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Glasgow.



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Come and Welcome,
TO
Jesus Christ:

Or, A Plain and Profitable
DISCOURSE

On *John VI. Verse xxxvij.*

S H E W I N G,

The Cause, Truth, and Manner of the
Coming of a sinner to JESUS CHRIST;
with his Happy Reception, and Blessed
Entertainment.

Written by JOHN BUNYAN, Author
of the Pilgrims Progress.

*And they shall come which were ready to
Perish, Isaiah 27. 13.*

The Ninth Edition.

Licensed and Entred according to Order.

G L A S G O W,
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Come and Welcome, TO JESUS CHRIST.

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

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

Note, When Providence are Black and Terrible to God's People, the Lord Jesus shews himself to them in wonderful manner; the which, sometimes they can as little bear, as they can the things that were before terrible to them. They were afraid of the Wind and Water; they were also afraid of their Lord and Saviour, when he appeared to them in that state.

But he said, Be not afraid, It is I.

Note, That the End of the appearing of the Lord Jesus unto his People (tho' the manner of his ap-

pearing be never so terrible) is to allay their Fears and Perplexities.

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

Note, When Christ is absent from his People, they go on but slowly, & with great difficulty; but when he joyneeth himself unto them, Oh! how fast they steer their course; how soon they are at their Journeys end!

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

Note, A people may follow Christ far for base ends, as these went after him beyond Sea for Loaves: A Man's Belly will carry him a great way in Religion: yea, a Man's Belly will make him venture far for Christ.

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

Note again, When Men shall look for friendly Entertainment at Christ's Hand (if their Heart be rotten) even then will they meet with a Check and Rebuke: Ye seek me not because ye saw the Miracles, but because ye did eat of the Loaves, & were filled.

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

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

But as there he saith, *My Judgment is with the Lord, and my Work with my God*; So in the Text he saith, *All the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.* By these words therefore, the Lord Jesus comforteth himself under the consideration of the dissimulation of some of his Followers. He also thus betook himself to Rest under the consideration of the little effect that his Ministry had in Capernaum, Corazin and Bethsaida; *I thank thee, O Father,* said he, *Lord of Heaven and Earth, be-*

cause thou hast hid these things from the Wise and Prudent, and hast revealed them to Babes : even so, Father, for so it seemed good in thy sight, Mat. 11. 25. Luke 10. 21.

The Text, in the general, standeth of two parts, and hath special respect to the Father and the Son; as also to their joynt management of the Salvation of the People. *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.*

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

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

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

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

1. In his hearty Acknowledgment of it to be a Gift: *The Father giveth Me.*

2. In his taking notice after a solemn manner, of *All*, and every part of the Gift: *All that the Father giveth Me.*

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

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

These things might be spoken to at large, as they

they are in this Method presented to view: but I shall chuse to speak to the Words,

1. By way of Explication.

2. By way of Observation.

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

This word *All*, therefore must be limited; and enlarged, as the Truth and Argument, for the sake of which it is used, will bear; else we shall abuse Scriptures and Readers, and our Selves, and All. And I, if I be lifted up from the Earth, said Christ, will draw All Men after me, John 12. 32. Can any Man imagine, that by *All*, in this place, he should mean All, and every individual Man in

8. *Come and Welcome,*
the World; and not rather, that All, that is con-
sonant to the scope of the place? And if by being
Lift up from the Earth, he means, as he should
seem, his being taken up into Heaven; and if by
drawing All Men after him, he meant a drawing
them into that place of Glory; then must he
mean by all Men, those, and only those, that shall
in truth be eternally saved from the wrath to
come: *For God hath concluded them All in Unbelief,*
that he might have mercy upon All, Rom. 11, 32.
Here again you have All and All, two Alls; but
yet a great disparity between the All made men-
tion of in the first place, and that All made men-
tion of in the second. Those intended in this
Text, are the *Jews*, even all of them, by the first
(All) that you find in the words. The second All
doth also intend the same People; but yet only
so many of them as God will have Mercy upon.
He hath concluded them All in Unbelief, that he
might have mercy upon All. The All also in the
Text, is likewise to be limited and restrained to the
Saved and to them only. But again,

The word (*giveth*) or, *hath given*, must be re-
strained after the same manner, to the same limit-
ed number, *All that the Father giveth me*. Not
all that are *given*. If you take the Gift of the Fa-
ther to the Son, in the largest sense, for in that
sense, there are many given to him that shall ne-
ver come unto him: Yea, many are *given* unto
him, that *He will cast out*. I shall therefore first
shew you the truth of this, and then in what sense
the Gift in the Text must be taken

First, That All that are given to Christ, if you
take the Gift of the Father to him, in the largest
sense,

lence, cannot be intended in the Text, is evident.

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

2. It must not be taken for *All*, that in any sence are given by the Father to him; because the Father hath given some, yea, many to him to be dashed in pieces by him. *Ask of me*, said the Father to him, *and I will give thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy Possession*: But what must be done with them? Must he save them all? No, *Thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a Potters Vessel*, Psal. 2. This Method he used not with them that he saveth by his grace, but with those that himself and Saints shall rule over in Justice and Severity, Rev. 2. 26, 27. Yet, as you see, *They are given to him*. Therefore the Gift intended in the Text, must be restrained to some; to a Gift that is given by way of *Specialty* by the Father to the Son.

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

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

Those, said he, that thou gavest me, have I kept, and none of them is lost, but the Son of Perdition, that the Scripture might be fulfilled, John 17. 12.

Let us then grant that Judas was given to Christ, but not as others are given to him; nor as those made mention of in the Text; for then he should have failed to have been so received by Christ, & kept to eternal Life. Indeed he was given to Christ but he was given to him to lose him, in the way that I have mentioned before; he was given to Christ, that he by him might bring about his own Death, as was before determined; and that in the overthrow of him that did it. Yea, he must bring about his own Death, as was before determined; and that in the overthrow of him that did it. Yea, he must bring about his dying for us in the loss of the Instrument that betrayed him, that he might even fulfill the Scripture in his Destruction, as well as in the Salvation of the rest. *And none of them is lost, but the Son of Perdition, that the Scripture might be fulfilled.*

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

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

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

This is the will of the Father that hath sent me, that of all that he hath given me, I should lose nothing, but should raise it up the last day. And I gave unto them eternal Life, and they shall never perish; neither shall any man pluck them out of my hand. My Father that gave them me, is greater than All: and no man is able to pluck them out of my Father's hand. As thou hast given him power over all Flesh, that he should give Eternall Life to as many as thou hast given him. Thine they were, and thou gavest them me, and they have kept thy Word; I pray for them, I pray not for the World; but for those that thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.

Keep through thine own Name, those whom thou hast given me, that they may be one as we are. Father, I will, that those whom thou hast given me, may be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the World, John 6. 39. chap. 10. 28. chap. 17. 2, 6, 9, 10. 24.

All these Sentences are of the same import with the Text; and the *Alls* and *Manies*, *Those*, *They*, &c. in these several Sayings of Christ, are the same with the *All* given in the Text. *All that the Father giveth*

So that (as I said before) the word *All*, as also other words, must not be taken in such sort as our foolish fancies or groundless opinions will prompt us to, but do admit of an Enlargement or a Restriction, according to the true meaning and intent of the Text. We must therefore diligently consult the meaning of the Text by comparing it with the other Sayings of God: so shall we be better able to find out the mind of the Lord, in the Word which he has given us to know it by.

All that the (Father) giveth.

By this word (*Father*) Christ describeth the person giving; by which we may learn several usefull things: 1. That the Lord God, and Father of our Lord Jesus Christ, is concerned with the Son in the Salvation of his People. True, his acts, as to our Salvation, are diverse from those of the Son; he was not capable of doing *that*, or *those* things for us, as did the Son; he dyed not, he spilt not blood for our *Redemption*, as the Son; but yet he hath a hand, a great hand in our Salvation too: As Christ saith, *The Father himself loveth you, and his Love*

is manifest in chusing of us, in giving of us to his Son; yea, and in giving his Son also to be a Ransom for us. Hence he is called, *The Father of Mercies, and the God of all Comfort*. For here even the Father hath himself found out and made way for his Grace to come to us through the Sides, and the Heart blood of his well-beloved Son, Col. 1. 12. The Father therefore is to be remembered and adored as one having a chief hand in the Salvation of Sinners. *We ought to give thanks to the Father, who hath made us meet to be partakers of the Inheritance of the Saints in Light; for the Father sent the Son to be the Saviour of the World,* 1 John 4. 14. Col. 1. 12. Also we see in the Text, *The Father giveth the Sinner to Christ to save him.*

Secondly, Christ Jesus the Lord by this word *Father*, would familiarize this Giver to us. Naturally the Name of God is dreadful to us, especially when he is discovered to us by those Names that declare his Justice, Holiness, Power and Glory; but now this word *Father*, is a familiar word, it frighteth not the Sinner, but rather inclineth his Heart to Love, & be pleased with the remembrance of him. Hence Christ also when he would have us to pray with Godly boldness, puts this word *Father* into our mouths, saying, when ye pray, say, *Our Father, which art in Heaven*; concluding thereby, that by the Familiarity that by such a word is intimated, the Children of God may take more boldness to pray for, and ask great things. I my self have often found, that when I can say but this word *Father*, it doth me more good, than when I call him by any other Scrip-

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

All that the Father (giveth.)

This word (*giveth*) is out of Christ's ordinary Dialect, & seemeth to intimate, at the first sound, as if the Fathers Gift to the Son, was not an act that is past, but one that is present & continuing; when indeed this Gift was bestowed upon Christ, when the Covenant, the Eternal Covenant was made between them, before all Worlds. Wherefore in those other places, when this Gift is mentioned, it is still spoken of as of an Act that is past: As *All that he hath given me; to as many as thou hast given me: Thou gavest them me, and these which thou hast given me.* Therefore of necessity this must be the first and chief sence of the Text. I mean of this word (*giveth*) otherwise the Doctrine of Election, and of the *Eternal Covenant* which was made between the Father and the Son

in which Covenant this Gift of the Father is most certainly comprized) will be shaken, or at leastwise questionable by erroneous and wicked Men : or they may say, *That the Father gave not all those to Christ that shall be saved, before the World was made : for that this Act of Giving is an act of Continuation.*

But again, this word (*giveth*) is not to be rejected. for it hath its proper Use, & may signifie to us.

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

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

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

A Man giveth his Daughter to such a Man, first in order to Marriage, and this respects the time past,

past, and he giveth her again at the day appointed, in Marriage: And in this last sense, perhaps, the Text may have a meaning; that is, that all that the Father hath (before the World was) given to Jesus Christ, he giveth them again to him, in the day of their Espousals.

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

All that the Father giveth (Me.)

In these words you find mention made of two Persons, the Father, and the Son; the Father Giving, and the Son Receiving, or Accepting of this Gift, This then in the first place, clearly demonstrateth, That the Father and the Son, though they, with the Holy Ghost, are one and the same E-

ternal

ernal God; yet as to their Personality, are distinct: The Father is one, the Son is one, the Holy Spirit is one. But because there is in this Text mention made but of two of the three, therefore word about these two. The *Giver* and *Receiver* cannot be the same Person in a proper sense, in the same Act of Giving, and Receiving. He that giveth, giveth not to himself, but to another; the Father giveth not to the Father, to wit, to *Himself*; but to the Son: the Son receiveth not of the Son, to wit, of *Himself*; but of the Father: so when the Father giveth Commandment, he giveth it not to himself, but to another; as Christ saith, He hath given *Me* a Commandment, *Joh. 2. 49.* So again, *I am one that beareth witness of my self, and the Father that sent me, beareth witness of me,* John 10. 18.

Further, here is something implied that is not expressed, to wit, that the Father hath not given all Men to Christ; That is, in that sense as is intended in the Text, tho' in a larger. as was said before, he hath given him every one of them; for when all should be saved He hath therefore disposed of some another way. He gives some up to idolatry; He gives some up to Uncleanness to vile Affections, and to a reprobate Mind. Now these he disposeth of in his Anger, for their destruction, (*Acts 7. 42. Rom. 1. 24. 26, 28.*) that they may reap the fruit of their doings; and be filled with the reward of their own ways. But neither hath he thus disposed of all Men; he hath even of mercy reserved some from these judgements, and those are they that he will pardon, as he saith; *For will pardon them whom I reserve,* Jer. 50. 20.

Now

Now these he hath given to Jesus Christ by Will, as a Legacy & Portion. Hence the Lord Jesus says, *This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.* Joh. 36. 29

The Father therefore in giving of them to him to save them, must needs declare unto us these following things.

1. That he is able to answer this Design of God, to wit, to save them to the uttermost Sin, the uttermost Temptation, &c. Heb. 7. 25. Hence he is said to *lay help on one that is mighty, mighty to save*: And hence it is again, that God did even of old promise to send his People a Saviour, a great one, *Psal. 89. 19. Isa. 63. 1.* To save, is a great Work, & calls for Almightynes in the Undertaker. Hence he is called the *Mighty God, the Wonderful Counsellor, &c* Sin is strong, Satan is also strong, Death and the Grave are strong, and so is the Curse of the Law; therefore it follows, that this Jesus must needs be by God the Father accounted Almighty, in that he hath given his Elect to him to save them, and deliver them from these, and that in despite of all their Force and Power.

And he gave us Testimony of this his Might, when he was employed in that part of our Deliverance that called for a Declaration of it. He abolished Death; he destroyed him that had the power of Death; he was the destruction of the Grave; he hath finished Sin, and made an end of it, as to its damning Effects upon the Persons, that the Father hath given him; he hath vanquished the Curse of the Law, nailed it to his Cross, triumphed over them upon his Cross, and made a
shew

new of these things openly, 2 Tim. 1. 10. Heb. 2. 14
5. Hos. 13. 14. Dan. 9. 24. Gal. 3. 13. Col. 2. 14. 15.

Yea, and even now; as a Sign of his triumph & conquest, he is alive from the dead, and hath the keys of Hell & death in his own keeping Rev. 1. 18

2. The Fathers giving of them to him to save them, declares unto us that he is & will be faithfull in his Office of Mediator, and that therefore they shall be secured from the Fruit and Wages of their Sins, which is Eternal Damnation, by his faithfull Execution of it. And indeed it is said, even by the Holy Ghost himself *That he is faithfull to him that appointed him*; this is, to this work of saving those that the Father hath given him, for that purpose; as *Moses was faithfull in all his House*: yea, and more faithfull too, for *Moses was faithful in God's House*, but as a Servant; but *Christ as a Son, over his own House*, Heb. 3:

And therefore this Man is counted worthy of more Glory than *Moses*, even upon this account, because more faithfull than he, as well as because of the Dignity of his Person. Therefore in him, and in his Truth & Faithfulness God rested well pleased, & hath put all the Government of his People upon his shoulders. Knowing that nothing shall be wanting in him, that may any way perfect this Design. And of this, He, to wit, the Son, hath already given a proof: for when the time was come, that his Blood was by Divine Justice required for their Redemption, Washing and Cleansing, He as freely poured it out of his heart, as if it had been water out of a Vessel; not sticking to part with his own Life, that the Life which was laid up for his People

People in Heaven, might not fail to be bestowed upon them. And upon this account; (as well as upon any other) it is that God calleth him his *Righteous Servant*, Isa. 53. For his Righteousness could never have been compleat, if he had not been to the uttermost Faithful to the Work he undertook: It is also, because he is faithful & true, that in Righteousness he doth judge & make work for his Peoples Deliverance. He will faithfully perform this trust reposed in him: The Father knows this, and hath therefore given his Elect unto him.

Thirdly, the Father's giving of them to him to save them, declares that he is, and will be gentle and patient towards them under all their Provocations and Miscarriages. It is not to be imagined, the Tryals and Provocations that the Son of God hath all along had with these People that have been given to him that saves them: indeed he is said to be a *Tryed Stone*; for he has been tryed, not only by the Devil, Guilt of Sin, Death, & the Curse of the Law, but also by his Peoples Ignorance, Unruliness; Falls into Sin, and declining to Errours in Life and Doctrine. Were we but capable of seeing how this Lord Jesus has been Tryed even by his People, ever since there was one of them in the World, we should be amazed at his Patience and gentle Carriages to them. It is said indeed, *The Lord is very pitifull, slow to anger, and of great mercy*: And indeed, if he had not been so, he could never have endured their Manners as he has done from *Adam* hitherto. Therefore is his Pity and Bowels towards his Church, preferred above the Pity and Bowels of a Mother towards

towards her Child. *Can a Woman forget her sucking Child; that she should not have compassion on the Son of her Womb? yea, they may forget; yet I will not forget thee, saith the Lord, Isa. 49 15.*

God did once give Moses, as Christ's Servant and Father of his People, to carry them in his Bosom, but no farther than from Egypt to Canaan; and thus Moses, as is said of him by the Holy Ghost, was the meekest Man that was then to be found in the Earth: yea, and he loved the People at a very great rate, yet neither would his Meekness or Love hold out in this work; he failed and grew passionate, even to provoking his God to anger under this Work. *And Moses said unto the Lord; Wherefore hast thou afflicted thy Servant? But what was the Affliction? Why the Lord had said unto him, Carry this People in thy Bosom as a Nursing Father beareth the Sucking Child, unto the Land that he swore unto their Fathers. And how then, not I, says Moses, I am not able to bear all your People, because it is too heavy for me: if thou deal thus with me, kill me, I pray thee, out of hand, and let me not see my wretchedness, Numb. 11. 11. 12, 13, 14.* God gave them to Moses, that he might carry them in his bosom, that he might shew gentleness and patience towards them, under all the provocations wherewith they would provoke him from that time, till he had brought them to their Land; but he failed in the work; he could not exercise it, because he had not that sufficiency of Patience towards them: But now it is said of the Person speaking in the Text, *That he shall gather his Lambs with his Arm, shall carry them in his Bosom, and shall gently lead them that are with young,*

young, Isa. 40. 10, 11. intimating that this was one of the qualifications that God looked for, & knew was in him, when he gave his elect to him to save the.

