belides the forme of Doctrine, unto a mans Salvation there is required his being delivered up unto it. But (faith he) you have obeyed from the heart the forme of Doctrine, whereunto you were DELIVERED, that is, cast in the delivered. shape, and conformed unto it, so as that what you know, hath authority and power over you. As we say a man is delivered into such a ones hand, when he is made fure of, so as he cannot escape. A man must through obedience come under the power of that which he knows, or his knowledg is not faving.

Yea notwithstanding althis kind of knowledg, and this judgment, and understanding of Jesus Christ, a man may have no affection nor love unto him at al. In John 2. 25. It is faid that many beleeved upon Christ, but yet he saith, they were such as he did not dare to trust himself with al. That is, they would have betrayed him, and for their own advantage would have put him into the hands of his enemies. 2 Tim. 3. 5. They have a form of Godlines, but deny the power thereof in their lives. That is, a man may know much, and know it exactly, and yet the things known have no power to order their affection or to subdue their corruption. as some do understand the [Power] in opposition to the [Form.] They do not value the things as they l they are in themselves; Altheir esteem reacheth no further then the order and rank that thefe things beare in the matters of the world. As for exam-A man in casting up an accompt may value a counter a pound, or a thousand pound, only becarse it is so in reckoning: So a man may value Jesus Christ at a great reckoning, as one that contains al the doctrine that belongs unto Salvation, and yet norwithstanding unto a mans self Christ may be but a brass Counter, and as one that hath no value in himself. That is al I shal leave concerning this point That Jesus Christ is received only into the fancy. when a man knows not Christ in himself, but his apprehension is formed only into the Metaphors and figurative speeches in the scripture of him. And when they know him only as he is the main point of Doctrine in religion, but his heart is not taken with himfelf.

There are some who go yet further, And they are fuch who take Jesus Christ into their understanding But it is into the reasoning part of them (as I may fo speak) that is, so far as they are convinced by demonstrations and evidences and undenyable arguments, so far they receive Jesus Christ. True faith goes by testimony, and that is the argument and cheife ground of it. A man may receive the word of God to be true upon the same ground that he may receive any other writing, or book which teacheth a man, whether it be the knowledg of Countries, or of the hevens, or any other art what soever. In the scripture Isay a man shal find the same things to perswade him, which he finds in other books. A man beleeves other Books to be true, because it hath good report, because it is antient, And the parts agree, And they interfere not, nor contradict one another: They have experience that the things there faid, comes to pass, & the like things have been done which they report.

report. And fo a man upon the antiquity of the scripture, and the agreement of the scripture, and upon the equity that is in the command of the fcripture, comes to think that the scriptures are true. But now the Spirit of God joyning with these, and fitting upon these, (I fay, These common arguments withal sciences) the spirit of God improving al thefe, may work upon men very much, But if fo be that men go no further then these, there is not faith in Jesus Christ neither. For I beseech you mark it. Al faith, it is an act, fo far as it is faving, it is a willing receiving of Jesus Christ. But these demonstrations and arguments, they do compel the understanding. The understanding cannot but consent unto them, and it is irrefisfibly (do what it can) bowed to give confent according to the same, and that is an argument that it is not faving. As a man who yields obedience, not because he loves the Governor, but because he knows not how to help himfelf (or to do otherwise) being conquered. these evidences and strong reasons, they leade a man captive, and a man consents in his understandng although the heart be against them: a man may joyn together with them, and yet notwithstanding they be things which his heart doth most of al abhorre: therefore they cannot be faving. Mistake me not beloved.

There is nothing so carefull of having a good evidence, as Faith is, It is the most secure Grace of trusting unto, that possibly can be: It will take nothing but what is increated for its ground: It will either have a testimony from God that cannot err, or else it wil not receive.

But though Faith may look after the cleerest evidence, yet it looks not after an evidence arising dd 2 from

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from the things themselves, but from the word of God: Not from the Matter, but from Gods report. If God wil say it, let the thing be never so obscure, and contrary to sense or reason, yet Faith will receive it. But that wich I now intend in this, is,

That even as the Devils they do beleeve (the Text faith in Jam. 2.19.) but they do it, because they have experience that the things which God hath spoken come to pass (as I have shewed heretofore) They are convinced by what they have seen and found, that what they yet see not accomplished, shal be in Gods own time. And so there is a Faith also among men, even concerning the things of the Gospel, which is contrary unto their lusts: But yet its not grounded upon any thing, but meerly upon demonstration, upon demonstration (I say) or experience, and therefore it doth not save.

There are some therfore that receive Jesus Christ only into their reason. Into their reason only. I have made these severall steps in the laying open of this truth, because that the Devil doth with the Souls of men, even as Warriers do when they have a place to hold out against an enemy. If so be that they cannot keep one Wal, or one part of the Fort, they get to another, and there strengthen themselves: They would keep them out of al. If the Devil can keep Christ out of the fancies of men, he wil. If he cannot stay him there, by reason of the means that they live under, then he staies him in Reason, and labors to set him up there: You shalk now what I mean by it by and by.

A man may receive Jesus Christ into his reafon, and yet have no good wil to him. (which is the Point that I have in hand) For as the Eye be-

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ing opened, cannot but fee the light, so neither can the Understanding but take notice of the truth that is propounded unto it. The Will hath a power when the Object is before it to refuse it, But the understanding hath no such power. But when as a thing is propounded, it cannot but observe it. A man may not like, nor own what is propounded, but he cannot but take notice of it. And therefore (by the way) when we fay that men will not know, or men are wilfully ignorant. The meaning is this, They wil not be known to know, or do wilfully keep themselves from reflecting upon the consideration of what they do know: for when the light comes, It cannot (Ifay) but be received. Therfore for the better opening of a mans receiving Jesus Christ into his reason.

Know, that there is a difference between Reason, and Reasoning. In the Latine tongue, they have two words that do aptly express it. Ratio and Rationis operatio. It is that reasoning which God hath given unto men, to joyn truths together, which are of one fort, and belongs unto one subject, And to collect and gather the consequences which follow thereon. This is reasoning. And by this many men come to be great disputers, and contenders (as you shal hear by and by) for that Faith of Christ which they have not dwelling in their hearts. As in the time of the Law, The Jews had some who kept their Genealogies, who retained the knowledg of every Tribe, the heads of the families, and the kindred, and the alliances which every one had to another by matches and marriages. So God hath given [Reasoning] in the soul this office, To keep the foundation, or principall heads of truths and to keep also in memory the consequences, which are as it were the kindred of thofe those foundation truths, the marriages which one common head hath with another, the influences which one point hath into another. This Reasoning ads nothing unto truth, but doth arise from the nature of truth it self, and is in the thing, in the truth, whether or no that it be reached by us or not.

As for example.

We reason thus. If God made the World, then the World was not eternall. Whether we collect this or not, yet in this faying, viz. That God made the World. This, viz. that it is not eternal is comprised. And this kind of Reasoning, the Scripture makes use of in the matters of Faith. Rom. 3. 28. Therefore we conclude that a man is not justified by the works of the Law, but by Faith in Jesus Christ. And in Matth. 22. 32. Up. on this Jesus Christ proves the resurrection of the bodies of men, viz. God hath faid; That be will be the God of Abraham, Isaac, and Jacob, and of those that beleeve upon him. If he hath said (faith Christ) that he will be their Gad, then by consequence, They do live unto him, and their bodies also shall live together with their Spirits. And because the Scripture maketh such use of these consequences, or this kind of reasoning, therefore we are commanded to attend unto reading, because the words of scripture are means whereby things comes thus into our Understanding. And we are required to Search the Scriptures, John 5. 19. which is a Metaphor taken from Hunters, whether they be Beasts, or Men: They look after the foot steps of their Game. As, by instinct the Dog taketh the fent here and there, and follows the Game, asific were following the conclusion. So the mind of a man puts things together, and must put the things together that are in the Scripture, and conclude from them. But

But besides this Reasoning, There is also Reason. which is the principles and notions of things that are in us by nature. And these are of two sorts.

Some are common and univerfally true. True in every Matter or Science. As for example. That the rule is before, and more known, than that which is ruled by it. That the Cause is more excellent than the Effect. That the means (so far as it is a means) is less excellent than the end. These and divers others are true, not only in humane Sciences, but in matters of Faith. As for example. It is as true, that the scripture, because it is a rule, is before mens Faith, and before the Church, and of greater authority and efficacy, Even as it is true, that the Laws of men are in order of nature before any thing can be done lawfully, or to have a reward or acceptation. And so again. The Body of Christ, though it be in Heaven and ful of Glory, yet notwithstanding is as well contained there, and not every where, as it was in one place, and not in another when it was upon the earth.

Now besides those generall and universal principles of reason, there are in us by nature particular principles or notions which do belong unto particular subjects. As, Unto the nature of God: and unto Righteousness, and unto Justice: Whether that righteousness be personall, and morall, or whether it be political, or that which a man is to exercise as a Judg towards others. There are notions which are proper unto the beings and kinds of Creatures. Now to draw unto the thing that I would speak unto in divers cases:

Both Reason & reasoning may argue an unwillingness to receive lesus Christ, and so a want of true Faith. faith. The receiving Jesus Christ may be such both into reason, and into reasoning as argues a man not to beleeve upon Christ unto the Salvation of his foul. Give me but leave to instance but in some of these as breifly as I can. As

I. When no more is beleeved concerning God and Jesus Christ, (Mark it) when we beleeve no more of God and Jesus Christ then can be deduced out of the principles of the knowledg of God, which are in us by nature. Take the principles of the knowledg of God which are in us by nature, and that not only in nature fallen and corrupted, but in perfect and innocent nature. The restiniony which God gives us of himself through Jesus Christ (I say that which God hath revealed Christ must do for us or else we cannot be saved) cannot be deduced from those principles and from that reason, by any understanding whatsoever. Mark it. What God doth do in and by Jesus Christ may be reduced unto that which God hath made known of himself, and is his nature: There is no inconsistency between them. Yea, the nature of God becomes a pawn and lecurity for the making of that good. But out of the nature of God, these things cannot be deduced. As for example.

There is no inconsistency between Gods holiness. and his giving his Son for us. There is no inconfistency between his Justice to punish sin, and his pardoning of sin, as he doth it: They may wel itand together. But the most perfect and absolute understanding of the Justice, or of the holiness of God, or of the mercy of God, cannot teach a man that God wil pardon, or that God wil give Jesus Christ for him: But that a man must have knowledg of from another relation. And that which

(I suppose) doth make this as cleere as can be, is this; That the things which do belong unto our Salvation by Jesus Christ, are acts of Gods meer wil and pleasure: Such unto which his nature of it felf, acts not, but because he of his own pleafure wil fo do. And therefore you shal find that the Gospel is said to be hid from the Angels, even the Angels that are in heaven, til it be revealed though that they have as perfect knowledg of God as Creatures can have. They fee the face of my father continually, faith our Lord Jesus Christ. The Angels that are in heaven, know the love of God, and they know the mercy of God, and they know the power of God: These are the subjects of their meditation: They are indued with fuch understandings, that they can go as far, and pierce as deeply into them, as can be by creatures; And yet notwithstanding, that God should pardon and forgive a finner by Jesus Christ, that they could not find out. And therefore the Apost le saith in 1 Pet. 1. 12. 13. That the Angels did stoop down: As a man lays his eare where he can hardly heare. So the Angels did stoop down. It was as much as they could do when God did reveal the Gospel to apprehend or take notice of it. So you know that the scripture saith, that the things of Jesus Christ they are (in Math. 16. 17.) Not revealed by flesh and blood, but by my father which is in Heaven, faith Were the matters of our Salvation the neceffary effects of Gods attributes, and his nature, then the things of our Salvation might be found our by those that know and study that nature and those Attributes. But that you fee they cannot. Prophets in 1 Pet. 1. 12. That prophelied concerning Christ by an immediate revelation: yet were faint to have another revelation to know the circumstance of the time when the things whereof thev |

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they spake should be fulfilled and come to pass. Take the divine nature of Christ as he is the second person, of the same substance with the father, And though you should know that fully, though you had a perfect understanding of it, yet could you not know by it, what the heart of Christ is towards you as a Mediator. And the reason is, because as what the father doth, he doth do voluntarily, and not from a necessity of nature: So what Jesus Christ the son doth, he doth out of a voluntary compact and covenant made with the Father. And therefore he faith, he comes to do his wil. Heb. 10. 9. And Gal. 1. 4. He gave bimself according unto the wil of God and his Father. Now mark If so be that perfect nature, Man in innocency cannot understand by the nature of God what are the things which do belong unto Salvation by Jesus Christ: If so be that a man must beleeve more unto Salvation, then a perfect understanding (which the Angels have, if it were in man) can reveal unto him. Then must be believe more then the corrupt and depraved mind of man can teach him.

Beloved let me draw it down to a little more narrow compass that may fit your practife.

The things which God hath revealed are not examined and judged by what is effential unto the nature of God. It is lawful to examin what is the effential nature of God. It is lawful to look into what God wil do, that we may fee his attributes shining forth in them: But to examin the truth of what he hath promised, by that which is essential and natural unto God, is for a man to go out of the way that is saving. I wil make it plain to you.

You shal see many a poor soul, when he heares

in the Ministry of the word cleerly afferted that God wil forgive and pardon fin: The promifes of life and Salvation are with fuch evidence and light held forth, as that there is no exception can be made against them, Yet notwirhstanding you shal find a poor foul keeping off from resting by faith in them, because he saith God is Just and of a holy nature, And what communion can there be between fuch a one as he is, and God? Markit. Because that the nature of God doth not of it self give forth or promise so much as the Gospel doth, therefore the Gospel is called in question by them. Who ever thou art when thou hearest the promise of God in Christ and by Christ, that objecteth that God is just, and the avenger of such a one as I am, Unless this be thy end, viz. To learne how the Justice of God is preserved entire notwithstanding he passerh thee by, unless it be I say to this end, Thou dost lay a stumbling block before thy felf in the way of faith and beleeving: Yea thou dost discover an unwillingness to beleeve upon Jesus Christ. Thou thinkest God is unwilling to shew thee grace and mercy, because thou thinkest he wil do no more then he must needs do by the necessary of his own nature. We count that man to be exceeding hard, who wil give no more then he is constrained to do by law. So thou dost with God. Thou countest him to do no more then by law, if thou countest that he wil do nothing but what his nature doth hold forth: if thou makest his nature to be the rule, and not his promise.