Fourthly; The Father giving of him to save them, declares that he hath a sufficiency of Wisdom to wage with all those Difficulties that would attend him in his bringing of his Sons and Daughters unto Glory. 1 Cor. 1. 30. *He hath made him to us to be Wisdom*; yea, he is called *Wisdom* it self; and God saith moreover, *That he shall deal prudently*, Isa. 52. 13. And indeed, he that shall take upon him to be the Saviour of the People, had need be wise, because their Adversaries are subtile above any. Here they are to encounter with the Serpent, who for his subtilty out witted our Father & Mother, when their Wisdom was at highest (*Gen 3.*) But if we talk of Wisdom, our Jesus is wise, wiser than *Solomon*, wiser than all Men, wiser than all Angels; he is even the Wisdom of God. *Christ the Wisdom of God*, (*Col. 1. 1.*) And hence it is, that he turneth temptations sin persecutions, falls & all things, for good unto his people, *Rom. 8.*

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

Herein indeed perceive we the Love of God. *Hurum* gathered, *that God loved Israel*, because he had given them such a King as *Solomon*, (*2 Chr. 2. 11*) But how much more may we behold the Love that God hath bestowed upon us, in that he hath given us to his Son, & also give his Son for us.

All that the Father giveth me (shall come.)

In these last words, there is closely inserted an
Answer

Answer unto the Father's end in giving of his End to Jesus Christ. the Father's end was, that they might come to him; & be saved by him; and that, as the Son, shall be done; neither sin nor satan, neither flesh nor world, neither wisdom nor folly, shall hinder their coming to Me. *They shall come to me, & him that cometh to me, I will in no wise cast out.* Here therefore the Lord Jesus positively determineth to put forth such a sufficiency of all Grace that shall effectually perform this Promise. *They shall come*: That is, he will cause them to come, by bringing of an effectual Blessing into all the Means that shall be used to that end. As was said to the Evil Spirit that was sent to perswade Ahab to go down to Ramoth Gilead; *Go: Thou shalt persuade him and prevail also: go forth, and do so,* 1 Kings. 22. 22. So will Jesus Christ say to the Means that shall be used for the bringing of those to him, that the Father hath given him. I say he will bless effectually to this very End; it shall perswade them, and shall prevail also. Else, as I said, the Father's End would be frustrate: For the Father's Will is, That, *Of all that he hath given him, he should lose nothing, but should rise it up at the last day*; in order next unto himself, Christ the First-born, afterwards those that are his, at his Coming (Cor. 15.) But this cannot be done, if there should be to be a Work of Grace effectually wrought, not in any one of them. But this shall not be wrought in them, even in all the Father hath given him to save. *All that the Father hath given me, shall come to me, &c.* But to speak more distinctly to the words, *They shall come.* Two things I would shew you from these words: First, *What it is to come to Christ?* Second-

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

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

This Description of Coming to Christ, divideth it self into Two Heads:

First, *That Coming to Christ is a moving of the Mind towards him:*

2ly, *That it is a moving of the Mind towards him from a sound sence of the absolute want that a Man hath of him for his Justification & Salvation*

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

My Bowels. My beloved put in his hand by the hole
the door, and my bowels were moved for him:
ng. 5. 4. My Bowels; the passions of my Mind
and Affections: which passions of the Affections
are expressed by the yearning and sounding of the
bowels, the yearning or passionate working of
them, the sounding of them, or their making a
noise for him; Gen. 43. 30. 1 King 3. 26. Isa. 16. 11:
This then is the Coming to Christ, even a mov-
ing towards him with the mind: And it shall come
to pass, that every thing that liveth, which moveth
whithersoever the waters shall come, shall live;
Ezek. 47. 9.

The Water in this Text, is the Grace of God,
the Doctrine of it: the living things are the
children of Men, to whom the Grace of God, by
the Gospel is preached. Now saith he, Every liv-
ing thing which moveth whithersoever the Waters
shall come, shall live: And see how this Word
(Moveth) is expounded by Christ himself in the
book of the Revelations: The Spirit and the Bride
say, Come. And let him that heareth say, Come,
and let him that is a thirst, Come. And whosoever
will, that is willing, let him take the Water of Life
freely, - Rev. 22. 17.

So that to move in thy Mind and Will after
Christ, is to be coming to him. There are many
Spirits or Souls that are coming to Christ, that yet can-
not tell how to believe it; because they think that
coming to him, is some strange and wonderfull
thing; and indeed so it is: but I mean they over-
look the inclination of their Will, the moving of
their Mind, & the sounding of their Bowels after
him; And count these none of this strange and

wonderful thing; when indeed it is a work & greatest wonder in this World, to see a Man who was sometimes dead in sin, possessed of the Devil an Enemy to Christ, and to all things spiritual good: I say, to see this Man moving with his Mind after the Lord Jesus Christ, is one of the highest Wonders in the World.

Secondly, *It is a moving of the Mind towards him from a sound Sense of the absolute want that a Man hath of him for his Justification and Salvation.* Indeed, without this sense of a lost condition without him, there will be no moving of the Mind towards him: A moving of their mouth there may be; *With their Mouth they shew much Love,* Ezek. 33. 31. Such a People as this will come as the true People cometh that is in shew & outward appearance: And they will sit before God's Ministers, *as his People sit before them; and they will hear his words too, but they will not love them;* that is, will not come inwardly with their minds; *for with their mouth they shew much Love but their Heart (or Mind) goeth after their Covetousness.* Now all this is, because they want an effectual sense of the Misery of their state by Nature; for not till they have that, will they in their mind move after him. Therefore thus it is said concerning the true comers, *at that day the great Trumpet shall be blown, and They shall come which were ready to perish in the Land of Assyria, and the Outcasts of the Land of Egypt, and shall Worship the Lord in his holy Mountain at Jerusalem,* (Isa. 2. 13.) They are then (as you see) the Outcasts, those that are ready to perish, that indeed have their minds effectually moved to come to Jesus Christ.

Christ. This Sence of things, was that which made
 the Three thousand come, that made Saul come,
 that made the Jaylour come, and that indeed
 makes all others come that come effectually, Acts
 8, 16.

Of the true Coming to Christ, the three Lepers
 are a famous Semblance; of whom you read,
 Kings 7. 3. &c. The Famine in those days was
 sore in the Land, there was no Bread for the Peo-
 ple; and as for that Sustenance that was, which
 was as *Asses Flesh*, and *Doves Dung*, that was only in
Jamaria; and of these the Lepers had no share,
 for they were thrust without the City. Well, now
 they sate in the Gate of the City, and Hunger was,
 I may say, making his last meal of them; and be-
 ing therefore half dead already, what do they
 think of doing? Why, first, they display the dismal
 colours of Death before each others Faces, and
 then resolve what to do, saying, *If we say, we will
 go into the City, then the Famine is in the City, and
 we shall dye there; if we sit still here, we dye also:*
*Now therefore come, let us fall into the Host of the
 Syrians; if they save us alive, we shall live; if
 they kill us we shall but dye.* Here now was Necessary
 Work, & this Necessity drove them to go thith-
 er for Life, whether else they would never have
 gone for it. Thus it is with them that in truth
 come to Jesus Christ: Death is before them, they
 see it, and feel it; he is feeding upon them, and
 will eat them quite up, if they come not to Jesus
 Christ; and therefore they come, even of necessi-
 ty, being forced thereto by that sence they have
 of their being utterly and everlastingly undone,
 they find not safety in him.

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

Take two or three things to make this more plain: to wit, that coming to Christ floweth from a sound sence of the absolute need that a Man hath of him as afore.

1. *They shall come with Weeping, and with Supplication will I lead them; I will cause them to walk by Rivers of Waters in a plain way wherein they shall not stumble, Jer. 31. 9.* Mind it! they come with Weeping & Supplication; they come with Prayers and Tears. Now Prayers and Tears are the effects of a right sence of the need of Mercy. Thus a senceless Sinner cannot come, he cannot pray, he cannot cry, he cannot come sensible of what he sees not, nor feels. *In those days, and at that time, the Children of Israel shall come; they and the Children of Judah together, going & weeping: they shall seek the Lord their God; they shall ask the way to Zion, with their faces thitherward, saying, Come, and let us joyn our selves to the Lord in a perpetual Covenant that shall not be forgotten. Jer. 50. 4. 5.*

Secondly, This Coming to Christ; it is called running to him, as flying to him; as flying to him from Wrath to come. By all which terms, is set forth the sence of the Man that comes; to wit That he is affected with the sence of his sin, and the death due thereto; that he is sensible that the Avenger of Blood pursues him, & that therefore he is cut off, if he makes not speed to the Son of God for Life, *Mat. 3. 7. Psal. 143. 9.* Flying

The last work of a Man in danger, all that are in danger do not fly; no, not all that see themselves in danger; Flying is the last work of a Man in danger; all that hear of danger will not fly. Men will consider if there be no other way of escape before they fly. Therefore, as I said, Flying is the last thing. When all Refuge fails, and a Man is made to see that there is nothing left him but Sin, Death, and Damnation, unless he flies to Christ for Life; then he flies and not till then.

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

Fourthly, It is yet farther evident by these few things that follow; It is said that such are *Pricked in their Hearts*, that is, with the Sentence of Death by the Law; and the least prick in the Heart kills a Man, *Acts 2. 37.* Such are laid, as I said before, to *Tremble*, to *Trumble* & to be *Astonished* in themselves at the evident & unavoidable danger that attends them, unless they flee to Jesus Christ, *Acts 9. 16.*

Fifthly, Coming to Christ is attended with an honest and sincere forsaking all for him. *If any man come unto me & hateth not his Father & Mother, & Wife & Children, & Brethren & Sisters, and his own Life also, he cannot be my Disciple;*

and whosoever doth not bear his Cross and come after me, cannot be my Disciple; Luke 14. 26, 27.

By these and the like Expressions else-where Christ describeth the true Comer, or the Master that indeed is coming to him; he is one that carrieth all behind his back; he leaveth all, he forsaketh all, he hateth all things that would stand in his way to hinder his coming to Jesus Christ. There are a great many pretended comers to Jesus Christ in the World. And they are much like to the Master that you read of in *Matth. 21. 30.* that said to his Father's bidding; *I go Sir, and went not.* I say, there are a great many such Comers to Jesus Christ; they say, when Christ calls by his Gospel, *I come Sir,* but still they abide by their Pleasures, & carnal Delights. They come not all, only they give him a courtly Complement; but he takes notice of it; and will not let it pass for any more than Lye. He said; *I go Sir, and went not;* he dissembled and lied. Take heed of this, you that flatter yourselves with your own Deceivings; Words will not do with Jesus Christ: *Coming is Coming,* and nothing else will go for coming with him.

Before I speak to the other Head, I shall answer some Objections that usually lye in the way of those that in truth are coming to Jesus Christ.

Object. 1. *I tho' I cannot deny, but my Mind runs after Christ, and that too as being moved therefrom a sight and consideration of my lost condition (for I see without him I perish) yet I fear my ends are not right in coming to him.*

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

Ans. My end is, that I might have life, as he saved by Jesus Christ. Th

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

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

And let me add over & above, that for a Man to come to Christ for Life, tho' he came to Him for nothing else but Life, it is to give much Honour to Him.

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

1. He consenteth to the truth of all those Sayings that testifie, that sin is most abominable in it self dishonourable to God, and damnable to the Soul of Man; for thus saith the Man that cometh to Jesus Christ; *Jer. 44. 4. Rom. 2. 23. Chap. 6. 13. 2 Thess. 2. 12.*

2. In that he believeth, as the Word hath said, that

that there is in the World's best things, Righteousness and all, nothing but death & damnation for so also says the man that comes to Jesus Christ for life, *Rom. 7. 24, 25. Chap. 8. 2, 3. 2 Cor. 3. 16, 7, 8.*

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

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

Fourthly, He honoureth the Priesthood of Jesus Christ.

2. In that he believeth that Christ hath more Power to save from Sin by the Sacrifice that he hath offered for it, than hath all Law, Devils Death, or Sin to condemn. He that believes not this, will not come to Jesus Christ for Life, *Act 13. 38. Heb. 2. 14, 15. Rev. 1. 17, 18.*

Thirdly In that he believeth that Christ, according to his Office, will be most faithfull and mercifull in the discharge of his Office. This must be included in the Faith of him that comes for Life to Jesus Christ, *John 21. 1, 2, 3. Heb. 2. 17, 18.*

4thly, Further, he that cometh to Jesus Christ for life, taketh part with him against sin & against the ragged & imperfect righteousness of the world yea & against false Christs, and damnable Error that set themselves against the worthiness of his Merits and Sufficiency. This is evident, for that such a Soule singeth Christ out from them all, as the Only that can save.

Fifthly, Therefore, as Noah, at Gods command, thou preparest this Ark, for the saving of thy self, by the which also thou condemnest the World & art become Heir of the Righteousness which is by Faith, (*Heb. 11.7.*) Wherefore, coming sinner, be content: he that cometh to Jesus Christ, believeth too that he is willing to shew mercy to, and have compassion upon him (tho' unworthy) that comes to him for Life. And therefore thy Soul lyeth not only under a special Invitation to come, but under a Promise too, of being accepted and forgiven, *Mat. 11. 28.*

All these particular parts & qualities of Faith, are in that Soul that comes to Jesus Christ for Life, as is evident to any indifferent Judgement.

For, will he that believeth not the Testimony of Christ concerning the baseness of Sin, and the insufficiency of the Righteousness of the World come to Christ for Life? No.

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

Thou then that art indeed the *coming* Sinner, believest all this: True, perhaps thou dost not believe with that full assurance, nor hast thou leisure to take notice of thy Faith as to these distinct acts of it; but yet all this Faith is in him coming to

Christ for Life. And the Faith that thus worketh, is the Faith of the best and purest kind; because this Man comes alone as a Sinner, and as seeing that Life is to be had onlie in Jesus Christ.

Before I conclude my Answer, to this Objection, take into thy consideration these two things.

First, That the Cities of Refuge were erected for those that were dead in the Law, and that ye would live by Grace, even for those that were to fly thither for life from the avenger of Blood that pursued after them. And it's worth your noting that those that were upon their flight thither, are in a peculiar manner called the People of GOD. *Cast ye up, cast ye up, saith God, prepare ye the way, take up the stumbling block out of the way of my people, Isa. 57. 14.* This is meant of preparing the way to the City of Refuge, that the Slayers might escape thither; which flying Slayers are here by way of Specialitie, called the People of God; even those of them that escaped thither for Life.