His nature doth give security that that which he hath promised shal be performed, and that he wil do what he hath promised. How hard is that man to believe, that wil believe no more then he is forced unto? that wil believe no report unless he heares

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it with his own eares, and fees it with his own eyes: And so dost thou, when thou wilt not rest in the promise of God. It is true indeed,

That men may be brought to beleeve, we teach them that the nature of God is good and kind and merciful: But it is only to these ends, and in this fense: Partly to shew them that God is not moved by any thing out of himfelf: But not to shew them that he were not God by nature unless he took their cause to heart. And partly it is to shew them how his wil hath fet his nature on work for them, and of his grace he hath laid a law upon himfelf that as he is holy, he should keep his word, And as he would be acknowledged to be powerful, so he should work for us : and as he would have the glory of his Justice, so he should save. And therefore Christ useth these titles, Father and Holy Father, as it is in John. 17.11.21. But this is the first thing. When men wil beleeve no more then can be deduced out of those principles which they have of the knowledg of God in them by nature, when as the things that God hath promised by Jesus Christ, are those things which his nature wil make good, but they are those things only which his wil hath given to us.

II. And again, Men do receive Jesus Christ into their reason only, when as they wil believe no more then can be demonstrated, and evidently concluded from the scriptures themselves. Concluded from the scripture, every thing must be demonstratively or by just consequence, and it is believed favingly: But though it must be concluded justly, yet it is not necessary that it should be demonstrative unto our faith. A conclusion is then demonstrative (mark it) when it is as cleer and evident as the principle

principle is whence it is drawn. I say when it is as cleer. As for example. In 2 Cor. 5. 15. Saith the Apostle, If Christ died for al, then were al dead. This is the conclusion, Then were al dead: and this is as demonstrative and as cleer as this. That Christ died. For he died for them, and in their stead: and he needed not to die for them and in their stead, if they had not been lyable to death themselves. But al matters of faith, al matters that shal be done for us by Jesus Christ, shal not be thus cleerly demonstrated. That is the thing in hand. For the proofe of it. Consider with your felves, that it is the felf same faith whereby a man doth beleeve his own Salvation, and doth beleeve the truth of the promises. The faith of assurance it is a divine faith, as well as the faith of affent is unto what God hath revealed. A manthat makes this discourse, Mark. 16. 16. He that doth beleeve shall be faved, takes that upon the word of God, which cannot be denyed: But I have true faith, faith he and therefore I shal be saved. This conclusion now is as divine, because drawn from that proposition, as that proposition is, That he that believes shal be faved: But it is not as demonstrative and cleere. It is as true I fay but not as cleere. Then you fee that more is to be beleeved then can be cleerly demonstrated. The scriptures are like a treasure or womb, which containe more things in them then the word at the first face and looking upon can make known unto the mind of a man. I would but only instance in one thing more, Math. 22. 32. which I spake of just now. Christ goes about to prove the resurrection of the dead from this, that God said, he wil be the God of Abraham, Isaack and Facob. That he wil be their God: that is cleere. From thence he concludes therefore that the dead shal rife: This is as certaine, but it is not so cleere, unless

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unleis God first explains what it is to be a God unto one. It is required of Faith in this promise, I will be thy God, to expect as much as God can do for one, though it be not expressed. That is the thing that I aim at. Matters of favors are to be alwaies inlarged: and promises are to be interpreted in the extensivest and largest sense. And you have this proof of it, because when God saith, he will be ones God, and gives him this promise, he is bound to beleeve that God will do as much for him as he can, though those words do not express it, Therfore faith Christ in Math. 22. 29. You err not knowing the Scripture, and the power of God. You think the Scriptures contain no more in them than what the words do at first sight, and in their view tender to you. You must (saith he) interpret the scripture according to Gods power, and know, where he hath faid he will be a God unto a man, there he hath ingaged all his power to do for a man, or else you err. You err not knowing the Scripture, and the power of God.

However the words of scripture are used to direct and limit the sense of our Faith, or the hope of our Faith, yet they are not given to limit and bound the goodness of God. The goodness of God and the love which he bears, and the good that he will do, is far greater (because it is infinite) than words taken from men can set forth.

There are some that go yet further in their entertainment of Jesus Christ, and they put him into their affections. They that hold that mans Will must have the casting voice in the matters of his conversion and salvation, use this distinction.

They fay, the Will may be wrought upon quo

ad affectum, but not quo ad effectum. God by means doth effect the Will, But that the Wil should be throughly effected and brought over unto the things that God would have it, that ariseth from a mans own self. The distinction is good and serviceable to the point in hand, though it be applied by them. But it hath this truth in it. That a man may have his affections stirred, and stirred under the means with the things which do belong unto eternal life, and yet notwithstanding have his heart ful of lusts, and his wil stand in the same firmness, stiffness, and stubborness against the things of Jesus Christ, as if he had no such kind of affections. Let me but instance in this one particular.

Suppose a man to be taken or delighted with a Jewel that is worth millions, but the delight that he hath in it, is but as the delight which belongs unto a thing worth but twenty pounds. So there may be a delight in Jesus Christ, but not suitable to the worth and excellencies of him. Suppose yet further. Suppose a man should make shew of love unto a man (as I faid in the beginning of the point) but yet should lodg him among vile perfons whom he loaths, no man will fay, this mans affections are good. So when as Jesus Christ shall be lodged with the Devil, and with thy lusts and corruptions, With one breath thou art for him, and with another thou art for them, When thy fins reign and live in thy heart, taking their pleasures, and rouling themselves with delight and contentment, and yet thou faiest there is none like unto, and none can fave but the Lord Jesus Christ: A man may be affected that hath fins reigning in him (that is out of controversie) with the things of Jelus Christ. Matth. 13. 20. They received the word with joy, who loved the world, better than

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Mark 14. 15. the word, and therefore when tribulation arose, they parted with the word, and fell unto the world presently. I beseech you beloved know thus much. That as out Lord Jefus Christ when he was to keep the Passeover, bid his Disciples go and they should find a man, and they should ask for an upper room, and there he would eat the Passeover. Upper rooms among the Jews were their Guestchambers, which were far from their lower rooms whereinto ordinary Persons came: Ordinary perfons were below, but they were with their friends in the Upper room. Know thus much, That when Jesus. Christ comes into the foul by Faith, he will have an upper room, the best of your Understanding and Will: He wil not be thrust into a room with Satan and with your lusts, and with dirt: he will not be corrival with them in one house. In a word beloved. If there be any Person that you have a respect unto, if there be any good thing that you have a respect unto, and subject it not unto him: If there be any evillthat you have respect unto, he wil not have respectanto you. That is certain. That Faith shal go for nothing that can lay hold upon Jesus Christ, and yet scrable after the world, and this and that lust, as if there were good and happiness to be found in it. This particular point that I am upon, To beleeve upon conviction, hath some difficulty in it, and I would fain make it plain to you, it is not your conviction that is the reason that your Faith is good (Mark it) But it is a fign your Faith is not good, when you wil beleeve nothing but what you have convictions of from the things themselves. For the Spirit of God working in an unregenerate man, he doth but improve things that are common: His nature is not changed, and therefore useth but ordinary and humane abilities to the best improvement of them. but

But all that I aim at in all that I have faid, is only but this. That in this great matter of your Faith, you would look warily to your felves that you be not deceived. Take heed least when you think you have received Christ into your heart, you have indeed carried him only into the outward room thereof, and not given him the chief place. Many men can dispute for Christ, and many men they are flout, and of courage in the Doctrine of Christ, and yet notwithstanding for all this they have not the faving Faith of him. Many menthere are that that because they think to compound all differen. ces, and to make a way eafle to their believing by proceeding in the matters of Faith by the wildome of men, they lose their own Souls. How many men are there that judg themselves, that because they cannot fo mourn for fin, as they mourn for Children, and they cannot be so carried after Christ, as they are after the things they love here: Be it Husband, or Wife, or the like, therefore they think they have no love at all. This is only to make the things of the Gospel subject to the Laws and principles of reason. It's true indeed, there is greater reason why you should love God more than Children, And the least discovery of him, more than comfort: That is, there is a ground why you should do so: Yet know that your love is not judged by what you do to these things which are altogether in your power, But by what carriage and affection you bear unto God, who iscontrary unto you by nature, but yet brought near by Jesus Christ. And it is a greater matter to a poor Soul (though it cannot do what it should do) to love God a little, when it hath so much corruption to plead with him for to get his heart from God, than it is for a man to love a Child so affectionately, when there is nothing in his heart to draw him from

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Esa. 55. Sairh God. My thoughts are not as your thoughts, nor my waies as your waies. The waies of men are, that if they do good, they shall receive good: But Gods way is, to justifie the ungodly, and to do good against evill. You think faith he, that if you buy you must have money, or moneys worth, But know (faith God) that my bargains are not driven on as yours are. For know, If you have no mony, you shall buy, that is, have as good a title, as if you had money or monies worth. This is a riddle, That a man may buy without money, or monies worth, whereas all kind of bargainings are by one of them. But Gods waies are not as your waies. It is enough for you that you have the word of God: He knows what is best for his own Glory, Therefore take his word, And do not judg of things according to what thy reason doth suggest, and square northy hopes according to thy fense, and as thy wisdome directs, for he knows what is the best way to express his mercy by.

FINIS.

A Short and Excellent

TREATISE

Q. F

COVETOUSNESS,

Luke, 12. 15.

And he said unto them, Take heed and heware of Covetousness.

CHAP. I.

The occasion and scope of the words. The Dostrine.

The words in the Text [Take heed and Beware] glossed upon. Covetousness considered more generally in three Particulars. More strictly and specially and so it is a desire of having much arising from an uncontentedness with a mans present condition, though he would not by any other then lawful meanes mend or bester it.

was with Christ desired him to appeare an Arbitrator in a difference between him and his Brother. Master speak to my Brother that be divide the Inheritance with me. Christ answers him with Indignation at the

the 14. verf. Man who made me a Judg, or a divider over you. As if he should have said, I have no commission: Its not my errand or end in coming into the world to take up differences between men and men, but between men and God: Nor am I to help men to their right and inheritances here but unto an inheritance among the Saints. And secondly his advice to them is rather to take care for death and another world, Then for an inheritance. Take beed and beware of Covetousness. For: your life, that is, the end of the life and the comfort of your life consists not in having much; And to that end he tells them a parable of a rich man that laid up much, and made accompt to live quietly and comfortably upon what he had got, but he died fuddenly: he died like a fool, and perished from the presence of the Lord. For in vers. 21. Its faid That he was not rich towards God. What need you (faith our Lord) take care for much, when you have not much time to live? Take care for death, and for eternity, else after al your labor, you shal meet with nothing but eternal misery. I say the words of the Text are an answer to a harmless motion (as one would think) made by one that was a follower of him. His motion was that Christ would do him right, and arbitrate the business of difference between him and his brother about that estate which belonged to him by Inherirance. As Christ refuseth the office in the 14. vers. for he came into the world to help mens Souls, and not to be a Judg, so he therefore warns him of covetoulnels which would bring forth bitternels in the latter end, which would make him die like a fool, and hinder him from being rich towards God. Ala mans riches cannot preserve his life one day, and if he be not rich in God, he shal die like a fool for ever and perifh. The The Point that I shall insist upon is this.

Doct. That it's the Duty of all men as they would attain to eternal life, to take heed and beware of Covetousness.

Its the duty of all; for upon one mans speaking unto Christ about his inheritance, he turns his speech unto all. He said unto them. That is, to al the Company at the thirteenth verse. And it is a duty as they would attain to eternal life: for to that end Jesus Christ bids them to beware of Covetoulness that they might not die as a Fool doth, as vou have it in verse, 20. Mens inordinate desires after the lawful things of this life, do as well hinder them from Heaven, as if they were finfull things, or gross prophanels, for in the following verses of this Chapter, you have the Anatomizing of a man that was dead and gone to Hell, for he died like a Fool: And it sheweth the Disease and Cause of the misery, he was found not to live in any gross sin, but only in this, that he was Covetous. And because the HEED, cannot be too great, therefore he useth two words, Take beed, and beware, a double Caution, because there is a great and double danger, or as it is in the Greek, See, or watch to it, and guard your felves against it. A similitude either taken (as some do conceive) from mens going into the fields to gather wholfome Herbs, who are very carefull least they should gather any thing that is poylonous: And when they have made a confection they fet it up carefully least any poyson should come into it. The poyson of al a mans Spirit & Duties, is Coverousness. And therefore he bids them to beware of it. Or else its taken from Souldiers (for

(for one of the words oundrows, Beware, is properly a Military word) As if he should have said, stand Sentinell, have your eyes open, look this way and that way, be Circumspect least the love of the world get into you fence your selves with al the whol Armor of God, else you wil not be able to keep your selves from it. They should do as Souldiers, who do not only set Sentinels to look out, but do set a Guard that they may keep the place that is in danger of the Enemy.

That which I shal do in the explication of the

Point is to shew you.

I. What Covetousness is.

II. The Reasons why you should be so watchfull against it, and heedful of it

I. What Covetouinels is, for the great difficulty of the Point lies in the explication of what Covetouinels is, which may be taken two waies:

Either as it is a general,
Or as it is a special sin.

In generall, or as it is a general fin, and so it goes

in a double Notion.

First: It is a minding of Earthly things, as the Apost le expresseth it in Phil. 3. 19. It's taken in generall for that evil frame of heart, whereby a man when he hath once sinned, desires to commit the same, or another. And so it is taken in Isa. 57. 17. For the Iniquity of his Covetousness was I wrath, and I did hide my self. The Hebrew word signifies any kind of desire whatsoever, Not only after Riches as Covetousness is, but after any thing that is unlawfull. And it's probable, yea more than probable that the Holy Ghost doth so take it, because

he faith they did go on in the way of their own heart, that is, they did what they lifted, the more they finned, the more they had a mind to fin. And the Apostle in Epbes. 4. 19. saith concerning some men, that they did commit all sin with greediness: In the Greek, it is with Covetousness; the Apostle there only speaks concerning the boundless appetite that is in men to do as much as they can against God. The grossest first that are contentfull and pleasurable are gainfull to them: so that in the Scripture Covetousness sometimes signifies that defire of men to commit sin, after they have once committed it, and are left by God to take pleasure and contentment in it.