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

Coming Sinner; what thinkest thou? If Jesus Christ had as little Goodness in him as *Ahab*, he might grant an humble *Benhadad* life; thou neither beggest of him his Crown & Dignity: Life eternal will serve thy turn. How much more then shalt thou have it, since thou hast to deal with

him who is Goodness & Mercy it self! yea, since thou art also called upon, yea, greatly encouraged by a Promise of Life, to come unto him for Life? Read also these Scriptures, *Numb. 35. 11, 14, 15. Josh. 20. 1, 2, 3, 4, 5. Heb. 6. 16, 17, 18, 19, 20.*

Object. 2. *When I say I only seek my self, I mean do not find that I do design God's Glory in mine own Salvation by Christ, and that makes me fear, I do not come aright.*

Ans. Where doth Christ Jesus require such a qualification of those that are coming to him for life? Come thou for Life, and trouble not thy Head with such Objections against thy self, & let God and Christ alone to glorifie themselves in the Salvation of such a Worm as thou art. The Father saith to the Son, *I thou art my Servant, O Israel, in whom I will be glorified.* God propoundeth Life to Sinners, as the Argument to prevail with them to come to him for Life; and Christ says plainly, *I am come, that ye might have Life;* *Joh. 12. 10* He hath no need of thy designs, though thou hast need of his Eternal Life, Pardon of Sin, and Deliverance from Wrath to come, Christ propounds to thee, and these be the things that thou hast need of: Besides, God will be gracious and merciful to worthless, undeserving Wretches; come then as such an one; and lay no stumbling-blocks in the way to him, but come to him for life, & live, *Joh. 5. 34. Chap. 10. 10. Chap. 3. 36. Mir. 1. 21. Prov. 8. 36 37. 1 Thes. 11. Joh. 11. 25. 26.*

When the Gaoler said, *Sirs. what must I do to be saved?* Paul did not so much as once ask him, what is your End in this Question; do you design the Glory of God in the Salvation of your Soul;

He had more wit: He knew that such questions as these would have been but Fools Baubles, about instead of a sufficient Salve to so weighty a question as this. Wherefore, since this poor wretch lacked Salvation by Jesus Christ, I mean to be saved from Hell and Death, which he knew [now] was due to him for the Sins that he had committed; *Paul* bids him, like a poor condemned Sinner as he was, to proceed still in this his way of self-seeking, saying, *Believe on the Lord Jesus Christ and thou shalt be saved*, *Act. 16. 30, 31, 32.* I know that afterwards, thou wilt desire to glorifie Christ by walking in the way of his Precepts; but at present thou wantest Life; the Avenger of Blood is behind thee, and the Devil like a roaring Lyon is behind thee: Well, come now, and obtain Life from these; and when thou hast obtained some comfortable perswasion that thou art made Partaker of Life by Christ, then, and not till then, thou wilt say, *Bless the Lord. O my Soul, and all that is within me bless his holy Name. Bless the Lord O my Soul, and forget not all his Benefits; who forgiveth all thine Iniquities, and healeth all thy Diseases, who redemeth thy Life from Destruction, and crowneth thee with loving kindness and tender Mercies*, *Psal. 103. 1, 2, 3, 4, 5.*

Object. 3. But I cannot believe that I am come to Christ aright, because sometimes I am apt to question his very Being and Office to save.

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

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

Ans. Let me answer. That which comes from thy Heart, comes from thy Will and Affections, from thy Understanding, Judgment & Conscience, & these must acquiesce in thy questioning it; thy questioning be with thy Heart. And how sayst thou [for to name no more] dost thou with thy Affections and Conscience thus question?

Ans. No, my Conscience trembles when such thoughts come into my Mind; and my Affections are otherwise inclined.

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

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

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

First, Dost thou like these wicked Blasphemies?

Ans. No, no, their presence & working kills me.

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

Ans. Yes, yes; but that which afflicts me is, I cannot prevail against them.

Thirdly, Dost thou sincerely chuse (mightest thou have thy choice) that thy heart might be affected and taken with the things that are best, most heavenly and Holy?

Ans.

Ans. With all my heart, & death the next hour (if it were Gods will) rather than thus to sin against him. Well then, thy not liking of them, thy mourning for them, thy praying against them, and thy loathing thy self, because of them with thy sincere chusing of those thoughts for thy delectation that are heavenly and holy; clearly declares that those things are not countenanced either with thy Will Affections, Understanding, Judgement or Conscience; and so, that thy Heart is not in them, but that rather they come immediatlie from the Devil, or arise from the body of Death that is in the Flesh; of which thou oughtest thus to say, *Not then is it no more I that do it, but Sin that dwells in me,* Rom. 7. 16, 17.

I will give thee a pertinent Instance, in Deut. 22. Thou may'st read of a betrothed Damofel, or betrothed to her beloved, one that hath given him her heart and Mouth, as thou hast given thy self to Christ, yet she was met with as she walked in the Field, by one that forced her, because he was stronger then she. Well, what Judgement now doth God the righteous Judge, pass upon the Damofel for this? *The Man only that lay with her saith God, shall die; but unto the Damofel thou shalt do nothing; there is in the Damofel no sin worthy of Death.* For as when a Man riseth against his Neighbour, and slayeth him, even so is this matter he found her in the Field. & the betrothed Damofel cried, & there was none to save her, Deut. 22. 26.

Thou art this Damofel, the Man that forces thee with these blasphemous thoughts, is the Devil; and he lighteth upon thee in a fit Place, even in the Fields, as thou art wandring after Je-
Chr

Christ.; but thou cryest out, and by the cry didst know that thou abhorrest such wicked Lewdness. Tell, the Judge of all the Earth will do right; he will not lay the sin at thy door, but at his that offered the violence. And for thy comfort take this into consideration, *That he came to heal them that were oppressed with the Devil, Acts 10. 38.*

Object. 4. But saith another, *I am so heartless, slow, and, as I think, so indifferent in my coming, that to speak truth, I know not whether my kind of coming ought to be called a coming to Christ.*

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

But, saith the Soul, *my Dulness and Indifference in all holie Duties, demonstrate my heartlesness coming: and to come, and not with the Heart, signifies nothing at all.*

Ans. The moving of the Heart after Christ: not to be discerned (at all times) by thy sensible affectionate performance of Duties; but rather by those secret groanings and complaints which thy Soul makes to God against that sloath that attends thee in Duties.

Secondlie, But grant it be even as thou say'st it that thou comest so slowlie, &c. Yet since Christ bids them come, that come not at all; surely they may be accepted that come, though attended with those Infirmities, which thou at present paneest under. He saith, *And him that cometh:* he saith not, *If they come sensible, so fast:* But, *and him that cometh to me, I will in no wise cast out.* He saith also in the Eighth of Proverbs, *As for him that wanteth Understanding, that is, an Heart;*

for oftentimes the *Understanding* is taken for the *Heart*: Come eat of my Bread, and drink of the Wine that I have mingled,

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

Fourthly Get thy heart warmed with the sweet promise of Christ's acceptance of the coming Sinner, & that will make thee make more haste unto him. Discouraging thoughts, they are like unto cold Weather, they benumb the Senses, & make us go ungainly about our business; but the sweet and warm Gleads of Promise, are like the comfortable Beams of the Sun, which liveth and refresheth. You see how little the Bee and the Fly dilly in the Air in Winter; why the Cold hinder them from doing it; but when the Wind and the Sun is Warm, who so Busie as they?

Fifthly, But again he that comes to Christ, flie for his Life: now there is no Man that flies for his life, that thinks he speeds fast enough on his Journey; no could he, he would willingly take a myriat a step. Oh my sloath & heartless, say'st thou! *Oh that I had wings like a Dove, for then would I flie away and be at rest! I would hasten my escape from*

the windie Storm and Tempest, Psalms 55: 6, 8.

Poor coming Soul, thou art like the Man that could ride full gallop, whose horte would hardly stop: now the desire of his mind is not to be judged of by the slow pace of the dull Jade he rides on, but by the hatching, & kicking & spurring, as he is on his back. Thy flesh is like this *dull Jade*, it will not gallop after Christ; it will be backward, so' thy soul & heavenly I'e at stake; but be of good comfort, Christ judgeth not according to the cencels of our ward motion, *Mark 10. 17* but according to the sincerity of the Heart and inward parts, *John 1. 47. Psal. 51. 6. Matth. 26. 41.*

Sixthly, Ziba in appearance came to David much faster than did *Mephibosheth*; but yet his heart was not so upright in him to David, as was *Mephibosheth's*. Tis true. *Mephibosheth* had a check from David; for, said he, *Why wentest not thou with me, Mephibosheth?* But when David came to remember that *Mephibosheth* was *Lame*, for that was his *sea*) *Thy Servant is Lame*, 2 Sam. 19. he was content, & concluded he would have come after him sooner than he did. And *Mephibosheth* appealed to *David*, who was in those days as an Angel of God, to know all things that are done in the earth, if he did not believe that the reason of his backwardness was in his *Lameness* & not in his *Mind*. Why, poor coming Sinner, thou canst not come to Christ with that outward swiftness of *Career*, as many others do: but doth the reason of thy backwardness lie in thy mind & will, or in the sluggishness of thy *Flesh*? Canst thou say sincerely, *The spirit truly willing, but the flesh is weak* Mat. 26. 41. Yes, canst thou appeal to the Lord Jesus, who knoweth perfectly

perfectly the very inmost thought of thy Heart that this is true? then take this for thy comfort he hath said, *I will assemble her that halteth, will make her that halteth a Remnant; and I will save her that halteth*, Micah 4. 6, 7. Zeph. 3. 19. What canst thou have more from the sweet Lip of the Son of GOD? But,

Seventhly, I read of some that are to follow Christ in chains; I say, to come after him in chain. *Thus saith the Lord, the labour of Egypt, and the merchandize of Aethiopia, and the Sabeans, men of stature, shall come over unto thee, and they shall bow thine: They shall come after thee: in chains shall they come over, & they shall fall down unto thee: they shall make supplication unto thee, saying, Surely there is none else to save*, Isa. 45. 14. Surely they that come after Christ in chains, come to him in great difficultie; because their steps by the chain are straitned.

And what chain so heavy; as those that discourage thee? thy chain which is made up of guilt and filth, is heavy; it is a wretched bond about the neck, by which thy strength doth fail, Lam. 1. 17. Chap. 3. 17. But come, tho' thou comest in chain 'Tis glory to Christ, that a sinner comes after him in chains. The chinking of thy chains, tho' troublesome to thee, are not, nor can be obstruction to thy salvation; 'tis Christ's Work & Glory to save thee from thy chains: to enlarge thy steps, & set thee at liberty. The blind man, tho' called, sure could not come apace to Jesus Christ, but Christ could stand still, & stay for him. True, He ride upon the Wings of the Wind; but yet he is long tarrying, and his long suffering is Salvation to him.

that cometh to him, *Mat. 19. 49. 2 Pet. 3. 9.*

Eightly. Hadst thou seen those that came to the Lord Jesus in the days of his flesh, how slowly, how willingly they came to him, by reason of their importunities, & also how friendly, & kindly, & graciously he received them, & gave them the desire of their hearts, thou wouldst not as thou dost, make such objections against thy self, in thy coming to Jesus Christ.

Objection 5.

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

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

First, By the Man that came to him at the Eleventh hour. This man was idle all the day long; he had a whole Gospel-day to come in, & he play'd all away save only the last hour thereof: But at last, at the eleventh hour, he came & goes into the Vineyard to work with the rest of the Labourers, that had born the burthen & heat of the day. Well, but how was he received by the Lord of the Vineyard? Why, when Pay day came, he had even as much as the rest; yea, had his Money first. True, the others murmured at him; but what did the Lord Jesus answer them; *Is thine eye evil, because mine is good? I will give unto this last even as unto thee,* *Matth. 20.*

2dly, The other Instance is, the Thief upon the cross; he came late also, even as at an hour before his death; yea, he staid from Jesus Christ as long as he had liberty to be a thief & longer too; for could he have deluded the Judge, and by lying words escaped

scaped his just condemnation, for ought I know he had not come as yet to his Saviour: but being convicted and condemned to die, yet, fastened to the Cross, that he might die like a Rogue, as he was in his Life; behold the Lord Jesus, when the wicked one, *even now*, desireth Mercy at his hand, tells him, and that without the least reflection upon him, for his former mispent Life; *To day thou shalt be with me in Paradise* Luke 23. 43.

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

Object. But is not the Door of Mercy shut against some before they Die?

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

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

Ans. By no means, if thou art coming to Jesus Christ: because when God shuts the Door upon Men, He gives them no Heart to come to Jesus Christ, *None comes, but those to whom it is given of the Father*: but thou comest, therefore it is given to thee of the Father.

Be sure therefore if the Father hath given thee an heart to come to Jesus Christ, the gate of Mercy yet stands open to thee: For it stands not with the wisdom of God to give strength to come to the birth, and yet to shut up the womb, Isa. 66. 9. To give grace to come to Jesus Christ & yet shut up the door of his mercy upon thee. *Encline thine ear, saith he, & I will make an everlasting Covenant with you, even the sure Mercies of David,* Isa. 55. 3.

Object

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

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

These therefore concern thee nothing at all, if thou art coming to Jesus Christ, thou art coming now! Now is the acceptable time, *ben la now* is the day of Salvation, *2 Cor. 6. 2.* Now God is upon mercy, that now Christ Jesus sits by continual pleading the victory of his blood for sinners. & now, even as long as this world lasts, this word of the Text shall still be true, & fully fulfilled; And in that cometh to me, I will in no wise cast out: sinner, the greater sinner thou art, the greater need of mercy thou hast, & the more will Christ be glorified thereby: Come then, come & try: Come taste & see how good the Lord is to an undeleaving sinner.

Objection. 6.

But [says another] I am fallen since I began to come to Christ; therefore I fear I did not come aright, & so consequently that Christ will not receive me.

Ans. Falls are dangerous; for they dishonour Christ, wound the Conscience, and cause the Enemies of God to speak reproachfully. But it is no good Argument, I am fallen, therefore I was not coming aright to Jesus Christ. If David, & Solomon, & Peter had thus Objected against themselves, they had added to their Grievs; and yet at least, much cause as thou. A Man whose steps are directed by the Lord, and whose goings the Lord directs in, may yet be overtaken with a Temptation

tion that may cause him to fall, *Psal. 27. 23. 24.* did not *Aaron* fall; yea, and *Moses* himself? What shall we say of *Hezekiah* and *Jehosaphat*? There are therefore *Falls* and *Falls*, *Falls* pardonable, and *Falls* unpardonable: *Falls* unpardonable, are *Falls* against *Light*, from the *Faith*, to the despising of and trampling upon *Jesus Christ* and his blessed Undertakings, (*Heb. 6. 2, 3, 4, 5. chap. 10. 28, 29.* Now, as for such, there remains no more Sacrifice for Sin: Indeed, they have no Heart, no Mind, no Desire to come to *Jesus Christ* for Life, therefore they must perish: Nay, says the Holy Ghost, *'Tis impossible that they should be renewed again unto Repentance.* Therefore, *These* God hath no compassion for, neither ought we; but for other *Falls*, tho' they be dreadful (and God will chastise his People for them) they do not prove thee a graceless Man, one not come to *Jesus Christ* for Life.

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

Dejected Sinner, it is no wonder that thou hast caught a Fall in coming to *Jesus Christ*: Is it not rather to be wondred at that thou hast not caught before this, a Thousand times a Thousand Falls considering:

1. What Fools we are by Nature.
2. What Weaknesses are in us.
3. What Mighty Powers the fallen Angels, our implacable Enemies, are.
4. Considering also how often the Comin Man is benighted in his Journey, and also what Stumbling blocks do lie in his way.
5. Also his Familiars (that were so before

Now watch for his Halting, and seek by what means they may, to cause him to fall by the hand of their strong Ones.

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

[*Shall come to Me.*]

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

I will speak to this Promise;

First, In General. Secondlie, In Particular.

In General. This work [*Shall*] is confined to these [*All*] that are given to Christ. *All that the Father giveth Me, shall come to Me.* Hence I conclude,

First, That coming to Jesus Christ aright, is an effect of their being [*of God*] given to Christ before. Mark, *They shall come; Who? Those that are given: They come then, because they were given: Mine they were & thou gavest them Me.* Now this is indeed a singular comfort to them that are coming in truth to Christ, to think that the reason why they come is, because they were given of the Father before to him. Thus then may the coming

Soul

Soul reason with himself as he comes. Am I coming indeed to *Jesus Christ*? This coming of mine is not to be attributed to me, or my Goodness, but to the Grace and Gift of God to *Christ*; God gave first my Person to him, and therefore hat now given me a Heart to come.

Secondlie, This word *shall come*, maketh the coming, not only the fruit of the gift of the Father, but also of the purpose of the Son; for these words are a giving purpose; they shew us the heavenly determination of the Son. *The Father hath given them to me, and they shall; yea, they shall come to me.* *Christ* is as full in his Resolution to save those given to him, as is the Father in giving of them. *Christ* prized the Gift of his Father, he will lose nothing of it; He is resolved to save it every way by his blood, & to raise it up again at the last day, and thus He fulfill His Father's Will, and accomplish His own Desires. *John 6. 39.*

Thirdlie, These words; *shall come*, make thy coming to be also the effect of an absolute Promise. coming Sinner, thou art concluded in a Promise, thy coming is the fruit of the faithfulness of an absolute Promise. 'Twas this Promise, by virtue of which thou at first received'st strength to come, & this is the Promise, by the vertue of which thou shalt be effectually brought to him. It was said *Abraham*, *At this time will I come, and Sarah shall have a Son.* This Son was *Isaac*, Mark! *Sarah shall have a Son*: There is the Promise; and *Sarah shall have a Son*: There was the fulfilling of the Promise. And therefore was *Isaac* called the *Child of Promise*, *Gen. 17. 19. chap. 18. 10. Rom. 9. 9. Sarah shall have a Son*, but how if *Sarah* be past A

hy still the promise continues to say, *Sarah shall have a Son*: But how if *Sarah* be barren? Why all the promise says, *Sarah shall have a Son*. But *Abraham's* body is now dead; why the Promise still the same, *Sarah shall have a Son*. Thus you see what vertue there is in an absolute Promise. carrieth enough in its own Bowels to accomplish the thing promised, whether there be means or no in us to effect it. Wherefore this Promise the Text, being an absolute promise, by vertue of it, not by vertue of our selves, or by our own Inducements do we come to *Jesus Christ*, for are the words of the Text; *All that the Father giveth me, shall come to me*.