Secondly: As it's a general fin in that fense, fo also as it is an uncontentedness with a mans outward condition. I say it is an uncontentedness, in Heb. 13. 5. it's faid. Let your Conversation be without Covetousness, and be content with such things as you Uncontentedness is less than discontent. For he is uncontented, who is not well pleased, But he is difsontented who frets, murmurs, repines, that thinks much of Gods distributions, and that envies another that hath more than himfelf. So you have it laid down in Pfalm. 37. 1. Fret not thy self because of the wicked: And by the Prophet 1saiab in Chap. 8. verse 21. where he brings in men which cannot have that liberty from their Enemies which they defire, They do rage against God, They do curse their King and their God and look upwards. As a Droptie is a thirst which is not to be quenched: Drink, and you are still dry: So there is an evill frame of heart in men to be unfatisfied with any thing that God doth for them, and that is called Coverousness: Because that Covetousness is an uncontentedness with a mans outward Condition, or a defire a defire of more, therefore it's a breach of all the Commandments of the second Table by which mens outward Conditions are ordered. As it is well observed, that as the first Commandment hath an influence into all the Commandments of the first Table, The Love of God, being the Sum of that: So the last Commandment which forbids to Covet. hath an influence into all the Duties of the fecond Table. As for example. In 1 Thef. 4.6. the Apoftle doth there call Adultery or mens lusting after their Neighbors Wives, Covetousness, when a man Commits Adultery, he is there faid to be Covetous. Let no man go beyond or defraud his Brother [Defraud 7 But the word in Greek, is Theorew leiv, Cowet. to be covetous. You have it in the Text, In any matter, but in the Grek it is, In this matter: And which makes it appear that he speaks only concerning Chastiry, and uncleanness, for verse 7. (faith he) God bath not called us unto uncleamies, but unto Holineß. In the eighth Commandment, Coverousness is a breach of that liberality and bounty which men should shew unto all men, but especially unto the Saints. In 2 Cor. 9.5. the Apochle bids them that they should not give out of Coverousness, but out of bounty: So that the seventh and the eighth Commandments, and by the same reason all the rest of the Commandments of the fecond Table are broken when as a man is not content in his present con-And it's a breach in Terms, for, Thou shalt not Covet thy Neighbors Wife, nor his Servant, nor his Maid, nor his Ox, nor his Asse, nor any thing that is bis. Therefore Coverousnels is said to be a breach of them, because it makes a man that he doth not quier himself in that state wherein God hath put or placed him.

Thirdly and Laftly: Coverousness is an uncontentedness in a mans outward condition, though he

would

would only by lawful meanes increase or better it. Lawful means must be used, and a bleffing prayed for upon them, but a man must use lawful means lawfully, and be content though God doth not give in success, else he is Covetous. And the reaion of that is, because Coverousness doth lye in a mans uncontentedness or discontentedness with his present Condition. In Heb. 13. vers. 5. Let your Conversation be without Covetousness and be contented with such things as you have. Coverousness lyes inuncontentedness or discontentedness. The Lawfulness of means doth not take away the fin, but rather increase it: because lawful means are then abused when they are used to satisfy mens lusts from difcontent with Gods Providence. And if you look into this place, the way that this man took was a lawful way. It was not by any other courfe that he would get his own than by referring the matter to another, Master faith he, Speak unto my Brother that he divide the inheritance with me, and vet Christ accuseth him of Covetousness, because he did see in him a want of Subjection to the wil of God. To make it more cleer that a man may be Coverous in the use of lawful meanes to better his estate and Condition, consider but the meaning of the tenth Commandment, which faith, Thou shalt not Covet. The meaning is this, Thou shalt not Co-Let thy neighbors Wife in a lawful way (though thou wouldest not have her but in a lawful way) but he pleased with thy own. And thou shalt not covet thy neighbors oxe, though thou wouldest not have it but for thy money: for al unlawful ways of having another mans oxe were forbidden in the eighth Commandement. To defire another mans wife or any thing that is his wrong and infury, is forbidden in the feventh and eight Commandements. The tenth Commandment is therefore a **fuppression** gg

suppression of mens defires in lawful ways after that which they have not. And unto this Commandment was the fin of Abab to be referred who did mourne and greive because he had not Naboths vineyard upon the price and the value of it. Abab was punished for his Covetousnels, and yet he defired nothing but only to have Naboths vinyard for a price, or upon Exchange, which are lawful ways of pargaining. And it appeares evidently that that is the meaning of the tenth Commandment, (Thou (halt not Covet) is to make men content with that they have, although they might by lawful means, have that which is anothers, because the defires by unlawful meanes are forbidden in the rest of the Commandments, The defire of another mans Wife in an unlawful way is forbidden in the seventh Commandment, Thou shalt not commit adultery, And the define of another mans estate in an unlawful way is forbidden in the eighth Commandement, Thou shalt not Steal, As was hinted before. Seeing therefore there is a desire in this forbidding, which is not forbidden in the rest, It must be a desire which is in men to the things of another, though it be by lawful means. As I said before so I say now, that Lawful means may be used to advance a mans estate, and a blessing upon the use of those means may be begged, but a man must be contented with the will of God whither he bleffeth, or bleffeth not else he is Covetous. And thus I have spoken of Coverousness as its a General Sin.

Secondly, But now you may consider Covetousness Strictly or specially as it is a special sin, And so I describe it thus. Covetousness is an uncontentedness, or a desire of having much, arising from an uncontentedness with a mans condition. It is an uncontentedness with or a desire of having a bundance

bundance, out of a discontentedness with a mans present estate, though he might by lawful means n end or better it : and so you have it almost defined in the words of the Text, for when Christ had said. Beware of Covetousness he adds by explication, Amans life confifts not in the abundance of that which be possesseth. That therefore which belongs to this life, and the feeking of it in abundance, is Coverousness. The object of Coverousness is riches or abundance of the things that do belong to this life. A man may not care for mony and yet be Covetous, because mony doth but serve his defire after other things. And therefore when you find that the scriptute speaks of Covetoulness as a defire of mony, asitis I Tim: 6. 10. That the love of mony is the root of al evil, the reason is not because Coverousness lyes in the desire of mony only, but because mony answers al things. Men are therefore Coverous, because by loving of mony they are in love with any thing that may be gotten by it. Therefore the Apostle saith, in I Tim. 6. 8. Having Food and Rayment they should be there with contented As if he should have said, Coverousness lyes as much in the defire of Cloathes, and meat, as of mony.

I call it a desire. For so the Scripture doth in 1 John 2. 16. When it speaks of the lust of the eye. But every lust or desire after riches is not unlawful, or Covetousness (because riches is made by God to be of use, and to be instruments to many good and pious uses) but only that lust or desire which ariseth from discontent or from uncontentedness rather. Therefore it is that the scripture when ever it speaks of Covetousness, doth joyn discontentedness with it. And that uncontentedness may be discovered as well by a mans actions, as any thing else. For as when a man goes about to do those things which cannot be done by any ordinary

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power, he tempts God, and cals in Satan to come to his assistance: So when a man doth those things which are incompatible with his state, he doth in that desire more than God hath given him at the present. There is as well a prayer in actions, as in desires or any other way.

A man may be faid to have a defire after much or

abundance two waies.

Either whenas he desires to have that which he hath not, and in that respect it may be a poor mans

fin as well as the rich.

Or else when a man is content with that which he hath, but is not willing to lay it forth as God as. figns him: when he would have that whereof he is possessed, and not part with it, or lay it out to such uses which God assigns him. Mark it: Though a man counts he hath enough and defires no more, yet if he be not willing to part with that which he hath, when God commands him, he is Covetous. Eccles. 6. 2. saith he, I have seen this evill under the Sun that God bath given to a man riches, that he wants nothing, and yet God gives him not power to eat thereof. This is an evil Disease. You may be coverous because you wil not give forth of that which you have. In 1 Tim. 6.17,18. The Apostle opposeth unto Covetousness Distribution unto those that are in necessity: He exhorts rich men that they would (as a fruit of their trusting in the Lord) Be ready to distribute. When men are not ready, they are then the Servants of the World, because they have not a heart to dispose of the world, but are disposed and ordered by it.

And let me take in that which I faid in the general explication of it, and that is this, That it is a defire arising from uncontent, or discontent, though that a man may by Lawful means get more. That a man may be coverous in the use of lawful means to

increase

increase his Estate, or though he do but defire by lawful means to have his Estate increased: A man may be coverous in the use of a lawfull Calling. It is true indeed that Covetousness is in the Scripture let forth by the unlawfull waies that men take to get riches: So the Apostle faith concerning the Ministers in 1 Tit. 1. 11. that did preach strange things for filthy lucre's fake. And as it's faid, they do make haft to be rich, and they do oppress their Brethren, and defraud: But preaching strange things and oppression, and defrauding are rather effects, than formal Acts of Covetousness. Covetousness may bring some men to those Acts, but a man may be coverous that useth none of them; And the Reason is apparent, because Coverousness lies in a discontentedness, dis-satisfaction, or uncontentedness of mind with Gods portion, or taking care for a man. I wil not hold you longer here, because I shall speak in the use of tryal and Examination of the nature of Coverousness.

CHAP.

CHAP. II.

Two Reasons of the Dottrine. I. The Greatness. II. The Dangerousness of this sin. The Greatness in stive things. 1. A spirituall sin. 2. Overspreading the whol man. 3. Directly opposite to the common nature of Godliness and Religion. 4. The Womb and Seed of all sin, the Root and Cause. A sin may be the Cause of Sin four waies. As it is the Cause of Gods withdrawing. As one sin inclines the heart to another. As it administers matter to another. As it is a Parent and Ruler over other sins. 5. The sinfulness of this sin appears in the baseness of it.

Econdly: And therefore in the second place, Consider the Reasons why you ought to take heed and beware of Covetouiness. In Ephes. 5. 3. faith the Apostle Let not Covetousness be once named among you as becometh Saints. Let it not be once named. That is, Let it be unknown, unpractifed, as those things we are most ignorant of, which we know not the name of. Let it be abominable to you, for you know they would not have the name of those things in their mouths, which were an abomination, in Plal. 16. ver. 4. And unless it be thus, saith he. you carry not your felves as becomes Religion. In Heb. 13.5. faith he, Let your Conversation be without Covetousness. [Covetousness] your whol course of life, in every turning and winding of it, whether you be young or old, whether you be fingle or married persons: In whatever case you be, saith he. vet be not covetous. They were in troubles, yet

it was a great deal worse for them to be in Covetousness, than to be in wants. They wanted all things, for they were scattered up and down like Chaff before the Wind, but yet then God would not allow them to be discontented with their Estate and Condition, but to count that best wherein they were. The word is well translated, Be without. Covetousness. But it signifies, be without the love of Money or Silver. And I say it's well translated, be without Coveton neß, because as money doth answer unto all things, so in the forbidding of a man to defire Money, he forbids him to defire any thing which God hath not yet given him: But be content with that which you have. They might fay that that which they have is less than nothing, it's worse than nothing, yet be contented: We live among a People whose Language we know not; we have lost the Estate to which we are born; yet be contented: We know not when it wil be otherwife, yet be contented: That which is your present state you must make the best of, but be not unfatisfied. And there is a great deal of reason for this, if you consider these Reasons.

- I. The greatness of the fin,
- II. Or the danger of the fin, or the hardness to avoid it, and to be cured of it.
- I. If you consider the greatness of the sin of Coverousness. I shall instance in five things.

REASON I.

First: It is a spiritual sin. A spiritual sin (as the Schools expresse it) is such as may be committed, though there be no external or outward

Act done. It's fuch a fin as a man may commit, though he breaks not forth into any externall A&, or Act of injustice. It's a heart fin, that 18 bred and born there. In Math. 15. 19. From the beart comes Coverousness. It's a finithat is purely spirituall, as Unbelief is, for it lies in an inordinateness of affection or Lust. As the sins of the Devils are Spirituall Wickedness. They are set forth by this in Eph. 6. 12. That they are spirituall wickedness, because they do not only arile from Malice against God, from an inward opposition to his Holiness and Glory, but because they are so done by themselves, as the Acts only of the understanding and the Wil are in us. There may be an Act of the Understanding, and an Act of the Will (suppose it be an abhorrence or hatred of God) and yet there not be an ill word spoken, or a gross outward fin committed: So such a lin is Covetousness; This sets forth the finfulness of Coverousness, that it's a spirituallwickedness, It's bred in the Heart, it comes from thence, and it lives there. The more there is of the heart in a fin, the greater the fin is: I fay the more finfulness there is in any fin, the more there is of the heart in it. Therefore Originall Corruption is greater than actuall fins: Now Covetouineis doth take up the heart, As I shall shew you more by and by.

REASON 11.

Secondly: The greatness of this sin appears in this, that it is a sin that doth over-spread the wholeman: It rests not in any one part or faculty of the Soul, but it doth over-spread the whole, and that not only by insusion, but by formall in-dwelling. That is, Not only doth it work upon the Soul, but the whole Soul is the seat of it. And therefore you shall

shall fomtimes find that it is described by the mind, that it over-spreads the understanding. And therefore in Phillip. 3. 19. they are said to mind Earthly things. And somtimes by the Wil, that it overspreads the wil, in 1 70h.2.15. Men are said so to love the World, as that they cannot love God himself. If any man love the World, the love of the Father is not in bim. As Appetite and desire is in every part There is no part of a man, but hath an of a man. appetite and desire in it to its own Object, So in no part of the Soul, but also may be discontent, which is Coverousness. So that its a sin which infects from the Crown of the Head to the Sole of the Foot, and there is no part free. Of al the Graces that God hath bestowed upon men, there are but two that are principally observed to be diffused through the the whol Soul. And they are, Faith, and Prudence. And therefore they are the most excellent Graces, because they have the greatest command. Of all fins, there is none that have more of the old Man, than Coverousness hath, because it hath not only the affective part (the Wil) but the Confultative part, (the Understanding.)

REASON III.

Thirdly: Covetouiness appears to be a very great sin, and very finful in this; that it's directly opposite unto the common nature of Godliness and Religion. Some Vices are opposite to one particular Vertue: But Covetousness is opposite unto all in it's common nature: And therefore hath the greatest contrariety in it; for this is the common nature of all Religion, to be Heavenly and Holy. And this is the Aspect of consideration of Covetousness, to make a man Easthly. Therefore it's said by God himself, in 1 John 2. 13 of That if down hower

loves the World, the love of the Father is not in him. It might have been truly faid, that if a man love any fin, he loves not God, but God will rather put that note upon the love of the World, rather than upon any thing. The Character is put upon Cove. tousness, because its the most diametrically opposireunto Crace of any sin. To open this a little. Those things differ most, which differ in kind. there is therefore an infinite and unconceivable difference (and one that cannot be made up) between God and us, because he is of himself, and we are Creatures. It's impossible that ever we should come to be Gods, or God to become what we are, because God and we are not of the same kind: He is of himself, and we are of him. More plainly: There is a greater difference you know between Gold and the Heavens, than there is between Gold and the Earth, Lecause Gold is but a refined part of the Earth, but the Heavens are of another kind of Being and Creation. Things which differ in their kind, differ most. But now the very kind of Religion and Covetousness differs. For what is Religion but a Heavenly and supernaturall thing? And what is Grace but a spiritual bleffing that comes down from above, but Covetouinels fastens a mans Soul to earthly and base things. And upon this ground it is called Idolatry in Col. 3.5. Covetousness which is Idolatry. It's called so upon this ground, because as the fear and love and honor of God is the Ground of all obedience, fo the taking of the things of this life into our choice, esteem, and care, is the putting out, and the extinguishing, and eradicating of all fervice unto God: That a man doth take for his God, which he choofeth before all other things. When therefore a mans heart is fo. fet that he must have riches and the things of this life, he sets up that for his God.

and

and denies obedience in whol to the true God. fay Covetousness is opposite to all Religion.

REASON IV.

.Fourthly: The finfulness of it appears in this: That it is the Womb and Seed of all fin. fore in 1 70bn. 2. 16. you have it as one of the Generals, or Commanders of all the fins in the world. All fins are fummed up either into The Lusts of the Flesh, that is, Luxury and pleasure; The Lusts of the Eye, that is, Worldliness or Riches; Or the Pride of life, that is, Honor. In 1 Tim. 6. 10. The love of Money is the root of al Evill. The root, partly because the Devil doth ingraft every sin upon that as the stock of it, and partly because it dorn vertually. contain al fin in it. From thence Cain murders, Judas betraies Christ, Achan steals the Babilonish Garment, Demas Apostatizeth from Religion: Demas (saith the Apostle) bath for saken us, and cleaves unto this present World. in 2 Tim. 4. 10. Therefore you shal find what the Companions of Coverousness are in Rom. 1. 29. Being filled with all Unrighteoufnes. Fornication, Wickedness, Covetousness, Malicionsness, full of Envy, Murder, &c. And that you may not think it was the fingular case of the corrupt Heathens, you shall observe that wherever the Apostle speaks of Covetousnes, he speaks of it as being accompanied with those fins. In 1 Cor. 5. 11. If a ny man be called a Brother who is a Fornicator, a Drunkard, Covetous, an Idolator, &c. In I Cor. 6. 9, 10. Among Fornicators, Idolaters, efferminate persons, and Theeves, there are Covetous persons and Drun'zards reckoned up. In Colof. 3.5. Fornication, uncleannes, inordinate affections, evill Concupiscence, Covetousness which is Idolatry. And that the Apoftle may not feem to be in a heat or passion, when he doth thus describe the Companions of Covehh 2 touineis,

tousness, you shall find that in Mark 7. 22. our Lord himself saith as much, From the hearts of men arise Theft, Adultery and Covetonines, &c. And it's worth observation, That when the Evangelist Matthew doth repeat those words, he leaves out Covetourness: But when Mark came to add unto that which Matthew wrote (which was the manner of the Evangelists to add unto others) he puts in Coverousness: Because whoever is Covetous hath the root of all these in him, and not because whoever is Covetous doth all these things. You shall find therefore in the Scripture that the way which Satan takes to destroy men is expresly set out by this of Coverousness. In 2 Cor. 2. 11. The Apostle speaks of the Devices of Satan; And he fets forth the cunning of Saran in the beginning of the verse, that be makes advantage of w. Now that word in the Greek is masoven Indianer, he will do with us, as one that is Coverous. The meaning is this, Look as a Coverous man doth desire to be possessed of that which he hath not, so doth the Devil lie at the Catch that he may feiz upon any spirit. That which I bring it for is this, That the Holy Ghost sets out al the devices and evill waies of Saran, by this name of Covering. Because a man is as apt to sin, as the Devill is to tempt: And a man is made as covetous by finning, as the Devil is in his unfatisfied spirit. So the greatness of the sin appears in this that it is the root of all sin, and because of that, it is the Cause of all sin. It's a fin that never goes alone but ingenders many others. In whatever person it is, it doth so. If Coverousness fals upon Soldiers, then in Luke 3. 14. When they are not content with their wages, they de violence, and accuse falsly. If Coverousness fals upon a Magistrate, it makes him that he is partiall by Coverousness. And therefore the mark of a good Magistrate is, That he must fear God and hate Covetousness.

Covetousness. Because Bribes blind the Eyes, the Judgment. If Coverousness fals upon Ministers, it will in I Tim. 6. 5. make them fall into perverse disputings, for they suppose that Gain is Godlines. If it fals upon an ordinary Christian, there you shal find that it goes not alone neither, for in Mattb. 13. 22. together with the deceitfulnels of riches, there goes the Cares (as the Text faith) of this life. He that received feed among the thornes, is he that heareth the word, and the care of this world and the deceitfulness of riches, choak the word, and he becometh unfruitfull. In Luke 8. 14. there is another fin arifeth from it besides unfruitfulness, and that is that men take pleafure in the things of this life. That which fel among thorns, are they which when they have heard, go forth and are choaked with Cares and Riches, and pleasures of this life. And that you may see how strong a vertue there is in Covetousness to bring forth these fins, mark the Text. When they have heard the word, they go forth, that is all the reason why the word of God and all the allurements of the word of God are not able to stay the heart from these Courses. A Sin may be faid to bring forth, or to be the cause of sin divers waies.

1. As it is the Cause of Gods withdrawing Grace from a man, which should keep him from suture sins. And Covetousness doth this. In Isaidh 57.

17. For the Iniquity of his Covetousness I was wroth with him, and he went on in the way of his own heart. He went on: A speech in the Hebrew which is taken from the speech of Cain in Gen. 4. 14. I shall go wandring up and down, saith he, and have none to protect me, and therefore shall be exposed to the wrath of al men and Creatures. So saith God, from their Covetousness it came to pass that they went and did what they would. And how came this?

this? for the Iniquity of his Covetousness I hid my self from him. Gods hiding, did go before their doing what they would: And Gods hiding was cau-

fed by their Covetouinefs.

One sin may be the cause of another, because ir inclines the heart to another fin. And in this respect Coverousness is the root of al sin, because the Divel doth graft upon such a heart what temptations he pleaseth. He observed Cain was covetous and that he had a mind to be building. He therefore makes him negled the means of reconciling himfelf unto God for his sin against his Brother. Judas was covetous, and he suggests to him to betray his Demas was an Apostate and he fel away by the meanes of coverousness as appeares by the third Ground where the feed was fowen among thornes, that is the coverous heart. As wood that is dry is on fire as foon as a sparkle is put to it. fuch a temper is the foul when it is ful of the love of earthly things. I shal speak more to that afterward.

3. One fin may be the cause of another, because it administers matter unto another. And so covetousness breeds envying, and strife, or diffention with others. But it is said to be the root of al sin

in another and higher sense, and that is.

4. Becau eit is both a Parent and a ruler of other fins. Its a Parent to them. Out of the bowels of Covetousness, comes pride. I Tim. 6. 17. Charge them that are rich in this world that they be not high minded. And unbeleise: But trust in the living God. And neglect of religion: for Covetousness is Idokatry. And fraud and deceit, and unquietness, and hardness of heart. Take beed least your hearts be hardned through the deceitfulness of riches. Pharoab (you know) was made by nothing so stout and stubborn against the commandement

mandement of God to let the people of Israel go, as by this, That his profit should go, he should loose the labor of so many men, and so many vasfals.

And as Covetousness is a Parent to sin, So its a Prince and Ruler over them. Those fins that do respect the selfsame and are ruled by one another. Now because that the end of Covetousness is to get to a mans self abundance, Therefore Coverousness fers on work the tongue, to lie, the hand, to defraud, the understanding to plot, the Judgment to suspect and doubt of God. The wil to make much of al advantages of Gain. Do but reckon up the children, and the childrens children, do but reckon up the subjects that are under this Prince, Coverousness, and you shal find that al the whole Catalogue of fins that can be named are one way or other, either descended from, or allyed unto it: In 2 Cor. 2. 7. Saith the Apostle Comfort them, least they be swallowed up by Satan, of sorrow, for if you do not comfort them, saith he Satan wil take advantage of us, as it is translated, but the Greek is wasoren Indiver, that we be not Covetous or used by Saran, or Saran do with us as with Covetous men: What is that? faith he, he leads them into alkind of fin, and so he would us, To deny ordinances and meanes of Grace, and so we should fil up our iniquity.

To lay down but one thing more, wherein the

sinfulness of it may appear, And that is.

5. In the baseness of it. There is not a lust that doth more debase a man then Coverousness doth. Therefore its said that a man is a servant to Manimon. You cannot serve God and Mammon. It debaseth the soul in its nature, for God Made it to

look

look after things not seen. It debaseth a mans body in its posture, for God hath made it tread upon the earth out of whose bowels it came: Look how unnatural it is for fowles to live in the earth, So its for the soul to be set upon the world. Because the Corrupted Gentiles did not like to retayne God in their knowledg, Therefore he gave them up to Covetousussin Rom. 1. 21. To shew you that its a lower step and degree of misery and sinfulness for a man to be Covetous, Then its for a man to be borne without the Image of God by nature. It being made a spiritual Judgment, It is therefore a worse condition then that men are in by sin naturally. Now all this sinfulness of sin may be aggravated these two waies.

- 1. That here naturally we are in a state wherein we have no reason to look after the world and
 the things of it. We are Children of wrath, And
 what should a reprieved condemned man do with
 purchasing or looking after estates and possessions?
 For a man when he is dying to be gripple, and having and saving: For a man when he hath his Soul
 to look after, and but a little time for that, to be
 looking after things which he shall never have any
 use of, argues a great profanencis of spirit: Now
 that is our Condition.
- 2. And as it is aggravated from that, so from this. That it is needless too. Math. 6. 32. After al these things your beavenly Father takes Care. Christ saith the care of these outward things do lye upon God: Not only as he is a Father, but as a Creator. Though we be sumers, yet we are Creatures. Therefore he that cares for the Lillyes in the fields, and the sowless of the Ayre, wil care for man. In Mark, 7. 20. 21. From the heart comes coverousness

Covetousness: It is not because a man wants, nor because a man may want, It is not for any thing in the world, but because a man loves not God and forritual things that a man is Covetous.

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CHAP. III.

The second reason is the dangerousness of this fin, it being First, Hardly to be avoided. Secondly, Difficulty Cured. Some things in Scripture faid to be easy to God, Some things hard, Some things that are but possible unto God.

IN the second Place. As the sin is great, so it is dangerous.

It is easily 2. And hardly Cured.

We are wont to take heed and to be afraid of fuch difeases, as are hard to be avoyded, as are eafily gotten, and when gotten, not eafily, but hardly cured. Now Coverousness hath both these e-

wils in it.

First, It is hardly to be avoyded. We count that infection to be dangerous and very strong which kills lufty men, and that in a night, a day, or in a moment. Coverousness hath undone the most strong of men that are unregenerate, And it hath spoyled the strongest of the regenerate. You shal find it to be in al forts of men, more or less in al Ages. In the heathen, In Rom. 1. 29. In the professors of Religion, the Jewes, in Fer. 8. 20. In all forts of Professors. David was a mighty man against fin, A manable to overthrow whol troops

as I may fay, and yet this fin incounters him, and and spoyls him. Our Lord Jesus Christ was as much afraid of his Disciples because of Covetousness, as he was of any fin, because Godly men wil be over run with this fin, if they look not to it. Take beed (saith Christ In Luke, 21. 34. unto his disciples') That ye be not overcharged with the cares of this world. As often as I have read that place, it hath been a wonder to me, why Christ should speake so unto them. They were Godly people, and through grace their hearts were made as loy I that would not eafily bring forth much bitter fruit: They were taken into Christs service upon these termes, that they should look for nothing for their service but persecution: The time that Christ bids them take heed of the cares of this life was a persecuting time when there was not only warre, and rumors of warre, but they were begirt by their enemies. Who would think that in winter time, any weeds should appeare? If this weed should shew it self, one would think that this cold blaft would have been able to have nipt it: But the disciples that were Saints, The disciples that were brought up alwayes in persecution, yet in persecution were very apr, and nothing would keep that down. When he would prepare them against the Judgment of the destruction of Jerusalem, and when he would prepare them to stand out against the times that they should meet withal from the Apostate Jewes. He bids them beware of Coverousness, In Math. 13. 7. There you shal find that the third ground went further then either the first or the second did: That Ground fignifys a fort of hearers that were not remiss and careless of what they heard, as the first fort were, nor fearful of Persecution, as the second fort were, They receiveied the word of God, and fuddenly upon a prefent apprehension as the second fort

fort did; but they did deliberate, and judg that it was better to walk holily, then to be at liberty, that a man had better be in chaines for a good cause then to be at liberty for the denyal of it. If you observe, The Holy Ghost chargeth them with no sin almost; But with lawful things: And among them, with the cares of this world, and the deceitfulnels of riches which did choak them, and by which they did become unfruitful. Demas was one of that fort, for he stood with Paul when he was at Rome in his first tryal, when al else forsook him. Epistle to the Colossians was written when Paul was in bonds: & so was the Epistle to Philemon, for it was fent by the servant of Phylemon, who waited upon Paul in the prison: And in both those Epistles Paul recommends Demas. Demas (faith he) falutes you, and he is my fellow labourer. No man Good by mee, that is, no man but Deman, and no man but Luke, When I came to answer it before the Emperour, al my acquaintance were shy of me and al the professors at Rome would not know me, but Luke and Deman stood it out: And the doctrine that I proposed they defended: and the reasons that I gave they stuck to and argued; This he meanes by being a fellow labourer. Yet this Demosthat stood out one brunt, Yet when Paul comes to a second, he forfakes him: And what is the reason, He cleaves unto this present world, in 2. Tim. 4. 10. So that the best of regenerate and unregenerate men find it hard work to escape the power of this fin, One is foyled, and the other spoyled by it. This fin doth prevail in formal professors of Religion, in, 2. Tim. 3. 5. They have a forme of Godlines: Why? Among other fins he faith they are coverous: Men shalbe lovers of themselves; and Covetous. Do but consider how this fin doth 11 2 take

take men, and you wil fee it is very hard to be avoided. You shal find what the Apostle faith of the whol body of sin. In Eth. 4. 22. That it doch corrupt men by deceit. Put off the old man that is corrupt according to the decenful lufes. Look what Paul faith there concerning al fin, that the scripture faith concerning this one fin of Covetouinels. In Math. 13. 22. The deceitfulnes of riches. Covetousness wil plead Conscience of a mans calling: Care of Gods command to provide for a mans family: Yeathe Glory of God. I would have more faith a man that fo I may do more fervice, and good. Saul did fave the Cattel, but its faid, It was for facrifice. Covetouiness wil rue a man up on al duties of morality, and civility. The coverous man whom God abhors faith the Pfalmift In Pfal. 10. 10. He doth crouch and humble him. felf, that is, he is as sweet, and loving, and affable, and courteous, and as feemingly ready to do any office and fervice for one, as any can be. Nay it wil put upon any spiritual duties. Artaxerxes was a great friend to the reformation of the Church of the Jews, But it was out of Covetousness In 2. Kings, 6. 10. And Egra. 7. 23. That so they may pray for the life of the King and of his children, and that no wrath may come upon him, nor his Realme. Hewould give a coleration to those poore banished ones, that they might go to their own Country and fet up the religion of their Fathers. It wil make a man keep a good Minister in his house. In Judges, 17. 13. I have a good Levite faith Micaiah, and now I know that God wil bless me faith he. It wil make a man not fail to heare the best sermons: In John, 6. 26. Ye follow me not for the Miracles, (that is, not for the discovery of God by me in working of Miracles, and that you may see in me more then a bare man, as my Miracles.