Therefore is every sincere Comer to *Jesus Christ* led also a child of the Promise. Now we Brethren *Isaac was*, are the Children of the Promise, Gal. 3. 8. That is, We are the Children that God hath promised to *Jesus Christ*, & given to him; yea, the children that *Jesus Christ* hath promised shall come to him. *All that the Father giveth me shall come to me*.

4ly, This word (*shall come*) engageth *Christ* to communicate all manner of Grace to those thus given him to make them effectually come to him. *They shall come*, that is, not if they will, but if we please, all Grace, if Power, Wisdom, a new heart, and the Holy Spirit, and all joyning together can make them come. I say, This word (*shall come*) being absolute hath no dependance upon our own Will or Power, or Goodness; but it engageth us even God himself, *Christ* himself, the Spirit himself. When God had made that absolute Promise to *Abraham*, That *Sarah* should have a Son,

Abraham did not at all look at any qualification in himself, because the *Promise* looked at none, but as God had by the *Promise* absolutely promised him a son; so he considered now not his own Body now dead, nor yet the Barrenness of *Sarah's* Womb. He staggered not at the *Promise* of God through Unbelief, but was strong in Faith, giving Glory to God, being fully perswaded that what he had promised, he was able to perform, Rom. 4. He had promised, & had promised absolutely, *Sarah shall have a Son*: Therefore *Abraham* looks that He, to wit, God must fullfill the condition of it. Neither is this Expectation of *Abraham* disapproved by the Holy Ghost, but accounted good and laudable; it being that by which he gives glory to God. The Father also hath given to Christ certain number of Souls for him to save; and he himself hath said, *They shall come to him*. Let the Church of God then live in a joyful expectation of the utmost accomplishment of this promise; for assuredly it shall be fulfilled, and not one thousand part of a title thereof shall fail: *They shall come to me*.

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

First, We call that an *Absolute Promise*, that is made without any condition; or more fully thus; That is an *Absolute Promise* of God, or of Christ, which maketh over to this or that Man an Saving Spiritual Blessing without a condition to be done on our part for the obtaining thereof. And this we have in hand is such an one: Let the best Master of Arts on Earth shew me if he can, a condition in this Text depending upon any qualification

lication in us, which is not by the same Promise included, shall be by the Lord Jesus effected in us.

Secondly, An Absolute Promise therefore is, as we say; without *if* or *and*; that is, it requireth nothing of us, that it self might be accomplished. It is not, They shall, *if they will*; but, *They shall*: it, they shall, if they use the means: but, *They shall*. You may say, that a Will, and the Use of the means is supposed, though not expressed. But I answer, no, by no means; that is, as a condition of this Promise: If they be at all included in the Promise, they are included there as the Fruit of the Absolute Promise, nor as if it expected the qualification to arise from ~~the~~ *Thy People shall be willing the day of thy Power*, Ps. 110. 3 That is another Absolute Promise: But doth that Promise suppose willingness in us, as a condition of Gods making willing? They shall be willing, if they are willing: or they shall be willing, if they will be willing. This is ridiculous; there is nothing of this supplied. The promise is absolute, as to us, all that it engageth for its own accomplishment is, the mighty power of *Christ*, & his faithfulness to accomplish. The difference therefore betwixt the absolute and conditional Promise is this;

First, They differ in their Terms. The absolute promises say, I will, and you shall: the other I will, if you will; or do this, and thou shalt live, *Jer. 30. 32. 33. Ezek. 36. 24. to 34. Heb. 7. 8. 9, 10, 11, 12. Jer. 4. 1. Ezek. 18. 30, 31, 32. Mat. 19. 21.*

Secondly, They differ in their way of communicating of good things to Men; the Absolute ones communicate things freely, only of Grace, the other, if there be that qualification in us, that the

Promise calls for, not else.

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

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

Fifthly, Absolute *Promises* have therefore a sufficiency in themselves to bring about their own fulfillings: the conditional have not so. The absolute *Promise* is therefore a Big bellyed *Promise* because it hath in itself a fulness of all desired things for us; and will, when the time of that *Promise* is come, yield to us Mortals that which will verily save us, yea and make us capable of answering of the Demands of the *Promise* that is conditional. Wherefore, tho' there be a Real yea, as an Eternal difference in these things (with others betwixt the conditional & absolute *Promise*; yea again, in other respects, there is a blessed Harmony betwixt them; as may be seen in these Particulars

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

2ly, The conditional *Promise* calls for Faith, the absolute *Promise* gives it, *Zeph.* 3. 12. *Rom.* 15. 12.

3ly, The conditional *Promise* calls for a new Heart; the absolute *Promise* gives it, *Ezek.* 36.

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

And as they harmoniously agree in this; f

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gain the conditional *Promise* bleſſeth the Man, who by the absolute *Promise* is endued with its fruit: As for Instance;

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

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

Thridlie, The absolute *Promise* giveth Faith, and then this conditional follows, ſaying, *Bleſſed be that believeth*, *Zeph.* 3. 12. *Luke* 1. 45.

Fourthlie, The absolute *Promise* brings free forgiveness of ſins; and then ſays the conditional, *Bleſſed are they whoſe Tranſgreſſions are forgiven, and whoſe Sin is covered*, *Rom.* 4. 7 8.

Fifthlie, The absolute *Promise* ſays, that Gods elect ſhall hold out to the end; then the conditional follows with his Bleſſing: *He that ſhall endure to the end, the ſame ſhall be ſaved*, *1 Pet.* 4, 5, 6. *Matth.* 24.

Thus do the *Promiſes* gloriouſly ſerve one another & us, in this their harmonious Agreement. Now the *Promise* under conſideration, is an absolute *Promise*: All that the Father giveth Me, all come to Me.

This *Promise* therefore is, as is ſaid, a big bellipromiſe, & hath in it ſelf all thoſe things to be ſhew upon us, that the conditional calleth for at our hands. *They ſhall come!* Shall they come? Yes, they ſhall come. But how if they want thoſe things, thoſe Graces, Power, and Heart, with-

out which they cannot come? Why, *shall come* answereth all this, and all things else that may in this matter be objected. And here I will take the libertie to amplifie things.

Object. 1. *But they are dead, dead in Trespases and Sins, how shall they then come?*

Ans. Why, *shall come* can raise them from this death. *The hour is coming, and now is, that the dead shall hear the voice of the Son of God, and they that hear shall live.* Thus therefore is the impediment by *shall come* removed out of the Way. They shall Hear, they shall Live.

Object. 2. *But they are Satan's Captives; he takes them Captives at his Will, and he is stronger than they; how then can they come?*

Ans. Why, *shall come* hath also provided a help for this. Satan hath bound that Daughter of Abraham so, that she could by no means lift up her self; but yet *shall come* set her free both in body & soul. Christ will have them turned from the power of Satan to God. But what! Must it be, they turn themselves, or do some thing to merit of him to turn them? No, he will do it freely, of his own good will. Alas! Man whose Soul is possessed by the Devil! is turned whithersoever the Governour listeth, is taken captive by him, notwithstanding its natural powers at his Will; but what will he do? Will he hold him when *shall come* puts forth it self (will he will then let him) for coming to Jesus Christ? No, that cannot be! Its power is but the power of a fallen Angel; but *shall come* is the Word of God; therefore *shall come* must be fulfilled; and the Gates of Hell shall not prevail against it.

There were seven Devils in *Mary Magdalen*, so many for her to get from under the power of; but when the time was come, that *shal come* was to be fulfilled upon her, they give place, flie from her, and she comes indeed to *Jesus Christ*; according as it is written, *All that the Father giveth Me, shall come to Me.*

The man that was possessed with a *Legion*, Mark Was too much by them captivated, for him by humane force to come; yea, had he had (to boot) all the men under heaven to help him, had he that aid, he shall come, withheld his mighty power: but when this promise was to be fulfilled upon him, then he comes; nor could all their power hinder his coming. It was also this (*shal come*) that reserved him from death; when by these evil spirits he was hurled hither & thither; and it was by the vertue of (*shal come*) that at last he was set at liberty from them, & enabled indeed to come to *Christ*. *All that the father giveth me shal come to me*

Object. 3. *They shall (you say;) but how if they will not; and if so, then what can shall come do?*

Ans. True, there are some men say, *we are Lords we will come no more unto thee*, Jer. 2. 31. But as God says in another case, (if they are concerned in *shal come to me*) *They shall know whose word shal stand, mine or theirs*. Jer. 44. 28. Hear then is the case, we must now see who will be the Lyar; he that saith, *I will not*, or he that saith, *He shall come to me*. You shall come, says God; I will not come, with the Sinner. Now as sure as he is concerned in this *shal come*, God will make that man eat his own words; for *I will not*, is the unadvised conclusion of a crazy-headed Sinner: but *Shall come*,

was spoken by him that is of power to perform his Word. *Son, go work to day in my Vineyard*, said the Father: but he answered, and said, *I will not come*. What now! will he be able to stand to his refusal? will he pursue his desperate denial? No, *he afterwards repented and went*. But how came he by that Repentance? Why, it was wrapped up for him in the absolute *Promise*: and therefore notwithstanding he said, *I will not*, *he afterwards repented and went*: By this Parable *Jesus Christ* sets forth the Obstinacy of the Sinners of the World, as touching their coming to him; they will not *come*, though threatned; yea, tho' life be offered them upon condition of coming.

But now, when *shall come*, the absolute Promise of God, comes to be fulfilled upon them, then they come, because by that promise a Cure is provided against the Rebellion of their will: *Thy people shall be willing in the day of thy Power*, Ps. 110. 3. Thy People, what People? Why the People that thy Father hath given thee. The Obstinacy and plague that is in the will of that People, shall be taken away; and they shall be made willing *shall come* will make them willing to come to thee.

He that had seen *Paul* in the midst of his Outrages against *Christ*, his Gospel, & People, would hardly have thought that he would ever have been a Follower of *Jesus Christ*, especially since he went not against his Conscience in his Persecuting of them. He thought verily that he ought to do what he did. But we may see what (*shall come*) can do, when it comes to be fulfilled upon the Soul of a Rebellious sinner, he was a chosen Vessel, given by the Father to the Son: and now the time being

eing come, that (*shall come*) was to take him in hand, behold he is over-mastered, astonished, and with trembling & reverence in a moment becomes willing to be obedient to the heavenly Call, *Act. 9*

And were not they far gone (that you read of, *Act. 2.*) Who had their Hands and Hearts in the further of the Son of God; and to shew their resolvednes never to repent of that horrid Fact, said, *His blood be on us, and our Children?* But must their Obstinacy rule? Must they be bound to their own Ruine by the Rebellion of their stubborn Wills; No not *Those* of *These* the Father gave to Christ; wherefore at the times appointed, *shall come* breaks in among them the absolute Promise takes them in hand, and then they come indeed, crying out to Peter, and the rest of the Apostles, *Men and Brethren what shall we do?* No stubbornness of Mans will can stand when God hath absolutely said the contrary, *shal come* can make them come as Doves to their Windows, that had afore resolved never to come to him.

The Lord spake unto *Manasseh*, and to his People (by the Prophets) but would he hear? No, he would not: But shall *Manasseh* come off thus? No, *he shall not*. Therefore, he being also one of those whom the Father had given to the Son, & so falling within the bounds & reach of *shal come*: at last *shall come* takes him in hand. & then he comes indeed. He comes bowing and bending: he humbles himself greatly. & made supplication to the Lord, and prayed unto him, & he was entreated of him, and had mercy upon him, *2 Chron. 3. 33.*

The Thief upon the Cross, at first, did rail with his fellow, upon Jesus Christ; but he was one that

the Father had given to him, and therefore, *shall* come must handle him & his rebellious Will. And Behold, so soon as he is dealt withal, by vertue of that Absolute Promise, how soon he buckleth, leaves his railing, falls to supplicating of the Son of God for Mercy; Lord saith he, *remember me when thou comest into thy Kingdom*, Mat. 27. 44. Luke 23. 40. 41. 42.

Object 4. *They shall come*, say you, *but how if they be blind, and see not the way? for some are kept off from Christ, not only by the Obstinacy of their Will, but by the blindness of their Mind: Now, if they be blind, how shall they come?*

Ans. The Question is not, Are they blind? but, Are they within the reach & power of *shall come*? if so, that Christ that said, *They shall come*, will find them Eyes, or a Guide, or both, to bring them to himself. *Must, is for the King* If they shall come, they shall come: no Impediment shall hinder.

The Thessalonians darknes did not hinder them from being the Children of Light: *I am come*, said Christ, *that they that see not, might see*. And if he saith, *See ye blind that have Eyes; Who shall hinder it?* Eph. 5. 8 John. 9. 39. Isa. 39. 18. chap. 43. 8.

This Promise therefore is, I said, a Big bellied Promise, having in the Bowels of it, all things that shall occur to the compleat fulfilling of it self. *They shall come*. But 'tis objected, that they are blind: Well, *Shall come* is still the same, and continueth to say; *They shall come to me*. Therefore he saith again, *I will bring the blind by a way that they knew not. I will lead them in paths that they know not. I will make Darkness Light before them, and crooked things straight; these things will I do*

to them, and not forsake them, Isa. 42. 16.

Mark, I will bring them, tho' they be blind; I will bring them by a way they know not; I will, will; and therefore, they shall come to Me.

Object. 5. But how if they have exceeded many Sin, and so made themselves far more abominable? They are the Ring-leading Sinners in the Countrey, the Town or Familie.

Ans. What then? Shall that hinder the Execution of shall-come? It is not Transgressions, nor sins, nor all their Transgressions in all their Sins (if they by the Father are given to Christ to save them) that shall hinder this Promise, that it should not be fulfilled upon them. In those days, and at that time, saith the Lord, the Iniquities of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, Jer. 32. 34. Not that they had none (for they abounded in Transgression, 2 Chr. 33. 9. Ezek. 16. 48.) But God would pardon, cover, hide, and put them away, by vertue of his absolute Promise, by which they are given to Christ to save them: And I will cleanse them from all their iniquitie, whereby they have sinned against Me; and I will pardon all their iniquity, whereby they have transgressed against Me: And it shall be to Me for a Name of Joy, a Praise, and an Honour before all the Nations of the Earth, which shall hear of all the good I do unto them; and they shall fear and tremble for all the goodness and all the prosperity that I procure to it, Jer. 33. 8. 9.

Object. 6. But how if they have not Faith and Repentance? how shall they come then?

Ans. Why, he that saith, They shall come shall he not make it good? If they shall come, they shall come;

come; & he that hath said, they shall come, if Faith & Repentance be the way to come, as indeed they are, then Faith and Repentance shall be given to them; for *shall come* must be fulfilled on them.

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

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

Itold you before, that an absolute promise hath all conditional ones in the belly of it, & also provision to answer all thole qualifications that they propound to him that seeketh for their benefit: And it must be so; for if *shall come* be an absolute promise, as indeed it is, then it must be fulfilled upon every of those concerned therein. I say, it must be fulfilled, if God can by Grace, and His absolute Will, fulfill it. Besides, since coming and believing is all one, (according to *John 6. 35.*) *He that cometh to Me shall never Hunger, and he that believeth in Me shall never Thirst.*

Then, when he saith, they shall come, 'tis as much as to say, they shall believe, & consequently repent to the saving of the soul. So then the present want of faith & repentance, cannot make this promise of God of none effect; because that this promise hath in it to give, what others call for & expect. I will give them an Heart, I will give them my Spi

I will give them repentance, I will give them
th. Mark these words / *If any man be in Christ,*
is a new creature. But how came he to be a new
creature, since none can creat but God? Why God,
deed doth make them *new creatures.* Behold,
th he, *I make all things new.* And hence it fol-
ws, even after he had said, they are *new creatures*
and *all things are of God*; that is, all this new crea-
on standeth in the severall operations, & special
orkings of the Spirit of Grace, who is God, 2
or. 5. 17, 18.

Object. 7. But how shal I escape all those dange-
us and damnable Opinions, that like Rocks and
quick sands are in the way in which they are going?