cles do discover me to be) but ye follow me for the Loaves. That people did go after Christ (the best of Preachers) a great many miles, and did run the reproach of the people of those times. What made them to be the first at Church, but because they thought God would the better provide for them, in 2 Tim. 3. 2. 5. Those that are covetous at the second verse, have a form of Godliness. A form of Godliness is nothing but the picture of a thing to the life: when a thing is so like another by Art as that ir can scarce be known, then it is said to be a form. Tesus Christ is said to be in the form of God, because he was as like God, as could be: And in the form of a Servant, because you would rather have thought him to be born to misery than to be Lord of life. Coverousness wil have a form of Godliness: He will do the same duties that any Godly man in the world doth. Fasting and praier is an extraordinary duty; a great affliction of the flesh. it's a duty of the greatest seeming holiness that can be, yet in Isaiah 57. 17. the Reason why they fasted so often was but for Coverousness, that they might put a greater face and a fairer shew upon their persecuting the Brethren who did differ from them. When they had a mind to fall upon their Brethren for that which they should have born with them in, then they call for a fast, like the Crocodiles cry, that is only to get a prey. So like as a man may be to a Godly man, so like will Covetousness make a man be to him. If a Godly man praies, so will he: And if a Godly man forbears outwardacts of gross sins, so will he: If a Godly man fuffers, so will he. When God commends Fobthat there was not a man like him, faith the Devill, it is nothing for a man to do as he, when he hath so good wages for his work. Have you not given him much Riches, and Honor, and many Children Children in the world? And as it doth thus deceitfully cheat a man, and is hardly to be avoided because it seizeth upon all if they look not to it. So that you may see,

Secondly: That it is hard to be Cured. And therefore in the Scripture you hal find (if you ob. ferveit) as many Arguments, nay more Arguments against Coverousness, than against any sin, except it be Unbelief. In Matth. 6. Jesus Christ spends a whol Sermon almost against it. He doth so in Matth. 15. He doth so when he comes to speak to his Disciples of the ruine of Ferusalem. He doth so when he speaks of the Hearers. Look through the Gospeland the Epistles, and you shall find that there are more Arguments against Coverousness than any thing, but Unbelief: And wherefore, but because it's a hard thing to cure it? And that you may further fee that it's hard to be cured, confider how it deals with a man: The Scripture useth divers words to this purpose, somtimes it saith it doth divide a man: So the word usually is which in the Scripture is translated [Care] The word useupra, Care, signifies division of spirit: It separates a mans heart from God: It makes a man a Beaft: To have a heart and a heart, and not to walk perfectly with him: It makes a man take Religion by the very throat in Matth. 13. 22. for it did choak the word: And in Luke 12. 29. faith the Text, Benot of a doubtfull mind. The word in the Greek is, Be not like unto Mereors. As Mereors and exhalations that are drawn from the Earth that hangs between the Earth and the stars; so wil Coverousness make a man that he shall not be totally profane, nor throughly holy, neither in the upper region, nor in the lower region upon the dust. He hath a spirit that is mingled, and therefore

fore is on all sides, but hearty for nothing that is good, or for falvation. Nay it goes further in Luke 21. 34. Take heed least your heart be overcharged with Gluttony, and Drunkenneß, and the Cares of this life. Christ doth joyn Coverousness with Glutcony and Drunkennels, because it hath the like effects upon the Soul of a man, that they have upon the body of a man. When a man hath drunk extraordinarily, his understanding is sensless; and so is a man made by the Cares of this world. Be not overcharged. The word fignifies, Made heavy. His spirit is like lead, he hath no spirit in any thing that he doth for God, further than he is acted by the world. Of a meer spirituall duty, he hath no more feeling, than a stone hath. If there be not Rhetorick in praier, and Invention in Sermons, it's not food to him. Nothing that is spirituall affects him, but his heart is like a stone. It's a strange speech in Luke 18. 27. to this purpose, when Christ faid, It was as hard for a rich man to be faved, as for a Camell to go through the eye of a needle, And they faid then none of them can be faved, faith Christ, The things which are impossible with min, are possible with God. Are possible with God: That word, I would infift upon a little. There are some things that the Scripture saith are easie unto God. Do but speak the word (faith he) and my servant shall be bealed. And there are somethings that the Scripture faith are hard to God, there is more of God required to do them, than other things: And some things that are but possible unto God. As if he should have said: It's all that God can do: If there were but a whit of less strength in him, he were not able to make a man that is covetous to beleeve. Give me leave to speak with reverence according to the expression: His strength is matched It's as much as he can do, It is but possible to him, to make a rich man that

that is in love with this present evil world to come to Heaven. And as if the Apostle Paul could not fay enough to shew the hardness of being cured of this fin you shall find him heaping up words in I Tim. 6.9. There are Temptations, and there are Snares, and there are Sorrows: The word properly signifies the pains of a Woman in Travel, which can neither be avoided, nor prevented, and are impossible to be born long: And he saith they are drowned in perdition and destruction, having reference unto the 18. Chapter of Matthew at the 66. verse, It was a kind of death to the Assyrians, to tie a Mill Stone about a mans neck, and to throw him into a deep water. Look how there is no hope of faving fuch a man, fo little hope there is of a coverous man. Observe it, he speaks rather of fuch a man that was covetous, who had made profession of Religion, and known the truth rather than any other, and he faith of them, That they Pierce themselves through. word fignifies, they do, as its faid of Julius Cafar, that they came about him so with Bodkins and. Swords, that his Body was as a Butt, or Pin-cushion, there was not a whole place in him, he was wounded in Back and Belly, in Armes and Legs, and in every part there was a wound. So faith the Apostle; You wil be by the Cares of this world, you will be run through and through and through with Cares and Sorrows: And what hope is there of a man when he lives thus; when fin hath fuch advantage of him, how hard a matter is it to be cured.

I have bin the longer in the explication because it is the sin of the times, and the sin of Professors.

CHAP. IV.

Use 1. Follow your Callings. Use 2. Seek the Kingdom of God and his righteousness, and other things shall be added. Use 3. Let all your care be for eternal life to be rich in God. Use 4. You shall have all the things of this life that are needfull, if you wil look after Grace. Godly men never want, but when they cannot be content to be as God's dispose. Use 5. See your life lie in Grace, not in Riches.

USE I.

Collow your Callings. For the living in a particular calling is as necessary to pluck down the rankness of a mans spirit, and to make him fit to serve God, I say it is as necessary in its kind, as the word is in its kind. There are some fins that arife from the body, and diligence in a particular calling, morrifies them. Follow your Callings. Take what providence casts upon you in them: but be not follicitous Beloved. Do not care how it may be with you, so you may but provide for eternity: Be content with a little so you may but have Grace: If you have Food and Raiment be quiet. As upon a day of fast a man may eat so much as may fit him to the work: so my Beloved care for no more all the time of your life than what may keep you from temptations, and inable you to the work of your Calling. And that work of your calling, you may certainly do for God, whatever your condition be. Turn all your care unto this, that you may treafure

fure up riches in Heaven. What matter it if you be poor, or have, or not have, as long as you do enjoy Christ. This is the great exhortation of our Lord Jesus Christ in this place. That time that men spend in forecasting how they should do in all times (that time is all lost) and should be spent only in this, How they may provide for a world to come. I fay it is all lost; because you are not able to secure those things: And it's worse than lost, because it is a fin to care for to morrow. Prudently dispose of what God hath given you, but be not troubled though you cannot fo dispose of things as to fave you from evill. Be not afraid of any evill that can befall you: fear nothing but fin and Gods wrath. It is your wildom to do fo. A wife man on a Journey cares not if his lodging be hard, and diet course, because he is upon his way, and thinks to have better at home. The love of his bufiness makes him not think of these things. What is your business but to provide for Heaven? What is your home, but to dwell with Jefus Christ, and to have Communion with him? Therefore mind not other things, never be troubled what you are in other respects.

USE II.

And let me add this in the second place. That the more care you take for spirituall things, the more care God will take for your earthly estate. Seek the Kingdom of God and his righteousness and all these things shal be added to you, in Math. 6.33. For all these things your Heavenly Father cares for, that is, if you care not. In Heb. 13.5,6. Let your Conversation be without Covetousness, for he bath said he will never leave you nor for sake you. God enters into Bond to save that man harmless from all losses and evils in the

the world, that does but mind the things of him. He were an unjust master to set us a work, and to leave us to our own finding. Is it not better a great deal to be at Gods hand than at your own? That he should find you, than your selves? Therefore speak to your hearts after this manner. I cannot by my care add one Cubit to my stature, and make one bufiness go well, and get in one debt, and take one penny the more, and get one new Customer. Let me speak to you in your ownlanguage. If so be that I do what I can it wil be no advantage to me in thele things. But if I be careful to make my peace with God, to get my pardon Sealed, to get my waies San-Aified, God wil give me so much of these as I need, he hath enough, and he wil give me liberally, so that I shall have no cause to complain. If I have not so much as another, yet notwithstanding I shall have a bleffing with what I have, and that will be more than anothers much. If men did put themselves upon this, that it is to be their care to look to their Souls, and when they have used meanes for their estates and bodies, to leave all to God's disposing, and did beleeve that then God would bless them, How many then would give that precious time, strength and Spirit which now runs out to the world, unto the fervice of God.

USE III.

If every one that would attain to eternall life must take heed of Covetousness. Then let all your care be for eternall life, to be rich in God, as Christ saith in verse 21. Be rich in God, that is, in the things of God, and in the things that are for Gods Glory. God doth not call you from the world to put you upon a loss, but to turn your affections upon the right Object. It's not to undo kk 2

Math. 4. 9.

you, but to make you in better things. As Parents when they would wean the Child from the Nurse unto themselves, they make the nurses breast black, and they fear the Child. So faith Christ, take heed, and look to your selves, when he hath no other end in ic, but that he may have your love, and you have his at length. Many will say, saith David in Pfal. 4. 7. 8. Who will shew us any good? but faith he, Thou hast put more gladness into my beart, than when Gorn and Wine increase. As if he should have faid, when the Devill fees men inquiring after happinels and falvation, he does shew them good: he presently meets them as Abraham did the Gibeonites wih Corn and Wine, the things of this life, and takes off their hearts from happiness. And it is so prevailing a means, that he betook himself to that alone when he tempted Christ. All this will I give thee. When he had she wed him all the Glory of the world, that is, when he had made the world as glorious as possible it could be to the mind of Christ. He did not do unto Christ, as unto us. deceive our fancies, but he put the greatest Glory up on Riches that could be, and then he thought that Jesus Christ would bow down to him. If the Devil cannot make a man as prophane and as loofe as he defires, then he will make a man Religious, but mingle Coverousness with it. He will stir up a man, as it is reported by one that writes of the walkings and apparisions of the Devill, The Devil came to many a man in Luthers time, and provoked them to stand for Justication and lay aside popish Religion, but he told them also they should get so much by the bargain: And when he mingled this Poyson with that Wine, he did bring them to as much formality as they were in before in their ignorance: They were as bad as before, because of only their Covetousness. When he hath once got a man

man under his power, he wil make him to grind at this mil, as they did Sampson. Therefore the Love of the world is called in. 1. Tim. 6. o. The Devils snare and bond, And it is the fin of the Jews by which they were and are kept from embracing Christ, They did look after an earthly Kingdom. Be not hindred of true happiness by those things. Barter not away your fouls for an abundance of the things of this life: Let not your minds run out after what you see, or what is to be had, besides grace and holiness and communion with God. Our Lord Jesus Christ is moved to see one got into good Company here in this Chapter at the 13. verse. seeming to have an inheritance here to neglect to get Salvation and Grace. Grace and the favor of God are true riches, and al other things are not fo. They are but shadows of riches, and therefore called a fancy. Agrippa his pomp and Glory, is but parmoia, 25. Acts, 23. Though a man feem to be bleffed of God when he hath this world, yet it is but seemingly so: And therefore the scripture calls it a fashion. 1. Cor. 7.31. Rom. 12.2. The fashion of this world. But there is no true goodness in riches. In Luke, 12. 21. Saith Christ, a man that treasures up for himself, is not rich in God That treasures up for himself. That is, Riches are but a particular good that may ferve a mans felf. but that is all it can do: It makes a man leave God who is a universal good. That only is true Riches which doth procure to a man all good: and that, nothing can do, but what comes from God which is Grace.

USE, IV.

You shal have all the things of this life, if you willook after Grace, All that is needful. Godli-

neß bath the promise of this life. It gives content. I Tim. 6. 6. That is as much as a man doth either need or defire, if his defires be rational and spiritual It gives content. The word that the Apostleuseth for content, is a word that is used among Common wealths, that have althings in themselves, and need not other Countries. Religion needs not be beholden to any estate, and condition, or any thing in this world for any thing that belongs to this life. Godly men do never want, but when they cannot be content to be at Gods dispose. He wants not that is content: He hath content, whose wil is conformable unto God. There are at the least twenty feveral fences of that in Pfal. 37. 25. I never favo the righteous forsaken, nor his seed begging bread: But that which is most probable from the Context and scope of the Psalme is, I never saw A righteous man, That is, a righteous man that doth not fret at the prosperity of wicked men. (Not begging bread:) that is in want. Let any be of a liberal spirit, willing to part with what God gives him, when God doth cal, and that man never wants. Menthat have dogs appetites are never fatisfied: When meat feeds humors, then parents deny their children meat: So doth God, when he fees what he gives, doth not work conformity to his wil. Do you mind your work, and God wil care for your maintenance. And you shal have spiritual things at a better rate, and on easier terms then you have earthly things. The paines you take for heaven shal bring you in communion with God, which cannot be got by your indeavors, God wil not put you to more, nor so much in working for him, as you put your selves to in getting the world. Wicked men have been at death convinced of this. Had I (faith one) been as good a servant to God, as to the King, I had been happy. Yea those that know berter

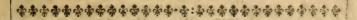
better what it is to prepare for Heaven than others, do complain that they are not to carefull for spirituall things, as they are for the things of this life. When they go about Riches, or the things that concerns Riches, they are buried in the buliness, and there their thoughts are intent, but at prayer and Hearing their Thoughts are divided, and their Hearts are wandering: and yet still they grow in Grace. Pfal. 127. 2. It's in vain to go to bed late, or rife up early: fo be gives bis Beloved fleep: that is without this carking care, he gives them fleep: that fleep, is a Lying in the Lap of God and being put into his Bosome, as well as having enough of this world. Labor not for the meat that perisheth, but for the meat that endureth to everlasting life. And because men should not be discouraged in Christs putting them to labor, He tels them they shall have it upon gift (which the Son of Man shall give) As if he should have said, Though I will not give it for labor, yet when you have done al, you shal see, I will give it upon meer gift, and not as a recompence of your work.

Joh. 6.

USE V.

See your life lie in Grace, and not in Riches. The comfort of your life and eternal being, lies in Grace. Gal. 2. 20. I live (faith the Apostle) by Faith. I Tim. 5. 6. Men that live in pleasures, are dead while they live. They do not trust in the living God, they have no life from him: When you come to die call for all your marks and evidences, sum up all your estate, and see what they will advantage you. It's reported of a Noble man when he had divided all his Estate, he saw a Toad in the room, and he cries our, Oh that I were as that Toad to eternity. Call to this and that Estate and inheritance.

inheritance at death, And they will answer it is not in me, I am not able to do any thing for you: When a man comes to die (who hath lived upon God in the world) he can speak comfortably thus, That he shall change only his place, and not his company, for he hath parted with these things be-When you appear before God, you shal not appear as rich, but according to what you have done for him, and what you have done through Grace: Therefore naked came I into the world and must go fo out. Men do not stand before God as Kings and Knights: But those that have done for God, shall be honored in that day, but that which enters a man into Gods Glory is Grace. Consider what a folly it is to strive for shadows, to undo your felves, to tire your felves in following after Butterflies? What a madness it is to give thousands for that which is worth nothing? To spend your time impertinently for things in which your life is not? Therefore when you have wearied your felves in casting, & plotting, and designing of waies for to get an abundance for your felves, ye cover your felves and fay, Had this day been spent otherwise, or had I laid out my selfe as much for God, as for these things, it had been well, All this time is loft: If I had been in spirituall duties and services, as long as I have been for the body, it had been well. When you have gotten the world, and have not cast up your accompt what you have done, when you have cared for the Body and not for the Soul. when you have gotten all, you have gotten but a common stone; and lost the Diamond. Therefore when you hear Jesus Christ calling upon you to take heed, his meaning is not to deprive you of any good that the world can give you, but to make you fure of eternity. Therefore turn your thoughts this way. He easeth men of taking care of this world, world, that so they may attend to eternity. It is not because Jesus Christ would not have the promifes of this life sulfilled, that he bids them to take heed, but because he would have you to have abundance of the things which are indeed true Riches.



CHAP. V.

Use 6. Beleeve there is somthing to be feared more than to be desired in abundance. Two Signs to to prove that men do not believe, there is such danger in Covetousness. 1. Because men come so near the occasions. Object. May not a man take all opportunities of getting, &c. Sol. We must not do all we can in the things of this world.

2. Because men place their happiness in Riches. Two mistakes upon which men ground their desires of abundance, supposing. 1. If they had more, they could do more for God. 2. And escape many evils which now they meet with.

USE VI.

Beleeve and fet this upon your heart, That there is fomthing to be feared more than to be defired in abundance: That under that Bait there lies a Snare and hook; our Lord fefus Christ would not warn you else. Because men will not beleeve this, therefore it is that men go on; and are undone by lawfull things, by Riches. Let this word of Christ be continually in your Ears, as if you heard him calling from Heaven, Take heed and beware of Riches. As when a man is going on in a danger ons way, Those that know him, do cal after him and bid

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him take heed, there are holes, and pits, and whirlpoles in the water that he is riding through. So Jefus Christ tels men, there are snares and pits in Riches: yet men wil not be perswaded. I shall give
you but two signs to prove that men do not believe
there is such danger in Covetousness.

First: Men will not come near that wherein they think there is danger. When David faw the Angel of the Lord franding over Gideon with the Iword in the time of the plague, He would not come near that place to offer Sacrifice: There was danger there, and in that case, God would have mercy rather than Sacrifice, Hosea 6. 6. We will not come near the Persons that have the plague: we keep out of the way where Theeves lie, though we go further about, because there is danger. But men come near occasions of Coverousness by taking all opportunities and advantages of getting, or imploying themselves, by contemplating and medicating of their own wants, and of others Riches. As David did confess in Psal. 73. that he looked upon what he found every day, and how the eyes of wicked men (that knew not God) were ready to start out of their Heads, because of their fatness. therefore he complains: Whereas he faith, he should have gone into the Sanctuary, and have confidered the end of those men, how they stand in flippery places. The confideration of a mans own wants, and the thinking much of other mens abundance, is that which gives an occasion unto Covetousness. Whenever a man comes to think of the world (as men take a Preservative when they go into infectious Air) so men should think of the danger and mifery of rich and covetous men. So David should have done.

Object. It may be said by the way. May not a man take all opportunities of getting and enriching himself? Is that to play with a Batt of Covetousness.

Answ. Ianswer yes. You may not do all you can or may do in the world. In Luke 21. 34. Christ bids them that they should as well take heed of Coverousness and the Cares of this life, in verse 34. as they should take heed of Surfeiting and Drunkenneis. Take beed least at any time your hearts be overcharged with 'Urunkenness and Surfeiting, as wel as the Cares of this life. Christ joyns Surfeiting and Drunkenness with Covetousness. Therefore as a man may not drink all he can bear, nor eat all his stomack requires, but rife with an appetite: No more must a man in the things of the world do all he can. This is gathered from the Conjunction. of those two together, Covetousness and Drunkenness. In things that are not good in themselves, but profitable only in some way to an end, there must be a measure in theu se of them. As a Builder doth not lay all the stones he can in the House, but so many as the foundation will bear, least he over laies it. The end of a mans Calling is only this, that he may exercise himself the more freely in the waies of God. As I have often said. It is the laying of the foyl ground fallow, that the rankness and fourness of it may be removed, obstacles that are in the flesh unto the holy duties may be taken away. The end of Riches is only that a man may do the work that God sets him and cals him to do. and therefore beyond that he ought not to ingage himself in the world, nor to desire riches. But this is by the way, for I reserve other Cases to another place. That shews that men beleeve there is no Spare Snare in riches, because they put thenselves upon the occasions and temptations of Covetousness.

Secondly: There is another fign, which is this, Because nien place their happiness in riches, which appear by this. Mens defires are more eafily stirred. more vehemently fer on, and hardlier taken off from the things of the world, of this life, than from any thing. To duties, men are drawn hardly, are foon weary, are cafily discouraged; but are not so in seeking after the things of this life. When men have gottenriches then they count themselves happy: Therefore it is, that when they lose or want them, they count themselves to be in a most deplorable & fad condition. No man counts himself to be unhappy in the want of that which would not Make him, in his own opinion. Therefore when men think al is gone, when the world is gone, frowns upon you, It's a fign they make the world their God, and do not think it a Snare. To perswade you therefore to the believing of this; that it's a fnare, or that there is a snare in it, I shall only remove (in a word or two) the ground of that perswasion.

r. Men think if they had more of the world, they could do more for God, more good than they do. As Abfalom said if he were King he would do Justice. and relieve the oppressed, break the bonds, free men from taxes that his Father laid upon them: So men think that if they were but as rich as another man, they would distribute to the Saints, Cloath the naked, seed the hungry, their houses should be like the house of Caius, an Inn for them: They would ferve God more freely. This now doth suppose that there is an help in abundance, and not a hook. I beseech you my Beloved consider it, when men have had abundance, though they have been put in mind.

mind, and cautionated continually, that therefore they have it that they may ferve God in the abundance of all things, they have found their hearts itraigter, and their hands weaker, than when they were in poverty, or in a mean condition. beed (faith God unto the people of Israel, and he reads them that lesson every morning that they. took a Journey into the land Canaan) least when you come into the land of Canaan, that you do forget the Lord your God, and not keep his Statutes and Judgments to do them. Yet not with standing for all this, when as they were come into the land, as it's faid in the Book of Deuteronomy, they did not serve the Lord their God in the abundance of all things, but they served themselves and their own lusts. Had you been by the felf fame people when they were in the captivity of Babylon, you might have heard them groaning and fighing out for deliverance, Thus: Deliver us and we will ferve thee: our strange Gods shall be put away from us, we wil build Thy Altar, and none else, we will offer unto thee the fat of the Calf & of the Steer, but when they came into the land as we have shewed out of Nebemiab and Egra, they did delight themselves in the fatness of the land, and forgat the Commandments of the Lord.

I befeech you my Beloved consider it. A man is to content himself with the doing of that good (though it be never so little) which God cals him to do. That Servant honors his Master as welthat continually waits upon him, and goes whither he goes, as he that doth in the house the greatest drudgery. God doth not call a man to all that he thinks he could do, or it may be that he hath abilities to do. A man is called to no more than God puts him upon, and puts himself forth unto. As for example. A man may have able gifts, but

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that is not enough to make him a Minister nor a Magistrate. A man may do the work of other callings, but that is not enough to make him put himself into them, til God saith, Do this. He must do that which God puts into his hand, let it be what it wil be. We are often times ready to think that we should do God more service in any cond tion, than in that wherein we are. Like foolish children at School that think they shall gain more by going into a new Book, than by going on in the old, though the Master knows the best way to make them understand, is to keep them where they are. It shews our discontent through Pride, and our listlesness to do the work of God, that makes us say, If I had this, I would do thus, and if I had that, I would do fo. Do that which is in thy hand. Therforethat is no ground at all for a man to defire more, because he thinks he should do more.

2. Another Reason that perswades men to look after the things of this life, is, because they think that if they had abundance of the things of this life, they should escape many evils which now they But now I shall answer nothing meet withall. more than the words that follows my Text, A mans life confifts not in the abundance of the things which be possesseth. You shall live never a whir the better, nor have any thing the more to live upon for abundance. Your life, that is, the safety of it, that lies not in abundance: for riches are an allurement unto those that are the sons of violence. The Comfort of your life lies not in abundance; for abundance brings forth care and forrow: The more you have, the more your heart will be divided into folicitousnels about them. If abundance is not able to continue your life (for as Christ sheweth, that your life depends upon the word of God This.

This night thy Soul shall depart from thee) much less can you help your felves to eternal life by abun-You cannot purchase it. Psal. 49.7. That is a Purchase that must be let alone, No man is able to give the thousand part of the purchase of it, if He had all the world to give. No you are not able to purchase it. Coverousness breeds listlesness of ipirit and a fenslesness of the things that are eternal. As while a man looks upon the Sun, he cannot well fee other things, So while a man is in the Earth and darkness, he cannot well bear the light of the Sun, lo a man whose spirit is accustomed to the care of this cannot well get his heart into converse with God. Therefore set this down with your felves, that abundance is rather to be feared than defired. Riches are rather Pricks, than Thrones, rather Rocks whereon you dash your selves, than any thing that will do you good; to help you to the end whereunto you are defigned, and born withall for by God. That shal suffice for this use.

CHAP.

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CHAP. VI.

Use 7. Mortisie your desire after Riches and abundance, slay it in the sirst motion towards it. Motives of two sorts. First: Such as are taken out of the Armory of Reason. I. Your happiness does not lie in any thing that does belong to this life. These things are for you, you are their end, and your end is God. II. You put a greater Glory and excellency upon them than does belong to them. III. Riches are not desirable. 1. God bath not made them to that end to make men happy. 2. Defires after them is the way to hinder the getting of them. 3. The way of Gods Riches is rather casuall, than as an answer to Praier. 4. They will not satisfie. 5. There is no pleasure in them when we have them.

USE VII.

Ortifie therefore your defires after Riches and abundance. Diet your felves in these things, as you would run the Race, and have the Crown. In Colos. 3. 5. Mortifie (saith the Apostle) your members that are upon the Earth, Fornication, Vacleames, Adultery, evil concupscence, and Covetous this, That which I shall defire you to observe is this, That the Apostle doth put a great many fins together as those which are to be slain, and among them, covetousness is one. He joyns it with Uncleanness. Because as you are to be afraid of the first tickling to that sin, so you ought to be of the first motion unto the love of the world: The first motion of discontent with a mans present state, should

should be mortified, as well as the first motion to Adultery. As a severe and cruell Conqueror follows his Souldiers, and bids them kil and flay, and not give quarter unto any, but especially he names some persons which he would have them be severe against: So doth the Apostle bid them to mortifie all fins, but especially he names Covetousness. Cease not my Beloved therefore to pursue it. til vou have flain it: And know that you have not flain and killed it, until you can delight your felves and rejoyce in your present Condition, though you have but a smal portion of the things of this life. Then I say Coverousness is mortified, when as a man doth delight and rejoyce himself, though that he hath but a very smal portion of the things of this life. In Pfal. 37. 4. faith David, Delight thy self in the Lord, his meaning is this, Be as cheerfully, pleasantly, contented, if you have but God, as if you had together with him al the world: In the outward portion that God gives you, delight in God, for in the verses before he had spoken of wicked men as those that flourished like a Tree in the foring, and prospered and increased in althings. But faith he unto the Godly, delight thy felf in the Lord, that is, though you be not so, though you prosper not, though you be like a Tree that is withered. A mans happiness is not in abundance, for a man is not one Inch nearer Heaven for al the Mountains of Gold that he harh.

I shall therefore now unto the putting you upon this Duty, give you some motives: And when I

have done that, some tryals.

The motives are of two forts, they are either such as are taken out of the Armory of Reason, such as the Common light which even the Heathen had from God do afford.

Or else they are such as are taken our of the mm w Scripture

Scripture from supernaturall and Gracious re-

spects.

First: Be contented with what you have, for your happiness doth not lie in abundance, nor in any thing that doth belong to this life. Were your happiness in riches, then your desires ought to be infinite and boundless, to be set upon them for themselves. But if so be that you have riches, you are not the better, and if you want them, you are not the worfe: Al the things of this life are for you. You are their end, & your end is God. These do not commend you unto him. The Poor receive the Gospel. With him it's all one whether you be bond or free, 10 you be in Jesus Christ, and but a new Creature. Take al the riches in the world together, and they are not able to take away the pains and miseries of your bodies. A Crown of Gold upon the head wil not keep it from aching. A Scepter in the hand wil not cure the Palsie. Herods Riches and Glory could not kila Worm. Much less then are they able to fatisfie your Consciences, or to get you favor with God.

Nay my Beloved let me add this, that if you wil not be contented with that portion God gives you, you are further off from Gods favor by them, when the Apostle in Colos. 3. 5. had named Covetousness in verse 6. he faith, For such things comet the wrath of God upon the Children of disobedience. Mark it. He doth not put Uncleanness or Fornication last, that so he might fasten the danger, and the eminency of the wrath of God against it, but he names Coverousnels last, and he saith, For that the wrath God &c.the word properly fignifies, a vindictive defire: A hanging after ones ruine; A being unsatisfied until such time as he hath destroyed: As far as fuch a kind of affection can be attributed unto God justly, so far you are to apprehend it in him against thole

those that are Covetous. And that not sometimes but alwayes, for faith he, the wrath of God is come, or for such things the wrath of God comes. He doth not fay, It shal come, but he saith it is come. Lfay the wrath of God is a defire of revenge: and he faith not that it shal come, but that it is come. The fin of Coverousness is a punishment to it self, & brings punishments every day one on the neck of the other, for faith he, for this the wrath of God comes. So that a mans happiness is not in riches, for the defire of riches keeps a man from happinels.