Ans. Indeed, this Age is an Age of Errours, if
er there was an Age of Errours in the World;
ut yet the Gift of the Father, laid claim to by the
on in the Text, must needs escape them, and in
onclusion come to him. There are a company of
all comes in the BIBLE that doth secure them.
lot but that they may be assaulted by them; yea,
also for the time intangled & detained by them
om the Bishop of their Souls; but the *shall come*
ill break those chains & fetters, that those given
o Christ are intangled in, and they *shall come*,
ecause he hath said they shall come to him. In-
zed, Errours are like that whore, of whom you
ad in the Proverbs, that sitteth in her Seat in the
high Places of the City, To call Passengers who go
ght on their way, (Prov. 9. 13, 14, 15, 16.) But
ne Persons, as I said, that by the Father are given
o the Son to save them, are fit one time or other,
cured by *shall come to me.*

And therefore of such it is said, God will guide
them.

them with his Eye, with his Counsel, by his Spirit, and that in the way of Peace: by the Springs of Water, & into all Truth, *Psal. 32. 8. Pj. 73. 24. Joh. 16. 13. Luk. 1. 79. Isa. 47. 10.* So then, he that hath such a Guide (& all that the Father giveth to *Christ* shal have it) he shal escape those dangers, he shal not err in the way; yea, tho' he be a Fool, he shal not err therein; (*Isa. 33.*) for of every such an one it's said, *Thine ears shal hear a Word behind thee saying, this is the way, walk in it, when ye turn to the Right hand, & when ye turn to the Left, Isa. 30. 21.*

There were Thieves & Robbers before *Christ's* coming, as there are also now: But, saith he, *The Sheep did not hear them.*

And why did they not hear them, but because they were under the power of *shal come*; that absolute Promise, that had that Grace in it self to bestow upon them, as could make them able rightly to distinguish of voices. *My sheep hear my voice.* But how came they to hear it? Why, to them it is given to know and to hear, and that distinguishingly, *Joh. 10. 8. 16. Chap. 5. 25. Eph. 5. 14.*

Further, The very plain sentence of the Text makes provision against all these things; for, saith it, *All that the Father giveth me, shall come to me* that is, shall not be stopped; or be allured to take up anie where short of Me, nor shall they turn aside, to abide with anie besides Me.

Shall come. (to Me.)

To Me!] By these words there is further insinuated (tho' not expressed) a double cause of their coming to Him.

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

Secondlie

Secondlie, Those that indeed come to Him, therefore come to Him, that they may receive it His Hand.

For the first of these, *There is in Christ a fulness* *Al-sufficiency of all that, even of all that which* *needful to make us happy.* Hence it is said, for it *pleased the Father, that in Him should all fulness* *dwel.* And again, *Of his fulness, all we have re-* *ceived & grace for grace,* Col 1.19. Joh. 1.16. It is *so* said of Him that his Riches are unsearchable, *the unsearchable riches of Christ,* Eph. 3. 8. Hear *that he saith of himself, riches & honour are with* *me, even durable riches & righteousness: My fruit* *better than gold; yea, than fine gold, and my re-* *venue than choise silver: I lead in the way of righ-* *eousness, in the midst of the paths of judgment, that* *may cause them that love me to inherit substance.* *And I will fill their treasures,* Prov. 18.19, 20, 21.

This in general. But more particularlie:

First, There is that light in Christ, that is suffi- *cient to lead them out of, and from all that Dark-* *ness, in the midst of which all others, but them* *that come to him, stumble and fall, and perish.* I *in the light of the world, saith he; he that follow-* *eth me, shal not abide in Darkness, but shal have* *the Light of Life,* Joh. 8. 12. Man by Nature is in *darkness, and walketh in Darkness, & knows not* *whether he goes, for Darkness hath blinded his* *eyes; neither can anie thing, but Jesus Christ* *lead Men out of this Darkness; Natural Consci-* *ence cannot do it; the Ten Commandments,* *nor in the Heart of Man, cannot do it: This* *privilege belongs onlie to Jesus Christ.*

Secondlie, There is Life in Christ, that is to be *found*

found no where else, *Joh. 5. 40.* Life as a principle in the soul, by which it shal be acted & enabled to do that which through him is pleasing to God. *He that believeth in, or cometh to Me,* saith he, as the scriptures have said, *Out of his belly shal flow rivers of living water,* *Joh. 7. 38.* Without this life a man is dead, whether he be bad, or whether he be good; that is good in his own, and other mens esteem. There is no true and eternal Life, but what is in *Me* that speaketh in the Text.

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

And this is a life against that death that cometh by the guilt of sin, and the curse of the law, under which all men are, and for ever must be, unless they eat *Me*, that speaks in the Text, *Whoso findeth Me,* saith he, *findeth Life;* Deliverance from that everlasting Death & Destruction, that without *Me* he shall be devoured by, *Prov. 8.*

Nothing is more desirable than life, to him that hath in himself the Sentence of Condemnation, and here onlie is Life to be found. *This Life,* to wit, Eternal Life, *this Life is in His Son;* that is in Him that saith in the Text, *All that the Father hath given Me, shal come to Me,* *1 John 5. 10.*

Thirdlie, The Person speaking in the Text, is he alone by whom poor Sinners have admittance to, and acceptance with the Father, because of the Glory of his Righteousness, by and in which he presenteth them amiable and spotless in his sight; neither is there any way besides him, so to come to the Father; *I am the way,* says he, *the True and the Life;* *no Man cometh to the Father; but*

2, John 14. 6. All other ways to God are dead and damnable, the destroying Cherubims stand with flaming Swords, turning every way to keep others from his presence, (Gen. 3. 24.) I say, others but them that come by him.

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

The Person speaking in the Text is *He*, and ly *He*, that can give stable & everlasting Peace, therefore saith he, *My Peace, I give unto you*, My peace, which is a peace with God, Peace of conscience, and that of an everlasting duration. My peace, Peace that cannot be matched, *not as the world giveth, give I unto you*; for the Worlds peace is but carnal, and transitory; but mine is divine and Eternal. Hence it is called the Peace of God, that passeth all Understanding.

Fourthly, The Person speaking in the Text, is enough of all things truly spiritually good, to satisfy the desire of every longing Soul. And Jesus stood, and cryed, saying, *If any Man Thirst, let him come unto Me and Drink*. And to him that thirst, *I will give of the Fountain of the Water of Life freely*, John 7. 37. Rev. 21. 6.

Fifthly, With the person speaking in the Text, is power to protect & defend, & deliver those that come to him for safeguard, *All power*, saith he, *in heaven and earth are given unto me*, Mat. 28. 18. Thus might I multiply Instances in this nature of abundance. But,

Sixthly, They that in Truth do come to him, do therefore come to him, that they may receive it at his hand. They come for light, they come for life, they come for Reconciliation with God; they also

also come for Peace, they come that their Sou may be satisfied with spiritual good, and that the may be protected by him against all spiritual and eternal Damnation; and he alone is able to give them all this to the filling of their joy to the full, and they also find when come to him. This is evident.

First, From the plain Declaration of those that alreadie are come to him. *Being justified by Faith we have Peace with God through our Lord Jesus Christ, by whom also we have access with boldness into his Grace, wherein we stand and rejoyce in hope of the Glory of God, Rom. 5.*

Secondly, 'Tis evident also, in that while they keep their Eyes upon him, they never desire to change him for another, or to add to themselves some other thing, together with him, to make up their Spiritual Joy. God forbid, said Paul, that should glory; *save in the Cross of our Lord Jesus Christ.* Yea, and I account all things but loss for the Excellency of the Knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things; and do count them but Dung that I may win Christ, and be found in him not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith, *Phil. 3. 7, 8.*

Thirdly, 'Tis evident also by their earnest desires, that others might be made partakers of the Blessedness. Brethren, said Paul, *My hearts desire and prayer to God for Israel, is, That they might be saved; that is, that why that he expected to be saved himself.* As he saith also to the Galatian Brethren, saith he, *I beseech you, be as I am, for I am as ye are; that is, I am a Sinner as ye are.* Now besee

speech you seek for Life, as I am seeking of it : as
no should say, *For there is a Sufficiency in the*
word Jesus both for me and you.

Fourthly, 'Tis evident also, by the Triumph
at such Men make over all their Enemies, both
bodily and Ghostly : *Now thanks be to God,* said
Paul, who causeth us always to Triumph in Jesus
Christ. And who shall separate us from the Love
Christ our Lord ? And again, *O Death, where*
thy Sting ? O Grave, where is thy Victory ? The
King of Death is Sin, and the Strength of Sin is the
Law ; but thanks be to God, who giveth us the
Victory through our Lord Jesus Christ, 2 Cor. 2. 14.
Rom. 8. 35. 1 Cor. 15. 5. 56.

Fifthly, 'Tis evident also, for that they are
made by the Glory of that which they have found
him, to suffer and endure what the Devil and
all it self hath or could invent, as a means to se-
parate them from him. Again, *Who shall separate*
us from the Love of Christ ? Shall Tribulation, or
Distress, or Persecution, or Famine, or Nakedness,
or Peril, or Sword, (as it is written,) For thy sake
we are all killed all the day long, we are accounted
as Sheep for the slaughter. Nay, in all these things
we are more than Conquerours, through him that
loved us : For I am perswaded, that neither Death,
nor Life, nor Angels, nor Principalities, nor Powers,
nor things present, nor things to come, nor Heights,
nor Depth, nor any other Creature shall be able to
separate us from the Love of God which is in Christ
Jesus, Rom. 8.

Shall come (to Me) O the Heart attracting
Glory that is in *Jesus Christ*, (when he is dis-
covered) to draw those to him that are given

to him of the Father. Therefore those that came of Old rendred this, as the cause of their coming to him. *And we beheld his Glory, as of the only begotten of the Father, John 1. 14.* And the reason why others come not, but perish in their Sins, for want of a sight of his Glory. *If our Gospel be hid, it is hid to them that are lost, in whom the God of this World hath blinded the minds of them that believe not, lest the Glorious Light of the Gospel of Christ, who is the Image of God, should shine upon them, 2 Cor. 4.*

There is therefore Heart pulsing Glory in *Jesus Christ*, which when discovered, draws the Man to him, wherefore, *by shall come to Me, Christ* may mean, when his Glory is discovered, then they must come, then they shall come to Me, Therefore as the true Comers come with Weeping and Relenting, as being sensible of their own Vileness, so again, it is said, *That the Ransomed of the Lord shall return and come to Zion, with Singing, and everlasting joy upon their Heads; they shall obtain Joy and Gladness, and Sorrow and Sighing shall flee away:* That is, at the sight of the Glory that Grace, that shews it self to them now, in the Face of our Lord *Jesus Christ*, and in the hope that they now have, of being with him in the Heavenly Tabernacles. Therefore it saith again *With Gladness and Rejoycing shall they be brought, they shall enter into the King's Palace, Isa. 35. Chap. 41. 11. Psal. 45. 15.*

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

Tis said of *Abraham*, That when he dwelt in
Eupotamia, the God of glory appeared unto him,
 (Gen. 12. 7. 2.) Saying, Get thee out of thy country. And
 at then? Why, away he went from his house &
 friends, & all the world could not stay him. Now,
 the Psalmist says, *Who is the King of Glory?* He
 answers, the Lord, mighty in Battle: And who
 is that, but he that spoiled principalities & pow-
 ers, when he did hang upon the Tree, triumph-
 over them thereon? And who was that, but
 Jesus Christ, even the person speaking in the text:
 Therefore he said of *Abraham*, He saw his day,
 saith he to the Jews, your Father Abraham
 desired to see my day, and he saw it, and was glad,
 (John 8. 56.) Col. 2. 14, 15. Jam. 1. 1. John 8. 56.
 Indeed, the carnal man says (at least) in his
 heart, *Isa. 53: 1, 2, 3. There is no Form or Comeli-*
ness in Christ, and when we shall see him, *There is*
Beauty that we should desire him; but he lies:
 as he speaks, as having never seen him. But
 they that stand in his House, and look upon him
 through the Glass of His Word, by the help of
 Holy Spirit, they will tell you other things.
 We, say they, all with open Face, beholding,
 as in a Glass, the Glorie of the Lord, are changed
 into the same Image, from Glorie to Glorie. 2 Cor.
 3. 18. They see Glorie in His Person, Glo-
 rie in His Undertakings, Glorie in the Merit of
 Blood, and Glorie in the Perfection of His
 Righteousness: Yea, Heart affecting, Heart-
 melting, and Heart changing Glorie!
 Indeed his Glory is veiled, and cannot be seen,
 as discovered by the Father, (Mat. 11. 27.) It
 is veiled with Flesh, with Meanness of Descent
 from

from the Flesh, & with that Ignominy and Shame that attended him in the Flesh; but they that are in God's Light, see through these things, they shall see Glory in him; yea, such Glory as will draw and pull their Hearts unto him.

Moses was the adopted Son of *Pharaoh's* Daughter; and for ought I know, had been King at last; had he now conformed to the present Vanities that was there at Court: but he could not he would not do it: Why? what was the matter? Why? He saw more in the *Worst* of Christ (beginning with the Expression) than he saw in the *Best* of all the Treasures of the Land of Egypt. He refused to be called the Son of *Pharaoh's* Daughter; chusing rather to suffer affliction with the People of God than to enjoy the Pleasure of Sin for a season: Esteeming the reproach of Christ, greater Riches than the Treasures in Egypt: for he had respect to the Remuneration of Reward. He forsook Egypt, not fearing the Wrath of the King: But what emboldned him thus to do? Why, he endured; for he had a sight of the Person speaking in the Text: He endured as seeing him who is invisible. But I say? Would a sight of Jesus have thus taken away *Moses's* heart from a Crown and a Kingdom, &c. Had he not by that sight seen more in Him, than was to be seen in Them? Heb. II. 24, 25, 26.

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

Moses, of whom we spake before, was
Chil

ld, when he was thus taken with the beautiful Glory of this Lord: He was *Forty Years old*, so consequently was able, being a Man of that dom and opportunity as he was, to make the Judgement of the Things, and of the Good- of them that was before him in the Land of pt. But he, even he it was that set that low em upon the Glory of *Egypt*, as to count it not th the meddling with, when he had a sight of Lord Jesus Christ. This wicked World thinks, t the Fancies of a Heaven & a Happiness here- r, may serve well enough to take the Heart of h, as either have not the Worlds good things delight in; or that are fools, and know not v to delight themselves therein: But let them w again, that we have had Men of all Ranks Qualities, that have been taken with the Glo- of our Lord Jesus, and have left all to follow a: As, *Abel, Seth, Enoch, Noah, Abraham, ac, Jacob, Moses, Samuel; David, Solomon;* who not, that had either Wit, or Grace, to our Heavenly things; Indeed none can stand from Him, nor any longer out against him to om he reveals the Glory of his Grace. *And what cometh to me (I will in no wise cast out.)* By these words our Lord Jesus doth set forth t more amply) the great Goodness of his Na- e toward the coming Sinner. Before he said, *they shal come*, and he declareth, *That with rt and Affections he will receive them.* But by way let me speak one word or two, to the ming Conditionality of this Promise, with ich now I have to do. *And him that cometh ne, I will not cast out.* Where it is evident, (may

(may some say) that Christ's receiving us to mercy, depends upon our coming, and so our salvation by Christ is conditional: If we come we shall be received; if not, we shall not: for that is intimating by the words. The Promise of Reception is only to him that cometh: *And him that cometh.* I answer, that the coming in these words mentioned, as a condition of being received to life, is that which is promised, yea concluded to be effected in us by the Promise going before. Those latter words, coming to Christ, is implicitly required of us; and in the words before that Grace that can make us come, is positively promised to us. *All that the Father giveth shall come to Me; and him that cometh to Me will in no wise cast out thence.* We come to Christ because it is said, *We shall come;* because it is given to us to come: So that the condition, which is expressed by Christ in these latter words, is actually promised in the words before. And indeed the coming here intended, is nothing else but the Effect of *shall come to Me.* *They shall come, I will not cast them out.*

[*And him that cometh.*]

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

To speak to these Words,

1. In General. 2. More particularly.

In General: They suggest unto us these Things.

First, That Jesus Christ doth build upon that since the Father gave his People to him, they shall be enabled to come unto him. *And him that cometh:* As who should say, I know that since

given to me, they shall be enabled to come unto me. He saith not, *If they come, or I suppose they will come*; but, *and him that cometh*. By these words therefore he shews us, that he addresseth himself to the Receiving of them whom the Father gave to him, to save them: I say, he addresseth himself or prepareth himself to Receive them: By which, as I said, he concludeth or build-upon it, that they shall indeed come to him. He saith that the Father should bring them into Bosom, and so stands ready to embrace them. Secondly, Christ also suggesteth by these words, that he very well knoweth who are given to him: not by their coming to him, but by their being given to him. *All that the Father giveth me, shall come to me; and him that cometh, &c.* This him he knoweth to be one of them that the Father hath given him; and therefore he receiveth him, in because the Father hath given him to him, Joh. 10. *I know my sheep*, saith he: Not only those that already have knowledge of him; but those too, that yet are ignorant of him. *Others have I*, said he, *which are not of this Fold: of the Jewish Church*: but those that lye in their Sins, even the rude and barbarous Gentiles. Therefore, when Paul was afraid to stay at Corinth upon a supposition, that some mischief might befall him there: *Be not afraid* [said the Lord Jesus unto him] *but speak, & hold not thy peace, for I have much People in this City*, Joh. 10. 16. Acts 18. 9, The People that the Lord here speaks of, were at this time accounted his, by reason of a work of conversion that already had passed upon them, by vertue of the Gift of the Father, for he had

given them unto him: Therefore was Paul to stand here, to speak the Word of the Lord to them, that by his speaking, the Holy Ghost might effectually work over their Souls; to the causing them to come to him; who was also ready with Heart and Soul to receive them.

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

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

Fourthly, Christ Jesus by these words farther suggesteth, that he is well content with this given the Father to him. *All that the Father giveth shall come to me; and him that cometh to me, I*

will not cast out

no wise cast out. I will heartily, willingly, and with great content of mind receive him.

They shew us also, That *Christ's* Love in Receiving is as large as his Father's Love in Giving, and no larger. Hence he thanks him for his Gift; and also thanks him for hiding of him, and hiding him from the rest of the Wicked, *Mat. 11.*

Luke 10. 21.

But *Secondly*, and more particularly, *And [him]* it cometh. *And [him!]* This word *Him*; by Christ looketh back to the Gift of the Father, not only in the lump and whole of the Gift; but to the every *Him* of that Lump. As who should say, I do not only accept of the Gift of my Father in the general, but have a special Regard to every of them in particular: and will secure not only some, or the greatest part, but every *Him*, every dust; Not an Hoof of all shall be lost, or left behind. And indeed, in this he consenteth to the Fathers Will; which is, That of All that he hath given him, he should lose Nothing *Joh. 6. 39.*

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

He shews also hereby that no Lineage, Kindred Relation, can at all be profited by any Out-

ward or Carnal Union, with the Person that the Father hath given to Christ. 'Tis only *him*, *given him*, the *coming him*, that he intends absolutely to secure. Men make a great ado with the Children of Believers; and Oh the Children of Believers: But if the Child of the Believer is the *him* concerned, in this absolute Promise, is not these Mens great Cry, nor yet what the Parent or Child can do, that can interest him in the Promise of the Lord Christ; this absolute Promise

And him.] There are divers sorts of Persons that the Father hath given to Jesus Christ; they are not all of one rank, of one Quality. Some High, some Low; some are wise, some Fools; some are more civil, & complying with the Law; some more prophane, and averse to him and his Gospel. Now, since those that are given to him, are some sense so diverse; and again since he yet saith *And him that cometh*, &c. He by that doth give us to understand, that he is not as Men, for picking and chusing, to make a Best, and leave a worse; but he is for *him* that the Father hath given him, and that cometh to him. *He will not alter change it; a Good for a Bad, or a Bad for a Good* (Lev. 27. 9. 10.) But will take him as he is, and will save his Soul.

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

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

em. A fit Emblem of this sort, is that wretched
 stance mentioned in the Sixteenth of *Ezekiel*,
 at was cast out in a stinking condit^{ion}, to the
 thing of its person in the day that is was born :
 Creature in such a wretched condition, that no
 e pitied, to do any of the things there mention-
 unto it, or to have compassion upon it : No
 e, but his that speaketh in the Text.

And him] Let him be as red as Bloud, let him
 as red as Crimpson : Some Men are Bloud red-
 ners, Crimpson Sinners, Sinners of a double
 e ; dipt and dipt again, before they come to
Jesus Christ. Art thou that readest these Lines
 h a one ? Speak out Man ; Art thou such a one ?
 art thou now coming to *Jesus Christ* for the
 ercy of Justification, that thou mightest be made
 ite in his Bloud, and be covered with his Righ-
 usness ? Fear not ; for as much as this thy com-
 betokeneth, that thou art of the number of
 m that the Father hath given to *Christ* ; for he
 in no wise cast thee out. Come now saith *Christ*,
 let us reason together, though your sins be as scar-
 they shall be as white as Snow ; though they be
 Red as Crimpson, they shall be as Wool, *Isa. 1. 18.*

And him] There was many a stange him came
Jesus Christ, in the days of his Flesh : but he
 eived them all, withoutt turning any way.
 aking unto them of the Kingdom of God, and
 ling such as had need of healing, *Luke 9. 11.*
 ap. 4. 40. These words, and *him*, are there-
 e words to be wondred at : That not one of
 m, who by vertue of the Father's Gift, and
 wing, are coming to *Jesus Christ* ; I say, that
 one of them, whatever they have been,

whatever they have done, should be rejected, set by, but admitted to a share in his saving Grace. Tis said in *Luke*, that the People wondred at Gracious Words that proceeded out of his Mouth. *Luk. 4. 22.* Now this is one of his Gracious Words, these words are like drops of Honey, as it is *Prov. 16. 24. Pleasant Words are as an Honey, com sweet to the Soul, and health to the Bones.* These Gracious Words indeed, even as full as a faithfull & a merciful High Priest could speak them. *Lut* faith, *When Christ speaketh, he hath a Mouth as wide as Heaven and Earth:* That is, to speak fully the encouragement of every sinfull him that coming to *Jesus Christ:* And that this Word is certain, hear how himself confirms it: *Heaven and Earth, faith he, shall pass away; but my Word shall not pass away, Isa. 63. 1. Mat. 24. 35.*

It is also confirmed by the Testimony of four Evangelists, who gave faithful relation of his loving Reception of all sorts of Commissioned Sinners, whether they were Publicans, Harlots, Thieves, possessed of Devils, Bedlams, and what not; *Luke 19. 1. to 9. Matth. 21. 21. Luke 19. 1. to 10. and Chap. 23. 41. 42. Mark 19. 9. Chap. 2. 3, to 9.*

This then shews us,

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

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

First, This shews us the greatness of the Merits of Christ; for it must not be supposed, that his Words are bigger than his Worthiness, but strong to execute his Word; He can Do, as he can Speak. *He can do exceeding abundantly*

an we ask or think, even to the uttermost, and at side of his Word, (*Ephes. 3. 20.*)

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

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

He speaketh in Righteousness, in very Faithfulness, when he began to build this Blessed Gospel abrick; the Text, it was for that, he had first late down, and counted the cost; & for that he knew he was able to finish it! What, Lord, *Any him!* *Any him* that cometh to thee! This is a Christ worth looking after, this is a Christ worth coming to

This then should learn us diligently to consider the natural force of every Word of God; and to judge of Christ's Ability to save, not by our Sins, nor by our shallow apprehensions of his Grace; but by his Word, which is the true Measure of Grace.

And if we do not judge thus, we shall dishonour his Grace, lose the benefit of his Word, and needlessly fright our selves into many Discouragements, tho' coming to Jesus Christ. *Him, Any him* that cometh, hath sufficient from this Word of Christ, to feed himself with hopes of Salvation. As thou art therefore coming, O Thou coming sinner, judge thou, whether Christ can save thee, by the true sence of his Words: Judge, coming sinner, of the efficacy of his Blood, of the perfection of his Righteousness, & of the prevalency of his Intercession, by his Word. *And him*, saith he, *that cometh to me, I wil in no wise cast out. In no wise*

that is, for no sin: judge therefore by his Work how able he is to save thee: It is said of God's Sayings to the Children of Israel, *There failed nought of any good thing which the Lord had spoken to the House of Israel; all came to pass. And again Not one thing hath failed of all the good things which the Lord your God spoke concerning you, all are come to pass unto you, and not one thing hath failed thee of,* Josh 21. 45. Chap. 23. 14.

Coming Sinner, what Promise thou findest in the Word of Christ, strain it whether thou canst so thou dost not corrupt it, & his Blood and Merits will answer all, what the Word saith, or a true Consequence that is drawn therefrom, that we may boldly venture upon; As here in the Text he saith, *And him that cometh, indefinitely; without the least intimation of the rejection of any, though never so great if he be a coming Sinner. Take it then for granted that thou, whoever thou art, if coming, art intended in these words: neither shall it injure Christ at all, if, as Benhadad's Servants served Ahab, thou shalt catch him at his Word. Now, saith the Text, the Man did diligently observe whether any thing would come from him, to win any Word of Grace; and did hastily catch it. And it happened that Ahab had called Benhadad his Brother. The Men replied therefore, To Brother Benhadad! catching him at his Word, Kings 20. vers. 33. Sinner, coming Sinner, see Jesus Christ thus, and he will take it kindly at our hands. When he in his Argument called the Canaanitish Woman Dog, she caught him at it and said, Truth Lord, yet the dogs eat of the Crumbs that fall from their Masters Table. I say she caught him*

thus in his Words, and he took it kindly, saying, *Woman great is thy Faith, be it unto thee even as thou wilt*, Mat. 15. 26. Catch him, coming Sinner, catch him in his words, surely he will take it kindly, and will not be offended at thee.

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

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

The Text all also gives some ground for us to draw the same conclusion. *And he that cometh to me, I will in no wise cast out.* Here is his willingness asserted, as well as his Power suggested. It is worth your Observation, that *Abraham's Faith* considered

considered rather Gods Power, than his Willingness; that is, he drew his Conclusion, *I shall have a Child*; from the Power that was in God to fulfil the Promise to him: for he concluded he was willing to give him one, else he would not have promised one. *He staggered not at the Promise of God through Unbelief, but was strong in Faith, giving glory to God; being fully perswaded that what he had promised he was able to perform.* Rom. 4. 20. 21. But was not his Faith exercised or tried, about his Willingness too? No, there was no shew of reason for that, because he had promised it; indeed had he not promised it, he might lawfully have doubted it; but since he had promised it, there was no ground at all for doubting, because his willingness to give a Son was demonstrated in his promising him a Son. These words therefore are sufficient ground to encourage any coming Sinner; that Christ is willing to his power to receive him; and since he hath power also to do what he will, there is no ground at all left to the coming Sinner, any more to doubt; but to come in full hope of acceptance, and of being received unto Grace and Mercy. *And him that [cometh.]* He saith not, *And him that is come*: but, *And him that cometh*; that is, and him whose Heart begins to move after me, who is leaving all for my sake, *him*, who is looking out, who is on his journey after me. We must therefore distinguish betwixt coming, and being come to Jesus Christ. He that cometh to him, has attained of him more sensibly what he felt before he wanted, than he has that yet is coming to him.

A Man that is come to Christ, hath the advan

ge of him that is but coming to him; and that
in seven things.

First, He that is come to Christ, is nearer to him than he that is but coming to him: for he that is but coming to him, is yet, in some sence, at distance from him; as it is said of the coming rodigal, *And while he was yet a great way off,* Luke 15. Now, he that is nearer to him, hath the best sight of him; and so is able to make the best judgement of his Wondertull Grace and Beauty, God saith, *Let them come near, then let them speak.* And as the Apostle John saith, *And we have seen, and do testifie, That God sent his Son to be the Saviour of the World,* Isa. 41.1. 1 Joh. 4.14. He that is not yet come, tho' he is coming, is not it, not being indeed capable to make that Judgement of the Worth and Glory of the Grace of Christ, as he is that is come to him, and hath seen and beheld it. Theretore, Sinner, suspend thy judgement till thou art come nearer.

Secondly, He that is come to Christ has the advantage of him that is but coming, in that he is eased of his burthen: for he that is but coming, is not eased of his burthen; *Mat. 11. 28.* He that is come, has cast his burthen upon the Lord: by which he hath seen himself released thereof: but he that is but coming hath it yet as to sense & feeling upon his own shoulders. *Come unto me, all ye that labour and are heavy laden,* implies, that their burthen, tho' they are coming, is yet upon them; and so will be till indeed they are come to him.

3dly, He that is come to Christ; has the advantage of him that is but coming, in this also, namely, he hath drank of the sweet and Soul refreshing

Water of Life: but he that is but coming hath not. If any Man thirst, let him come unto me & drink.

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

Fourthly, He that is come to Christ hath the advantage of him that as yet is but coming, in this also; to wit. He is not terrified with the noise, and as I may call it, *Hue and Cry*, which the Avenger of Blood makes at the heels of him that yet is but coming to him. When the slayer was upon his flight to the City of Refuge, he had the noise and fear of the Avenger of Blood at his heels; but when he was come to the City, and was entred therein, that noise ceased: even so it is with him that is coming to Jesus Christ: he heareth many dreadful sound in his Ear; Sounds of Death and Damnation, which he that is come, is at present freed from. Therefore he saith, *Come, and I will give you rest:* And so he saith again, *We that have believed do enter into rest,* as he said, *&c. Heb.*

Fifthly. He therefore that is come to Christ, is not so subject to those dejections, and casting down, by reason of the rage & assaults of the Enemy, as is the Man that is but coming to Jesus Christ (tho' he has Temptations too) (*And when he was yet coming the Devil threw him down, and tore him, Luke 9. 42.*) For he has (though Satan still roareth upon him) those experimental comforts and refreshments, to wit, in his Treasury present himself with, in times of Temptation and Conflict; which he that is but coming, has not.

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

Seventhly, In a word, he that is come to Christ, his groans and tears, his doubts and fears, are turned into Songs and Praises: for that he hath now received the Atonement, and the Earnest of his Inheritance: but he that is but yet a coming, hath not those Praises, nor Songs of Deliverance with him, nor has he as yet received the Atonement and Earnest of his Inheritance, which is the *valuing* Testimony of the Holy Ghost, through the sprinkling of the Blood of Christ upon his conscience; for he is not come, Rom. 5. 11. Eph. 1. 13. Heb. 12. 22, 23. 24.

And Him that [Cometh.]

There is further to be gathered from this word *Cometh*] these following Particulars.

First, That Jesus Christ hath his Eye upon, and takes notice of the first moving of the Heart of a sinner after him: Coming Sinner, thou canst not move with desires after Christ, but he sees the working of those desires in thy Heart. *All my desires,*

desires, said David, are before thee, and my groanings are not hid from thee, Psal. 38. 9. This he spake as he was coming. (after he had Back-sliden) the Lord Jesus Christ. 'Tis said of the Prodigal That while he was yet a great way off, his Father saw him, had his Eye upon him, and upon the going out of his Heart after him, Luke 15. 20.

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

Zacheus also had some secret movings of Heart such as they were towards Jesus Christ, when he ran before, and climbed up the Tree to see him, and the Lord Jesus Christ had his Eye upon him. Therefore when he was come to the place, he looked up to him, bids him come down; For to day, (said he) *I must abide at thy house:* to wit in order to the further compleating the Work of Grace, in his Soul, Luke 19. 1. to 9. Remember this, Coming Sinner.

Secondly, As Jesus Christ hath his Eye upon thee, he hath his heart open to receive the coming Sinner. This is verified by the Text: *And him that cometh to me, I will in no wise cast out.* This is discovered by his preparing of the way, in making of it easie (as it may be) to the coming Sinner.

ner; which preparation is manifest by them
 said words, *I will in no wise cast out*; Of which
 we are when we come to the Place. And while he
 was yet a great way off, his Father saw him, and
 had compassion on him; and ran and fell on his Neck
 and kissed him, Luke 15. 20. All these Expressions
 strongly prove, that the heart of Christ is open
 to receive the coming Sinner.

Thirdly, As Jesus Christ has his Eye upon, and
 heart open to receive; so he hath resolved al-
 ready, that nothing shall alienate his Heart from
 receiving the coming Sinner. No Sins of the com-
 ing Sinner, nor the length of the time that he hath
 sinned in them, shall by any means prevail with
 Jesus Christ to reject him. Coming Sinner, thou
 art coming to a loving Lord Jesus.

Fourthly, These words are therefore drop'd
 from his blessed Mouth, on purpose that the com-
 ing Sinner might take Encouragement to conti-
 nue on his Journey, untill he be come indeed to
 Jesus Christ. It was doubtless a great Encourage-
 ment to blind Bartimeus, that Jesus Christ stood
 still, and called him, when he was crying, *Jesus
 thou Son of David, have Mercy on me*: Therefore
 he said he cast away his Garment, *Rose up and
 follow me to Jesus*, Mark 10. 46. &c. Now if a Call
 to come, hath such Encouragement in it, what
 a Promise of receiving such, but an Encourage-
 ment much more? And observe it, though he
 had a Call to come, yet not having a Promise,
 Faith was forced to work upon a meer Con-
 sequence, saying, He calls me; and surely since
 he calls me, he will grant unto me my desire.
 But coming Sinner, thou hast no need to go

so far about, as to draw (in this matter) consequences, because thou hast plain Promises; *And he that cometh to me, I will in no wise cast out.* He is full, plain, yea, what encouragement one could desire: For, suppose thou wert admitted to make a Promise thy self, and Christ should attest, that he would fullfill it upon the Sinner that cometh to him? Could'st thou make a better Promise? Could'st thou inven a more full, free, or large Promise; A Promise that looks at the first moving of the Heart after Jesus Christ! A Promise that declares, yea that engageth Christ Jesus to open his heart, to receive the coming Sinner: Yea farther, a Promise that demonstrateth that the Lord Jesus is resolved freely to receive, and will in no wise cast out, nor means to reject the Sinner of the coming Sinner. For all this lyeth fully in this Promise, and doth naturally flow therefrom. Here thou needest not make us of far fetch'd consequences, not strain thy Wits, to force encouraging Arguments from the Text. Coming Sinner the Words are plain: *And him that cometh to me, I will in no wise cast out.*

And Him that [Cometh.]