Secondly, Your defire after Riches purs a glory and excellency upon them which is not native, or which belongs not to them of themselves. For what a man doth so desire as that he cannot be content to be without it, In that very act of defire he makes it better then alhe hath, and necessary for what he wants and sufficient if he had it to do him good. He that desires them placeth a happiness in them, and a best part of his happiness in the things of this life. Happinels consists of a good that is excellent, and most desireable and pleasurable, that gives a man delight, But especially it consists of a good that is sufficient. And therefore when as God tells Moses that he would shew him Glory, he would shew him that which would do him al good. This then being the principal thing in happiness, as a volupruous man gives the pleasure that is in happiness unto his lust, And the Ambitious man gives the excellency that is in happiness unto honor, so now the Coverous man placeth sufficiency in his riches. Isay he placeth sufficiency in his riches, And that is the reason that you find in 1 70hn, 2. 16. That al that is in the world is either the lufts of eye, the lusts of the flesh, or the pride of life, and that the love of God cannot be in those that love them

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them. They that feek them cannot be made happy by them. The fume of the motive is this. That as the Prophet said, the Idolater did take a peece of Tymber, and hewed it, and made an Image of it and then fel down and worshipped it : So men do Imagina sufficiency in riches, and then their desires are carried after them. Now what a sin is it for a man to place happiness in the Creature, nay the worst of Creatures, that which God (who judgeth righteously) reckons to be nothing but earth and thick clay? What a folly and madness is it for a man to be a fervant to that which he hath made great? As it is folly and frenfy for a man to imagin himself to be a King, and then to swel with his own imagination, and to stand bowing unto his own shadow. That is the second motive, you put honour and glory upon the things of this life, if you are not contented with the portion which God hath given you of them.

Thirdly, Riches are not defirable. There is not in them that which should draw the heart after them.

1. God hath not made the things of this life the first object of desires, for God hath not made them

for that end to make men happy.

2. That you know is not desirable which cannot be had: And riches cannot be had if they be desired. Desires after them is the way to hinder the getting of them: For either thou art good, and then God as a father wil correct thee if thou art discontented with his allowance, God wil correct that disposition and not humor it. Or thou art bad and then in Prov. 28. 20. 21. He that makes hast to be rich shal not be innocent; saith the Text: And that Innocency is put in opposition to abundance in the former part of the vers. A faithful man shal abound

bound with blessings, but he that makes hast to be rich shal not be innocent. I say, to be innocent, is put in opposition to abundance, to abounding with blessings: The meaning is that he shal not abound with bessings, that such a man (as a Guilty person) shal be cut off, and never see the day of great things which he longs after. In Heb. 11. 16. God is assumed to be called the God of wicked men, because of their Covetousness.

3. Desires wil not help a man to riches, because when a man makes them the matter of his prayer, he provokes God. The way of God giving riches, is rather casual, then as an answer of prayer. God. wil not have riches come in by prayer, that men may not fet too great a price upon them. Therefore its observable when Christ taught us to pray, There are five requests for the things of another life but for this life, there is but one petition, viz. Give us this day our dayly bread. That is, so much bread as wil serve for the day, the meanest kind of food that a man can live upon, for if a man have food and rayment, he ought therewith to be contented. God hath appointed you to pray for dayly bread, and for a bleffing upon the use of meanes, but he hath not given a spirit of prayer for these things That is not the fruitfullest ground that is fullest of Gold and Silver. They are not the best persons that have most Gold, for God gives riches carelefly as it were.

Fourthly, Riches are not desirable because they wil not fatisfy; natural desires are to be after such things, which being had will satisfy. As a hungry man desires meat that wil take away his hunger. But as Riches increase, so also do mens desires. Men do but feed upon the wind, when they have them, they have a lye in their right hand: A man finding

finding himself to be at a loss, when he still labours after more, and he thinks to have that bring him in contentment, which wil not. If any man should have contentment in the world, it should have been those who have been conquerers of it, into whose purses what ever the habitable earth yielded was brought, who were to command over them, as men over beafts, who had gifts as the stones of the streets, yet these men have not been satisfyed. Abab was a king and yet was more troubled because he wanted a plott of ground which lay neare his, then he was contented with al his Revenues. Alexander when he had as much as he could conquer, then he began to be troubled that there was not another world to be conquered. Yeathere is a great deal of dif-fatisfaction in al riches, & therfore because a man hath his soul inlarged through a spiritual Judgment, though his conscience is convinced that there is nothing in them but vanity.

Fiftly, Again, that is not desirable which there is no pleasure in when a man hath it. The more a man hath of riches, the more he hath of sorrow. As the Apostle saith in. I Tim. 6. 10. They that wil be rich pierce themselves through with many sorrows. But besides al these things.

CHAP. 7.

for

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CHAP. VII.

The second sort of motives are such as are taken out of the scripture; That Cals Covetousness Idolatry Adultery. Enmity against God, &c. It's a displeasedness with Gods allowance and disposal of things. A particular re-inforcement of the exhortation, upon the Rich, the Poor, upon the Godly, upon all.

Onfider what the scripture saith concerning Covetousness. In Colos. 3. 5. He calls it Idolatry, not because a man makes his mony his God formally, or ascribes a Deity to it, but because it is before God as odious as Idolatry is. For this is the custom of the Hebrew and Greek tongue, when it useth the manner of Speech of the Hebrews, when it would fet forth a thing to the ful, To name it by fuch a fin as is confessed of al hands to be hamous. I say, the name of a thing that is confessed of al hands to be hainous, is given unto those things which the Holy Ghost would set forth to the ful. As for example. In 1 Sam. 15. 23. The fin of Saul is called witchcraft. Rebellion is as witchcraft. Saul's fin was not wichcraft: But only witchcraft was a confessed known sin. To set out Saul's fin, Samuel calls it fo. So that the greatness of the fin of Coverousness may appeare, the text calls it Idolatry. As if it should have been said. The worship of another God provokes not God more to Jealoufy, then the love of the world doth. mark what he faith afterwards in verf. 16. For thefe cometh the wrath of God upon the Children of disobedience. The word is il translated (disobedience)

for the wrath of God comes not upon al that difobey him, but the word fignifies, upon all that are intractable, upon all that wil not be perswaded. and drawn from their finning against God. Why doth not the Apostle fay, the wrath of God will come upon the unclean Person, but upon the Childrenthat are not to be perswaded, that are Rubborn hearted? The Reason is this, because Covetouiness is one of those fins which makes a man to be incapacious, stout-hearted, obstinate, irrational, and not ro be subdued by any of the ordinary means by which God brings mens thoughts into subjection to himself. As the wife man faith concerning the Whore, that she is a deep pit, and there is no perfwading men from her, though she lead a man like an Ox unto the shambles: So the Holy Ghost faith there is no making a Covetous man leave his course. til the wrath of God meets with him. And its not only in that place called Idolatry, but you have as ill names given it elsewhere. Fames 4. 4. You Adulterers and Adulteresses, know you not that the love of the morld is enmity unto God. It is called Adultery. And as Adultery doth break the bonds between the Husband and the Wife, And as Adultery is a fin that is committed when there is no need, because the party hath a remedy which God in the state of marriage hath given: So the love of the world strikes at the knot, at the uniting Graces, Faith and Love. It puts a man into a Condition wherein (if in any) he is capable of a divorce from God. If I would fay there was a possibility of a mans falling from Grace, I would fay fo of Covetouineis and Idolatry, because both these are called Adultery, which doth dissolve the bond. What need you take care, when God doth? What reason have you, when God makes it his work to provide for you, as he doth for the Lillies of the Fields, than which you are much

much better? What reason is there then that you should fet your selves to that business? Is it not enough that you have God? And that God wil be fure to find you all the stock that he wil have you 50 work withal for him? It is Adultery: And mark what follows, The friendship of the world is enmity against God. That is, A Coverous man doth (as it were) fend an Herald of Armes and bids defiance against God himself. In 1 John 2. 15. If a man loves the world, the love of the Father is not in bim. Markit. As it is an unnatural thing for the Child not to love the father that begat him, fo it's an unnatural thing for a man not to love God, And yet Coverousness will make a manto be so unnatural. Sometimes you shal find in the spirits of good people a carelefness of God: The indearedness that they had to him at another time, is not to be found upon them. They are not tender of his displeasure, They are not defirous to live in his favor: What is the Reason? What is it that makes a Soul so unnarural? It is because his Soul is So taken up with the things of this world.

And that you may yet see further the evill of this sin, know, that it keeps Gods love from a man. For if the love of God be not in a man that loves the world, then the love of God is not shed abroad in the heart of that man that loves the world. For whom God loves they shall certainly love him again. But above all, that which is the great Motive, and with which I would perswade you, Is

this.

You ought to be conformable to the wil of God. Either his will or yours must rule. Either he or you must be acknowledged to be the wise, and right Disposer of things. If there be wisdom with him, and that all things are under him, and his power, Why are you not then contented with that which

is his allowance to you? It is fit the Physician should prescribe the Dyet, and not the lick person. It's fit the Master should set down how he wil keep, and not the Servant how he wil be kept, by the Master. Conformity to the wil of God doth extend not only to spiritual things, so that a man may not iin against any moral precept, but unto lawful things, so that a man should think it best with him, according to Gods way of dispensing to him. And there is no reason in the world why a man should think that he is dealt hardly with, if his portion be but smal, for was not the state of Jesus Christ very low? He became poor, he had not whereon to lay his head. Were not those Princes (as I may cal them) that fate upon the Throne, Judging the twelve Tribes of Israel, I mean the Apostles and the primitive Saints, Were not they in hunger and nakedness, and in want of all things, cloathed in Goats and Sheep Skins? of whom the world was not worthy? Will it not content you that you are kept in the same manner that God kept his Son, while he was in the world?

Object. You will say. Therefore Fesus Christ was poor, because by the want of all things he was to satisfie

Answ. But for whom was it, that he was to satisfie? was it not for you? If it was for you, Is there not reason that you should be contented to be poor if he please? Shal the Creditor be willing that the Surety should pay his debt, and shal not the Principal or he that is the Debtor be willing himself to part with that which he hath? Jesus Christ, It is true did merit by the want of these things, But what did he merit? He merits this among other things, that you should be an Example that he had taken the sting and milery out of poverty and the

want

want of all things. As we are therefore tempted that God may shew that Jesus Christ conquered Satan, so we are therefore poor, that though our fins have robbed us, yet there is no curse in our poor Estate. Let me therefore for a conclusion of al at this time, stir you up, that you would not desire after much.

Let me speak to you that are rich. Be unto all you have, as a man is unto his meat who is sick, having no desire at all to it. Have such a stomach to riches, as a man of a ful stomack hath to his meat. Let it be alone to you whether you have or have not. Though you have Estates, let not your Estates have your affections. You that are in the waies of gaining and getting, that are in the spring of the world, that have ful trades, and great advantages, Take what God gives you, but take it as that which is to be laid by you, not as your own, but as that which you must lay up, and lay out for God for the use he cals for, and not as that which is given to make you great. Use Riches as God appoints.

You that are poor, be content, and murn up not: for riches are rather things to be feared than defired. Beware of Covetousness. Feed upon God and Christ, and the hopes of another world, If you have not enough to satisfie the outward man. And that is no hard Counsel: for if a covetous man can satisfie himself with a little, by feeding upon the hopes of what he shall heap together, either for an after day, or for his posterity, there is then a nour ishment, and a succor, and a food much more in the feeding upon and thinking of Honor, and Glory, and Immortality, and eternal life. If you be content to want, God will let you have: If you be content to want, God will provide for you. In Heb. 13. 5. Let your Conversation be without Covetousness, and be content with

that you have, for he hath said, he will never leave nor forsa.e. Feed upon God and Christ and the hopes of another world, and the more you do so, the less

wil your condition be discontentful to you.

Yea my Beloved, Let me speak to you that are Godly. How uncomely a thing is it for you to mind earthly things? Is your God your Belly? Are your hopes and your treasures here? The more Gospel Christians you are, the more contented you will be with a little of the world. For when God in the old Testament gave but little Grace, then he gave much riches: The Land of Canaan and their great and large inheritances, were all of them but fo many Ceremonies, and shadows and Types of the large portion which the Saints are to have in spiritual things by Jesus Christ. As the Apostle therfore said unto the Galatians when they were returning unto the Circumcifion, Have you begun in the Spirit, and will you make an end in the Flesh? So I fay unto you, you go back again unto Types and shadows. You do so when God hath brought you to the land of true good, if you return unto the defire after riches. Cloaths that are too big for a man have neither warmth nor comliness in them. If you defire more than God gives, you have lost the comliness and the profit and health that may be by the bleffing of Godin Riches to you.