There are two sorts of Sinners that are coming to Jesus Christ.

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

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

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

And Him that Cometh, &c.

For the first of these; the Sinner that hath never, while of late, began to come, his way is more free: I do not say, more plain and open, to come to Christ, than is the other, (those last not having a clog of a guilty Conscience for the sin of Backsliding; hanging at their Heels.) But all the encouragement of the Gospel, with what invitations therein contained to coming Sinners, are as free and as open to the one as to the other; so that they may with the same Freedom and Liberty, as upon the Word, both alike claim interest in the promise. *All things are ready*: All things for the coming Backsliders, as well as for the others: *come to the Wedding*: And let him that is a thirsty one, Matth. 22. 1, 2, 3, 4. Rev. 22. 17.

But, having spoken to the first of these already, shall here pass it by; and shall speak a Word or two to him that is Coming, after Backsliding, to Jesus Christ for Life.

Thy way, O thou Sinner of a double Dye, thy way is open to come to Jesus Christ: I mean thee, whose Heart, after long Backsliding, doth think turning to him again. Thy way, I say, is open to him, as is the way of the other sorts of Comers; appears by what follows

First, Because the Text makes no exception against thee: It doth not say, And any him, but a Backslider; any Him, but Him. The Text doth not thus object, but indefinitely openeth wide its *Open Arms* to every coming Soul, without the least exception: therefore thou may'st come. And take heed that thou shut not that door against thy Soul by Unbelief, which God has opened by his Grace.

Secondly,

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

3dly, That the backslider is intended, is evident.

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

Again, when David had Backsliden, and committed Adultery and Murther in his backsliding, he must be sent to by Name. *And*, saith the Text, *The Lord sent Nathan to David.* And he sent him to tell Him, after he had brought forth to unfeigned acknowledgement, *The Lord hath also put away, or forgiven thy Sin, 2 Sam. 12.*

This Man also was far gone: He took a Man's Wife, and killed her Husband, and endeavoured to cover all with wicked dissimulation. He received this, I say, after God had exalted him, & showed him great favour; wherefore his Transgression was greatned also by the Prophet with mighty Aggravations: yet he was accepted, & that

gladly.

adness, at the first step he took in this returning to Christ: for the first step of the Backslider's return, is to say sensibly & unfeignedly, *I have sinned*: But he had no sooner said thus, but a pardon was produced, yea, thrust into his Bosom. *And Nathan said unto David, The Lord hath also put away thy Sin.*

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

3dly, Nay farther, thou art not only mentioned by Name, & thy Sin, by the Nature of it; but thou thyself, who art a returning Backslider, put First, Amongst God's Israel, *Return, O backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and will not keep anger for ever*, Jer. 3. 12.

2dly, Thou art put among his Children, among his children to whom he is Married, *Turn, O backsliding Children, for I am Married unto you*, ver. 14.

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

Fourthly, Nay farther, the Lord hath considered, that the Shame of thy Sin hath stopped thy mouth, and made thee almost a Prayerless Man; and therefore he saith unto thee, *Take with you words*

words and turn unto the Lord, and say unto Him, Take away all Iniquitie, and receive us graciously. See his Grace, that Himself should put words of encouragement into the heart of a backslider; he saith in another place, *I taught Ephraim to go, taking him by the arms.* This is teaching him to go, indeed, to hold him up by the arms, by the chin, as we say, *Hos. 14. 1, 2, 3, 4. Chap. 11. 3.*

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

Quest. But where doth Jesus Christ, in all the words of the New Testament, expressly speak to a turning backslider with words of grace and peace? For what ye have urged as yet, from the New Testament, is nothing but Consequences drawn from this Text. Indeed it is a full Text for carnal ignorant Sinners that come, but to me who am a Backslider, it yieldeth but little Relief.

Ans. First, How! but little encouragement from the Text, when it is said, *I will in no wise cast out.* What more could have been said? What is here omitted that might have been inserted, make the Promise more full and free? Nay, take all the Promises in the Bible, all the freest Promises, with all the variety of expressions of what nature or extent soever, and they can but amount to the expressions of this very Promise. *I will in no wise cast out:* I will for nothing, by no means, upon no account, however they have sinned, however they have backsliden, however they have provoked, cast out the coming Sinner. But

Secondly, Thou say'st, Where doth Jesus Chr

all the words of the New Testament, speak to a turning Backslider with words of grace & peace? What is, under the Name of a Backslider?

Ans. Where there is such plenty of Examples receiving Backsliders, there is the less need of press words to that intent: One Promise, as the Text is, with those examples that are annexed, are instead of many Promises. And besides, I reckon that the act of receiving is of as much, if not of more encouragement, than is a bare Promise to receive; for receiving is as the Promise, and the fulfilling of it too; So that in the *Old Testament* thou hast the Promise, and in the *New*, the fulfilling of it; and that in divers Examples.

First, In Peter, Peter denied his Master, once, twice, thrice, and that with an open Oath; yet Christ receives him again without any the least titation or stick. Yea, he slips, stumbles, falls again, in down right Dissimulation, and that to the hurt and fall of many others; but neither of these doth Christ make a Bar to his Salvation, but receives him again at his Return, as if he knew nothing of the Fault, *Gal. 2.*

Secondlie, The rest of the Disciples, even all of them backslide, and leave the Lord Jesus in his greatest straits. *Then all the Disciples forsook him, and fled; they returned* (as he had foretold) *even one to his own, and left him alone;* but this all He passes over as a very light matter: not that it was so indeed in it self, but the abundance of grace that was in Him did lightly roll it away; after His Resurrection, when at first He appeared unto them, He gives them not the least check for their perfidious Dealing with Him, but salutes

salutes them with words of Grace, saying, *Hail, be not afraid, Peace be to you; All Power is given unto Me. True,* I rebuked them for their Unbelief, for the which also thou deservest the same: for it is Unbelief that alone puts Christ and his Benefits from us. *Mat. 26. 56. John 16. 52. Mat. 28. 9, 10, 11. Luke 24. 39. Mark 16. 14.*

Thirdly, The Man that after a large Profession lay with his Father's Wife, committed a high Transgression, even such an one that at that Day was not heard of, no, not among the Gentiles. Wherefore this was a desperate Backsliding; yet at his return, he was received, and accepted to gain to Mercy, *1 Cor. 5. 1, 2. 2 Cor. 2. 6, 7, 8.*
4thly, The Thief that stole was bid to steal no more; not at all doubting, but that Christ was ready to forgive him this Act of Backsliding, *Ex. 4. 28.*

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

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

Secondly, A Declaration of readiness to receive them that come, as here in the Text, and in many

her places, is plain: Therefore, *Set thee up these
arks, make thee these high heaps,* (of the Golden
ace of the Gospel) *set thine heart towards the
h-way, even the way that thou wentest* (when
ou didst Backslide) *turn again, O Virgin of Israel;
n again to these thy Cities,* Jer. 31. 21.

And him that [*cometh*] He saith not, And
n that taketh, that professeth, that maketh a
w, a noise, or the like, but *him that cometh*
rist will take leave to judge, who, among the
ny that make a noise, they be that indeed are
ing to him. It is not him that saith he comes,
him of whom others affirms that he comes:
him that Christ Himself shall say *doth come*;
it is concern'd in this Text. When the Woman
t had the Bloody Issue came to Him for cure,
re were others, as well as she, that made a
at bustle about him, that touched, yea throng-
him; Ah, but Christ could distinguish this
oman from them all. *And he looked round a-
t upon them all, to see her that had done this*
ng, Mark 25. 26, 27, 28, 29, 30, 31, 32.

He was not concerned with the thronging, or
ching of the rest; For theirs were but acci-
tal, or at best, void of that which made her
ch acceptable. Wherefore Christ must be
ge who they be that in Truth are coming to
a; *Every Man's way is right in his own Eyes,*
the Lord weigheth the Spirits: It standeth
efore every one in hand to be certain of their
ning to Jesus Christ; for as thy coming is, so
ll thy Salvation be: If thou comest indeed,
Salvation shall be indeed; but if thou comest
in outward appearance, so shall thy Salvation
be.

be : but of Coming, see before, as also afterwa
in the Use and Application.

And him that cometh [to Me.]

These words [*to Me*] are also to be well he
ed; for by them, as he secureth those that co
to him, so also he shews himself unconcerned w
those that in their coming rest short, to turn as
to others: For you must know, that every
that comes, comes not to Jesus Christ; so
that come, come to *Moses*, and to his Law, a
then take up for Life; with these Christ is
concerned: with these this Promise hath not
do. *Christ is become of none Effect unto you: u
so of you are justified by the Law, ye are fallen fr
Grace*, Gal. 5. 3, 4. Again, some that came, ca
no farther than the Gospel-Ordinances, & th
stay; they came not through them to Chr
with these neither is He concerned: nor
their Lord, Lord, avail them any thing in the g
and dismal day. A Man may come to, and
go from the Place and Ordinances of Worship
yet not be remembred by Christ. So I saw
Wicked buried, said Solomon, who had come
gone from the Place of the Holy, and they w
forgotten in the Citie, where they had so do
this is also Vanitie, Eccles. 8. 10.

[*To Me.*] These words therefore are by Je
Christ very warily put in, & serve for *Cautio
Encouragement*: For *Caution*, least we take u
our coming any thing short of Christ; and for
couragement to those that shall in their comi
come past all, till they come to Jesus Christ.
him that cometh to Me, I will in no wise cast o

Reader, if thou lovest thy Soul, take this C

kindly at the Hands of Jesus Christ. Thou seekest
Sickness, thy Wound, thy Necessity of Salva-
tion: Well, go not to King Jareb, for he cannot
heal thee, nor cure thee of thy Wound, *Hos 5. 13.*
Take the Caution, I say, lest Christ, instead of
being a Saviour unto thee, becomes a Lion, a young
man to tear thee, and go away, *Vers. 4.*

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

And him that cometh [to me.] Christ, as a
Saviour, will stand alone, because his own Arm
he hath brought Salvation unto him: he will
be joined with Moses, not suffer John Baptiste
to be tabernacled by him: I say they must vanish,
Christ will stand alone, (*Luke 9. 28. 36.*) yea,
and the Father will have it so; therefore they
must be parted from him, and a Voice from Hea-
ven must come to bid the Disciples hear, only the
Beloved Son. Christ will not suffer any Law, Or-
dinance, Statute, or Judgement to be partners
with him in the Salvation of the Sinner. Nay, he
saith not, *And him that cometh to my Word, but,*
him that cometh to Me. The words of Christ,
in his most blessed & free Promises, such as this
the Text, are not the Saviour of the World;
that is Christ himself, Christ himself only.
Promises therefore are but to encourage the
sinner to come to Jesus Christ, and not
rest in them short of Salvation by him.

And him that cometh [to Me,] the man there-
fore that comes aright, casts all things behind him
& looketh at (nor hath his expectation

from ought but) the Son of God alone, as David said, *My soul wait thou only upon God, for my expectation is from him: he only is my rock, & my salvation; he is my defence: I shall not be moved,* Psal. 62. His Eye is to Christ, his Heart is to Christ, and his Expectation is from him, from him only.

Therefore the Man that comes to Christ, is one that hath had deep considerations of his own frailty, of his own flighty thoughts of his own Righteousness, of his own high thoughts of the Blood and Righteousness of Jesus Christ; yea, he sees, as I have said, more of his own Vice and Vertue in the Blood of Christ to save him, than of his own sins there is in all his sins to damn him. He therefore setteth Christ before his Eyes, there is nothing in Heaven or Earth, he knows that can save his Soul, and secure him from the Wrath of God but Christ; that is, nothing but his Person and Righteousness, and Blood.

And him that cometh to Me, I will [in no wise] cast out. In no wise: By these words there is something expressed; and something implied. That which is expressed, is Christ Jesus his unchangeable resolution to save the coming sinner. *I will in no wise* reject him, or deny him the benefit of my Death and Righteousness. This Word therefore is like that which he speaks of the everlasting Damnation of the Sinner in Hell Fire *shall by no means depart thence*; that is, he shall never come out again, no, not to all Eternity. *Mat. 5, 25. Chap. 25. 46.* So that as he that is condemned into Hell fire, hath no ground of hope for his deliverance thence; so him that cometh to Christ, hath no ground to fear he ever be cast in thither.

Thus saith the Lord, If heaven above can be measured, or the Foundation of the Earth searched out beneath, I will also cast away all the seed of Israel, all that they have done. saith the Lord, Jer 31-37

Thus saith the Lord, If my Covenant be not with day and Night, and if I have not appointed the Ordinances of Heaven & Earth, then will I cast away the Seed of Jacob. But Heaven cannot be measured, nor the Foundations of the Earth searched out beneath; his Covenant is also with Day and Night, and he hath appointed the Ordinances of Heaven; therefore he will not cast away the Seed of Jacob, who are the coming Ones; but will certainly save them from the dreadful Wrath to come, Jer. 33. 25, 26. Chap. 50. 4, 5. By this therefore it is manifest, that it was not the greatness of Sin, nor the long continuance in it, nor yet the Backsliding, nor the pollution of thy nature, that can put in a Bar against, or be an hindrance of the Salvation of the coming Sinner: for, if indeed this could be, then would this solemn and absolute Determination of the Lord Jesus, of it self fall to the ground, & be made of none effect: But his Counsel shall stand, and he will do His Pleasure: That is, His Pleasure in this; His Promise, this irreversible Conclusion of His Pleasure; He will stand to it, and will fulfill it, because it is His Pleasure.

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

Suppose a Man hath a desire to be saved, and

for that purpose is coming in truth to Jesus Christ, but he, by his debauched life, has damned many Hell: why the Door of Hope is by these words set as open for him, as it is for him that hath in the thousandth part of his Transgressions: *And him that cometh to Me, I will in no wise cast out.*

Suppose a Man is coming to Christ to be saved, and hath nothing but Sin, and an ill spent Life bring with him: Why, let him come, and welcome to Jesus Christ, *And he will in no wise cast him out,* Luke 7. 41. Is not this Love that passeth knowledge? Is not this Love the wonderment of Angels? And is not this love worthy of all acceptance at the hands & hearts of all coming sinners?

Secondly, That which is implied in the words

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

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

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

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

And there are three things that thus be themselves against the coming Sinner.

First, There is the Devil, the Accuser of the Brethren; that accuses them before God, day and night; Rev. 12. 10. This Prince of Darkness unwearied in this Work; he doth it, as you see Day and Night; that is, without ceasing: he continually puts in his Caveats against thee, if he may prevail. How did he ply it against that good Man Job, if possible he might have obtained

ained his destruction in Hell fire? He objected
 inst him that he served not God for nought;
 tempted God to put forth his hand against
 n; urging, that if he did it, he would Curse
 to his Face; and all this, as God witnesseth,
 did without a Cause, Job 1. 9, 10, 11. Chap.
 5. How did he ply it with Christ against Jo-
 a the High Priest? *And he shewed me Joshua,*
the Prophet, the High Priest, standing before
Angel of the Lord, and Satan standing at his
right hand to resist him, Zech. 3. To resist him;
 it is, to prevail with the Lord Jesus Christ to
 st him: Objecting, the Uncleaness and Un-
 full Marriage of his Sons with the Gentiles;
 that was the Crime that Satan laid against
 him, Ezra 10. 18. Yea and for ought I know,
 Joshua was also Guilty of the Fact; but if not of
 that, of Crimes no whit inferiour; for he was
 clothed with Filthy Garments, as he stood before
 Angel: neither had he one Word to say in
 vindication of himself, against all that this Wic-
 ed one had to say against him. But notwith-
 standing that, he came off well; but he might
 it, thank a Good Lord Jesus, because he did
 resist him; but contrariwise took up his cause,
 stood against the Devil, excusing his Infirmitie
 and put justifying Robes upon him before his
 Adversaries Face.