A word let me speak to you all. Covetousness is the sin that now doth begin to sprout and bud. And there is nothing that is a sadder presage of the wrath of God against us, than the straightness of mens hearts. It is reported there was a great deal of wealth in Constantinople when the Turk took it, but he took all and brought them into slavery, because they would not lay it forth to maintain a just war against him. Of another place it is reported, that

that it was lost, not so much by the force of the adversary, as by the Goverousness of those that should have provided opposition against the enemy. If you do but lend you eares a little to men, you shal find them murmuring at their Taxes; you shal find them complaining at their not getting as they have done, That they are willing to be any thing, rather then further to be at charges: To loofe what they have taken in hunting, rather then to be at the charge to dress and rost it, As I may use that expression of the scripture. In the beginning of these late troubles, I wish it be not laid to our charge, the charge of those who were so forward and free to lend in an animofity, when that which they fought for is now brought to their doores, is scarce worth acceptance. A folly, Like unto those who travel to the East-Indies to fetch home things that are not of a price and esteem. Some indeed have been overcharged and burdened: But it is better a great deal that a man should lay out much for God then alittle. God wil make good al that faith that you have had in him for the publique good: If you should loose what men have promised you yet fo far as it was for his name fake, God wil become a debtor to you, and pay you wel. And I look upon the times when I heare men complain, Truly I cannot tel how better to compare it, Then as if an heire should grievously complaine that he is put to charges to take up the possession of his great inheritance, Or as if a man should complain that hath laid out al the mony in his purse, when he hath good commodities in the roome of it. God hath begun to give you what you have fought and prayed for. And let me say thus much, that though some men cry out Perfecution, Perfecution: Yet is it any persecution for the servants to take their wages? Is it any persecution to calupon you for that which

which may prevent them that would bring about a warr, and to keep those beasts that would devoure from being able to break in upon you? Is it persecution for men to sit under their own vines, and eate the fruit of their own fig trees, In their houses, and be quiet, and none to make afraid? Is this perfecution? for men to be free from oppresfion, and to be called upon for nothing, but that which is for publique use and charge? Is this persecution? When men have no enemies, but because themselves would be great, and over al, and are not satisfied? Is this persecution? Conferre with the primitive times, and tel them you are under persecution, Such as they never felt: for you dwel at peace, and none molest you; you are at a better allowance and maintenance then many have heretofore had for more work. What rate would men have given some yeares agone for that which they now do injoy. It is not therefore any just reason that men have to complain thus, but only through the wretchedness of mens hearts, who are also unfatisfyed because they know not wel what they would have, therefore it is, that there are such complaining in the streets. It is not from persecution, but from Covetousness, because men have not althey would have. The great fin of alis Covetousness, because men are drawn nearer to the world and to themselves. Men think al diffwasions from the world, to be but an art to keep men from their good. When Ministers dehort from loving the world, Men think it is that al may come to them. It is not unlawful to take for that which a man lends for the preservation of the publique, no more then it is for a Labourer to take mony for making a fort to preserve it. But Covetousness in some men makes them take mony of others who had it for their own preservation. I beseech you

my

my beloved, Cure but your hearts of this diftemper of Coverousness and felf seeking: Seek not great things, but just and righteous ones for your selves: fet a price upon them, And then you wil find that there is neither too much spent, so far as hath been laid out and imployed that way, Nor is there any hard dealing with you to cal for more, that that which is got may be preserved. I thought to speak of this by the way, because that Covetousness is the great underminer of States, Especially in the change of things: It is that which doth give away what God hath purchased for a man at a deare rate, rather then he wil be at the charge to keep it. The Times have brought forth this Man-child viz freedome from those that did labour to destroy and ruine you: Now my beloved let there be nothing wanting. When Ireland calls upon you, that you would help them, distribute freely: when as the necessity of this nation calls upon you to releive it, Give it as freely: Why? because you must beware of Covetousness, And it is Covetousness for a man not to lay out what ever he hath for God, to the uses which God calls it for.

Object. Is a man to reserve nothing for himself.

That I wil answer afterwards when I come to the Cases of this point. This is certaine, That a publique good is to be preserved before a private: And your happiness is more in doing good to a Kingdom then in providing for your own Families. You get more your selves. For if there be a doing of much good, there shal be an offering up on your behalf many prayers and those God wil heare A man had better be rich in prayers, then rich in Jewels. He doth more for a man that prays to God to take care for him, then he doth for himself that

that keeps thousands. Take heed and beware of Coverousness. When God hath saved you so miraculously, suffer not your selves to be destroyed by a base lust. When you have given so freely before for liberty and freedom, do not loofe or for a penny more. He is a fool that comes to buy a Commodity, that wil not give a penny more for it, if he need it. You may as wel be destroyers of the nation, by not giving your help at the last, as you would have been, if you had held your hands in your bosomes, and not have given at the first. There is a great speech of Malignity in the world, But this is the greatest, for to loose that which you may eafily have, not to fight for that which was so hard to get: I may say of Covetousness when I come to the finews of it, that it wil lay a taxe and charge upon al the world. Few men wil befree. Go to the State, and Army, to Godly men, and Trades men, of al forts and conditions, stil you wil find this fin lie grubbing, and like a Pyoneer digging at the root in mens spirits, that it may first or last rob a man of the Injoyment of God at the least, if it doth not do him an il turne at the present in this life.

CHAP

CHAP. VIII.

Covetousness hard to be discovered, being a spiritual fin and lying so neer upon the borders of Duty; An act may be done that seemes contrary to Covetousness, and yet the man be Covetous. Though the end seemes to be against Covetousness, a man may be Covetous in desiring.

Queft.

RUI bow may this Covetousness be discerned?

Answ. Its hard to be discovered, It grows between the Stones of the Temple: between the Saints themselves. Its a sin that blinds the sudgment, As gifts blind the eyes of the wife. It is a more then ordinary crafty and deceitful fin. Therefore they are called deceitful riches, In Mark. 4. 19. And it is used in the Similitude of care, and providence, and faithfulness to the opportunities God puts into a mans hands. It is a spiritual sin, born in the heart, And may live there without breaking forth into any external evil Acts. As hypocrify is hard to be discovered, because it is between God and a mans own foul: So is Covetoufness, because it may be, and yet no external evil act done: For it lyes in an inordinate defire. A man may do al that is good, he may neglect no duty of Religion, nor transgress any Law of Justice in his calling, and yet notwistanding be Coverous. Therefore in r. Cor. 5.11. He distinguisheth Coverousness from extortion, or unjust gaine. It is a fin that lyes fo near the borders of Duty, that as two colours alike or

two persons are hard to be known, Soits a hard thing for a man to distinguish between Care, Providence, Faithfulness and Covetousness. It is a sin which lyes in the measure of the act, and not in the act it felf. It is lawful to desire riches, but sore desire them, as not to be satisfied with what God gives, make it a sin. To shew how hard it is to be discerned. Consider,

A man may do an act that may feem to be contrary to Coverousness, and yet be Coverous

There are two acts of Covetouineis.
One is, defiring more then a man hath.

The other is, Recayning that which a man hath and not laying it out to the uses which God- affigns Now a man may be free from Coverousness in the one, and yet not in the other. A man may not keep that which he hath, and yet be covetous in defiring to have that which he hath not. For a man to delire fuch a frock to the end that he may do good unto others, is Coverousness: And yet that end seems to be against Coverousness. Covetoufness wil put a necessity upon earthly things for spiritual ends. Earthly things cannot be necessary ends. Riches are profitable and necessary only in a degree, in regard of external circumstance. As if a manthink he cannot carry himself as a member of Christ, nor do as religion requires of him, without such an estate; He is guilty before God. Children are good, But if you must have them or else you die, you over love them. So if you think you must have riches or else you cannot walk with God as you should do, you fal into Coverousness: which is a great sin. for it makes the service of God dependupon things which are of common distribution. Yet Coverousness may be found out, as appears by I Cor. 5. 11. Where he adviseth that the Coverous

Coverous man as the unclean person should be excommunicated, For with such a one, eat not. A
Coverous man is as dishonorable to God, as an unclean Person, therefore eat not with him: The
Consequent being put for the Antecedent: It is
cast him forth: for that doth injoyn men not to
eat with Persons excommunicated, unless it be in
cases of necessity, As the Wife with the Husband,
But not to in vice them. Therefore the Apostle cals
it a Judging of them.

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CHAP. IX.

Waies for discovery of Covetousness. In Generall.

More Particularly. 1. He that hath a quick and acute understanding in the matters of this life, but is really dull as to spiritual things, is a Covetous man. The Reasons of this. An Objection Answered. 2. The triall of our affections to these things is when God cals us to part with all. 3. He is Covetous who takes all opportunitits of getting, and who is having and craving in his Spirit. An Objection Answered.

Queft.

OW shall we know that we are Covetous?

Answ. Take General and Particular waies. Consider by the way that Covetousness is not only a particular sin, but it is the universal distemper of all mens hearts that are unregenerate. When the Ground is free from Weeds it is fit for the Seed of God.

First: In General. When that time is counted long which is not spent in a mans calling and waies of getting. Amos. 8. 5. When wil the Sabbath be gone

that we may buy and sell?

Again: When a man doth Duties of Religion to get places of gain or Loaves, or blessings from God. Exel. 33. 31. They come before me and seem to be as my people, but their hearts run after their Covetousness. There is difference between a wordly thought in a mans mind in Duty and making the world his end. He that makes the world his end, is Covetous. Though he makes it not his last end, yet if he sets it in an higher place than those that are subordinate to God himself. God wil allow a man to look to himself, but after God: But the last thing that a man is to take care for, is for the things of this life.

Again: Coverousness is not mortified when other Lusts are not. All Lusts do live and die together. In Colos. 3. 5. where he bids them to mortifie Covetousness, he bids them to mortifie inordinate affections and evil concupitcence,&c. Inordinate affections belong unto the Irascible passions or faculties, by which we oppose evil. And evil Concupilcence belongs to the other faculties, which belongs to the things of a mans good. Now these take up a mans whole Soul: But if these two be not in order, Covetousness is not mortified. The Lust of the eye is the Steward which provides for the lust of the Flesh, and the pride of life. If you wil pluck up Coverousness, you must dig up the whole heart, mortifie all Corruptions. If any be left, this will grow with it

But in Particular. When a man fath a quick and a large understanding, apprehension, and Judgment in the matters of this life, but to the discerning of spiritual things is dul. When a man is a

cute:

cute and tharp in understanding the things of this life, but is really dul unto spiritual things, A man is then Coverous. And the reason is this. Because the ground why a mans knowledg is more excellent in one thing than in another, and why he is more attentive to know one thing more than another, is, because his affections are to one thing more than another. Therefore if a man be quick in the things of this life, and dul in the things of God, he is coverous. The worldly man is deferibed by the Cares of this life which choak the word. man is truly dul; I fay not when he is so in his own Judgment. As the wifest men think they err in wisdom, As a Sea-man thinks no horses goe fast, because they go not so fast as a Ship: So a wife man in spiritual things thinks himself a Fool. In Prov. 30.2. He faith He had not the understanding of a He spake of things beyond a mans understanding, and yet he saith of himself. A man may be dul in his own apprehension, and yet not so really.

Again: The time must be considered, and the means which we have had to make them understand the matters of Godliness. If a man have lived under a rational and scripture teaching Ministry, and have had a long time of it, and yet is dul in the things of God, and is grown wise in the things of the world: It is a great sign that a mans care is for the things of this life, and not for the things of

God.

Object. A man may have larger parts than Grace, therefore a man may be wifer in the things of this world than in the things of God.

Answ. That is without controversie. Yet Grace fets a mans mind so upon spiri ual things that a

mans parts are fet upon the things of God, and they die unto the things of the world. Diligence will make up and repair a mans parts: And Grace makes a man diligent. I speak of real dulnels. When a man is not dul in one paint of Religion, but in ale not only dul under one Ministry, but under all. not when a man is heard to come to knowledg: For men that come hardlieft by knowledg, when they have it, do keep it longest. And do you Judg of this Particular. If your strength lies in the things of this world, that you are exquisite there, that you can go through all the turnings of this life, and do any thing in the business of this life, but in the things of God you speak notionally, and not spiritually, as one that heard the story, and not as one that knows the things, then you are Coverous.

Again: See how it is with you when God cals you to part with all. Men are fuch as they are. when they are tryed. Nothing tries mens affections to a thing fo much, as parting with it. When things do con e in competition, and a man cannot have both, he wil then take that which he loves, Therefore Solomon commands the Child to be cur in pieces, because motherly affections would appear. Somtimes God threatens to take al: And fomtimes God takes all. And fomtimes a man is in his spirit What are your hearts as if he should lose all. then? In 2 Tim. 10, 11. it is said when Paul was ready to be offered up, that Demas did forsake him, and did cleave unto this present world. His heart was in the world, because he did for the saving of his estate, forfake and leave Paul. To open that place.

Object. It may be said that Demas did suffer Persecution, for be was with Paul in his imprisonment,

and

and Paul recommended bim unto Philemon, and unto the Church of Coloffe. Every one of the grounds by which the severall sorts of hearers are to be understood do go beyond one another. The High way ground doth give the word the hearing; but repeats it not, meditates not of it, remembers it not, but the stony ground went further, and they did so, but they thought the word of God Not worthy enduring the troules that it brought, but the thorny ground, the Covetous ground that came under Persecution: Now how can it be a sign of Covetousness if they endure Persecution? This is the Objection.

Answ. First the meaning is not, that they will endure any kind of Persecution, but such Perfecution as is against the plain cleer points of Religion. For that which the High-way ground regards not, the Principles of Godliness, that the other grounds suffered for, and Rood to. But these were the Principles of Religion, converting points, for the Text in Matth. 13. fpeaks of converting points of Religion, Such points which diftinguish regeneracy and unregeneracy. One fort of people minded not these things: The other rather fuffered for them, than that they would part with them. Rather than Demas would fay the Gospel was a lie, and that Jesus Christ was not God, he would die presently: That was so rooted in his Conscience that he would have thought himself unhappy to have given any check to it. They did not come down right upon him, but by cunning waies, the Devill takes men by craft. and not by fair strength. However Demas did not love his life in this Cafe, yet he loved his riches better than his life. He cries better live not, and be not, than be in want. When he was with Paul, there was no great hazard run, for it is faid that Onesiphorus

Onesiphorus enquired him out, and was not ashamed to walk with Paul when he had chains about him. Now if men might go to men in Prison, and walk up & down with them in the streets, there was not much hazard and danger. That Deman could bear. Bur. when he must part with all, the Text faith, He cleaves to this present world That is, such a kind of cleaving as is in the heart of God unto Christ and his people: for by that word the heart of God is fer out in the Scripture. It signifies content, and rest, and ful delight and satisfaction in a thing. Demas his heart was thus swallowed up in the things of this life. And therefore though he could have lost his life at the first rather than to have denied the Principles of Religion, yet he would rather have loft his life than endured want. If when God cals for all, you would spare some, you are Coveto is. And lay not that great degrees of Grace is required unto this, for when the wil of God is shewed, and determinately known, a Saint fits down under it and quels al motions against it. When a Godly man fees God wil have al, he faith, Thy wil be done.

Especially is a Godly man ready in the things of this life. because at Conversion there is a mean esteem in him of the things of this life: he looks not for things that are temporal, but for what is eternal. It is in the nature of a Beasst to look after grass, and the fields, to live in the Air: So for a Christian to have a mean esteem of this world, either for his end, or means: He slights it for means, and despiseth it for his ends. Look what you are when God takes away the things of this world? Are your hearts in a quietness and composedness?

Again: A man is then Covetous when he takes al opportunities of getting.

Again:

Again: When a man is having and craving in his fpirit, when his praiers favors of the world, like a vapor out of a Dungeon, when his affections are frong in the matters of this life. A mans Covetouinels is not cured, when his defires are hot.

Object. Is it not lawfull for a man to desire more than he hath, or so much as may Act all his parts and abilities in him? Whether a mans observing what abilities he hath for publique service, may not desire such a portion of this life, as may Act him therein?

Answ. Oftentimes it is not so much the love of a mans work as the love of a mans waies. A man thinks he desires to love God when he loves the world.

The world is not worth the having. You are in the world for Heaven. When your thoughts are bowed down, be afraid of that: Trade not with those thoughts. Remember Christs words, Take heed and beware of Covetouines: Arise ye dead and come to Judgment. There is a Snare in your Calling, you may be Covetous in desiring nothing but your due, As this young man in my Text.

FINIS

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