And the Lord said unto Satan, The Lord rebuke
thee, O Satan, even the Lord that hath chosen Jeru-
salem, rebuke thee. Is not this a Brand pluckt out
of the Fire? And he answered and spake to those
that stood before him, saying, Take away the filthy
clothing from him; and to him he said, Behold, I

*Come and Welcome,
have caused thine Iniquities to pass from thee, and
will wash thee with change of Raiment.*

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

Secondly, As Satan, so every Sin, of the common Sinner, comes in with a Voice against him, if perhaps they may prevail with Christ to cast off his Soul. When *Israel* was coming out of *Egypt* into *Canaan*, how many times had their Sins threatened them out of the Mercy of God, had not *Moses* a Type of Christ, stood in the Breach to turn away his Wrath from them, *Psal. 106. 23.* Our Iniquities testify against us; and would certainly prevail against us, to our utter Rejection & Damnation, had we not an Advocate with the Father, *Jesus Christ the Righteous, 1 John 2. 1, 2.*

The Sins of the Old World cryed them down to Hell; the Sins of *Sodom* fetched upon them fire from heaven, which devoured them; the *Egyptians* cryed them down to Hell, because

they came not to Jesus Christ for Life. Coming Sinner, thy Sins are no whit less than any; Nay, perhaps they are as big as all theirs: Why, is it then that thou livest when they are dead, and that thou hast a Promise of Pardon when they did not? *Why, thou art coming to Jesus Christ, and therefore Sin shall not be thy Ruine.*

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

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

The coming Sinner is not saved because there is none that comes in against him; but because the Lord Jesus will not hear their Accusations; and will not cast out the Coming Sinner.

When *Shimei* came down to meet King *David*, and to ask Pardon for his Rebellion; up starts *Achishai*, and puts in his Caveat, saying, *Shall not Shimei die for this?* This is the Case of him that comes to Christ; He hath this *Abishai*, and that *Abishai* that presently steps in against him, saying, *Shall not this Rebel's Sin destroy him in Hell?*

Read farther; But David answered, *What have I to do with you, ye Sons of Zerviah, that you shew this Day be Adversaries to me? Shall there a Man be put to Death this day in Israel, for do not I know that I am King this Day over Israel?* Sam. 19. 16, 17, 18, 19, 20, 21, 22.

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

secondly, But again, these words do closely imply, that the coming Souls are afraid, that the accusers will prevail against them, as is evident, because the Text is spoken for their relief & succour. For that need not be, if they that are coming were not subject to fear, and despond upon the account: Alas; there is a Guilt, and the Cur.

lies upon the Conscience of the coming Sinners. Besides, he is Conscious to himself, what a Villain, what a Wretch he hath been against God and Christ. Also he now knows, by wofull experience, how he hath been at Satan's Back, and at the motion of every Lust. He hath now also new Thoughts of the Holiness and Justice of God. Also, he feels, that he cannot forbear sinning against him: *For the Motions of Sin, which are by the Law, do still work in his Members, to bring forth fruit unto death, (Rom. 7.)* But none of this needs be, since we have so Good, so Tender hearted, and so Faithful a Jesus to come to; who will rather overthrow Heaven and Earth, than suffer

ffer a tittle of this Text to fail: *And him that cometh to me, I will in no wise cast out.*

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

1. *What it is to cast out.*

2. *How it appears that Christ hath Power to receive or cast out.*

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

1. Generally. 2. More Particularly.

More Generally;

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

Secondly, Things cast away are reputed as men-tious Cloaths, and as the Dirt of the Street, 2. 3. 22. *Psal.* 18. 42. *Mat.* 5. 13. *chap.* 15. 17. and thus it shall be with the Men that come not to Jesus Christ, they shall be counted as Men-tious, and as the Dirt in the Streets.

3dly, To be cast out, or off; it is to be abhorred, not to be pityed; but to be put to a perpetual shame, *Psal.* 44. 9. *Psal.* 89. 38. *Amos* 1. 11.

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

He that cometh to Christ, shall not want any thing that may make him Gospelly-happy in this World,

World, or that which is to come; Nor shall I want any thing, that cometh not, that may make him Spiritually and Eternally Miserable.

But farther, As it is to be generally taken, it respecteth things that shall be hereafter.

For the things that are now, they are either

1. More General. 2. Or more Particular

First, More General, thus,

It is to be cast out, of the Presence and Favour of God.

Thus was *Cain cast out*, *Thou hast driven (cast) me out this day, from thy face* (that is, from thy Favour) *shall I be hid*. A dreadfull Complaint but the Effect of a more dreadfull Judgement *Gen. 4. 13, 14. Jer. 23. 39. 1 Chron. 28. 9.*

Secondly, *To be cast out*, is to be cast out of Gods Sight; God will look after them no more, care for them no more; nor will he watch over them any more for good, [*2 Kings 17. 20. Jer. 7. 15*] Now they that are so, are left like Blind Men, wander and fall into the Pit of Hell. This therefore is also a sad Judgement! Therefore, here the Mercy of him that cometh to Christ, he shall not be left to wander at Uncertainties. The Lord Jesus Christ will keep him, as a Shepherd doth his Sheep, *Psal. 23. Him that cometh to Me, will in no wise cast out.*

Thirdly, *To be cast out*, is to be denied a place in Gods House. and to be left as Fugitives and Vagabonds, to pass a little time away in this miserable Life, and after that to go down to the dead *Gal. 4. 30. Gen. 4. 13, 14. Chap. 21. 10.* Therefore here is the Benefit of him that cometh to Christ, he shall not be denied a Place in Gods House.

How

use. They shall not be left like Vagabonds in the World, *him that cometh to me, I will in no wise cast out.* See Prov. 14. 26. Isa. 56. 3, 4, 5. Eph. 19, 20, 21, 22. 1 Cor. 3. 21, 22, 23.

4thly, In a word, *To be cast out*, is to be rejected are the fallen Angels: For their eternal damnation began at their being cast down from Heaven to Hell. So then, *Not to be cast out*, is to have a place, a House and Habitation there; and to have a share in the Priviledges of elect Angels.

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

Secondly, And more Particularly,

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

Secondly, Christ hath Everlasting Righteousness, to cloath them with, that come to him, and they shall be covered with it, as with a Garment: but the rest shall be found in the filthy Rags of their own stinking Pollutions, and shall be wrapt up in them, as in a Winding Sheet, and so bear their Shame before the Lord, and also before the Angels, Dan. 9. 24. Isaiah 57. 2. Rev. 3. 4, 18. Chap. 15. 16.

Thirdly, Christ hath precious Blood, that like an open Fountain, stands free for him to wash in, that comes to him for Life, *And he will in no wise cast him out*: But they that come not to him are rejected from a Share therein, and are left to receive full Vengeance for their sins, Zech. 13. 1.

1 Pet. 1. 18, 19. John 13. 8. Chap. 3. 36.

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

5ly, Christ hath also fulness of Grace in himself for them that come to him for Life, And he will in no wise cast them out: But those that come not unto him, are left in their graceless State, and Christ leaves them, Death, Hell and Judgement finds them. He that findeth me (saith Christ) findeth Life, and shall obtain favour of the Lord: but he that sinneth against me, wringeth his own Soul. And they that hate Me, love Death, *Prov.* 8. 33, 34, 36.

Sixthly, Christ is an Intercessor, and ever liveth to make Intercession for them that come to God by him: But their Sorrows shall be multiplied, that hasten after another (or other) Good (their sins and Lusts:) Their Drink-Offerings will he not offer, nor take up their Names into his Lips, *Psal.* 16. 4. *Heb.* 7. 25.

7ly, Christ hath wonderfull Love, Bowels, and Compassion for those that come to him: For he will in no wise cast them out. But the rest will fight him a Lyon Rampant, he will one Day, tear them all to pieces. Now Consider this (saith he) ye shall forget God, lest I tear you in pieces, and there none to deliver you, *Psal.* 50. 22.

Eightly, Christ is known, by, and for what

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

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

1. Of the casting out it self.
2. Of the Place into which they shall be cast, that all then be cast out.

First, *The casting out it self*, standeth in Two things.

1. In a Preparatory Work.
2. In the manner of Executing the Act.

The Preparatory Work standeth in these three Things.

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

This dreadful Separation therefore shal then be made betwixt them that [*now*] come to Christ and them that come not: And good Reason; for since they would not with us come to him, *now* they have time; why should they stand with us when Judgement is come.

Secondly, They shal be placed before him according to their condition; they that have come to him in great Dignity, even at his Right-hand, For *he will in no wise cast them out*: But the rest shal be set at his Left-hand; the place of disgrace and shame, for they did not come to him for Life.

Distinguished also shall they be by fit Terms: Those that come to him he calleth *Sheep*, but the rest are *Frowish Goats*. *And he shall separat the one from another, as the Shepherd divideth the Sheep from the Goats*; and the *Sheep* will he set on the Right hand, [next Heaven gate, for they came to him] *But the Goats on the Left*; to go from him into Hell, because they are not of his Sheep.

Thirdly, Then will Christ proceed to conviction of those that came not unto him, and will say *I was a Stranger, and ye took me not in, or did not come unto me*. Their excuse of themselves will flight as dirt, and proceed to their final Judgement. Now when these wretched Rejectors Christ shall thus be set before him in their sins and convicted; this is the Preparatory Work upon which follows the manner of executing the *Awful* which will be done.

First; In the Presence of all the Holy Angels
2dly, In the Presence of all them that in the *Life-time* came to him, by saying unto them, *I part from me ye cursed into everlasting Fire, per-*

ed for the Devil and his Angels, with the Reas-
annexed to it: For you were cruel to me and
me, particularly discovered in these Words:

*I was an hungred, and ye gave me no meat;
thirsty, and ye gave me no drink; I was a Stranger,
and ye took me not in; naked, and ye cloathed me
not; sick and in Prison, and ye visited me not,*
L. 25. 41, 42. 43.

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

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

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

Thirdly, It is called the Wine-press of the Wrath
of God: And the Angel thrust in his Sickle into the
earth, and gathered the Vine of the Earth (that is,
them that did not come to Christ.) and cast them
into the great Wine press of the wrath of God, Rev.
19.

Fourthly, It is called a Lake of Fire. And who-
ever was not found written in the Book of Life,
shall be cast into the Lake of Fire, Rev. 20. 15.

Fifthly, It is called a Pit. Thou hast said in thy
heart, I will ascend into Heaven, I will exalt my-
self above the Stars of God, I will sit also upon
Mount of the Congregation, in the sides of the
North;

North——Yet thou shalt be brought down to Hell to the sides of the Pit, Isa. 14. 13, 14, 15.

Sixthly; It is called a bottomless Pit, out of which the Smock and the Locusts came, and into which the great Dragon was cast; and it is called bottomless to shew the endlesness of the fall that they will have into it, that come not in the acceptable time to Jesus Christ, Rev. 9. 1. 2. chap. 20. 3.

7thly, It is called Outer Darknes: Bind his Hand and Foot, and cast him into Outer Darknes, and cast ye the unprofitable Servant into Outer Darknes, there shall be Weeping and Gnashing of Teeth, Mat. 22. 13. Chap 25. 13.

Eighthly, It is called a Furnace of Fire. As therefore the Tares are gathered & burned in the Fire, so shall it be in the end of this World: The Son of Man shall send forth his Angels, and he shall gather out of his Kingdom all things that offend, and them that do Iniquity, and shall cast them into a Furnace of Fire; there shall be Wailing and Gnashing of Teeth. And again, So shall it be in the End of the World, the Angels shall come forth and sever the Wicked from among the Just, and shall cast them into a Furnace of Fire; there shall be Wailing & Gnashing of Teeth, Mat. 13. 41, 42, 43, 48, 49, 50.

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

First, To Wood that burneth.

Secondly. To Fire.

Thirdly, To Fire and Brimstone: But,

Fourthly, It is compared to a Worm, a gnawing Worm.

orm, a never dying gnawing Worm: They are
 into hell, where their worm dieth not, Mar. 9. 44.
 Fifthly, It is called unquenchable Fire; He will
 her his Wheat into his Garner; But will burn
 the Chaff with unquenchable Fire, Matth. 3.
 Luke 3. 17.

Sixthly, It is called everlasting Destruction. The
 d Jesus shal descend from heaven with his might
 Angels in flaming fire, taking vengeance on them
 t know not God; and that obey not the Gospel of
 Lord Jesus Christ, who shall be punished with
 lasting destruction from the presence of the Lord,
 from the Glory of his Power, 2 Thess. 1. 7. 8. 9.
 Seventhly, It is called, Wrath without mixture,
 is given them in the Cup of his Indignation.
 ny Man worship the Beast, and his Image, and
 ive his Mark in his Forehead, or in his Hand,
 same shal drink of the wrath of God, which is
 ed out without mixture, in the Cup of his Indig-
 tion, and he shall be tormented with Fire and
 nstone in the presence of the Holy Angels, and
 be presence of the Lamb, Rev. 14. 9, 10.

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

Ninthly, It is called, Eternal Damnation. But
 at shall blaspheme against the Holy Ghost, hath
 r forgiveness, but is in Danger of Eternal
 nnation.

Oh! These three Words! Everlasting Punish-
 ! Eternal Damnation! And for Ever & Ever.
 ow will they gnaw and eat up all the expecta-
 tion

tation of the end of the Milery of the Cast aw
Sinners. *And the Smoak of their Torment ascend
up for Ever and Ever, and they have no rest D
nor Night, &c. Rev. 14. 11.*

Their Behaviour in Hell is set forth by Fo
things as I know of.

1. By calling for help and relief in vain. 2. By
Weeping. 3. By Wailing. 4. By Gnashing of Tee

And now we come to the second thing that
to be inquired into; Namely,

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

Now this inquiry admits us to search into T
Things.

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

2. *How it appears that he hath Power to cast o*

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

First, To speak only of him as he is Mediator
He was authorized to this Blessed Work by his
ther before the World began. Hence the Apo
said, *He hath chosen us in him, before the Foun
tion of the World*, with all those things that eff
tually will produce our Salvation. Read the 1st
Chapter with 2 Tim. 1. 9.

Secondly, He was promised to our first Paren
that he should, in the fulness of time, bruise
Serpent's Head; and, as Paul expounds it,
deem them that were under the Law: Her
since that time, he hath reckoned as slain for
Sins: by which means all the Fathers under
First Testament were secured from the Wrath

me; hence he is called, *The Lamb slain from Foundation of the world*, Rev. 13. 8. Gen. 15. Gal. 4. 4, 5.

Thirdly, *Moses*, gave Testimony of him by the Types and Shadows, and Bloody Sacrifices, that commanded from the Mouth of God, to be in to the support of his Peoples Faith, untill the time of Reformation; which was the time of this *us* his Death, *Heb.* 9. and 10th. Chapters.

Fourthly, At the time of his Birth 'twas testified of him by the Angel *That he should save his people from their Sins*, *Mat.* 1. 20, 21.

Fifthly, It is testified of him in the days of his *life* that he had Power on Earth to forgive Sins, *Mark* 2. 5, 6, 7, 8 9, 10.

Sixthly, It is testified also of him by the Apostle *Peter*; that God had exalted him with his own *right hand* to be a Prince & Saviour, to give repentance to Israel, and forgiveness of Sins, *Acts* 30. 31.

Seventhly, In a word, This is every where testified of him, both in the Old Testament and the New. And good reason that he should be acknowledged and trusted in as a Saviour.

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

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

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

Secondly, He laid down his Life as a Saviour; gave his Life as a Ransom for many, *Mat.* 20.

Mark 10. 45. *1 Tim.* 2. 6.

Thirdly,

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

4ly, God hath sent out, & proclaimed him a Saviour, & tells the World that we have Redemption through his Blood, that he will justify us. we believe in his Blood, and that he can faithfully and justly do it. Yea, God doth beseech us to be reconciled to him by his Son; which could not be, if he were not anointed by him to this very End, and also if his Works and Undertakings were not accepted of him as considered a Saviour. *Rom. 3. 24, 25. 2 Cor. 5. 18, 19, 20, 21,*

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

I intend brevity here; therefore a word to the Second, and so conclude;

How it appears that he hath power to cast out.

This appears also by what follows:

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

Secondly, The Father hath left it with him to quicken whom he will, to wit, with Savi-
Gra

ace and to cast out whom he will, for their Re-
 lion against him, *John 5. 21.*

Thirdly, The Father hath made Him Judge of
 lick & Dead, hath committed all Judgment un-
 the Son, & appointed that all should honour the
 a, even as they honour the Father, *John 22. 5.*

Fourthly, God will Judge the World by this
 n; the day is appointed for Judgment, and he
 oointed for Judge. *He hath appointed a day in
 which he will judge the World in Righteousness,
 hat Man, Acts 17 31, 32.*

Therefore we must all appear before the Judg-
 nt Seat of Christ, that every one may receive
 the things done in the Body, according to
 at they have done. If they have closed with
 , Heaven and Salvation; if they have not,
 land Damnation.

and for these Reasons he must be Judge.

first, Because of his Humiliation, because of
 Father's Word he humbled himself and he be-
 e obedient unto Death; even the Death of the
 ss: *Therefore God hath highly exalted him, and
 in him a Name above every Name; that at the
 ne of Jesus every knee should bow; both of
 gs in Heaven, and things on Earth, and things
 er the Earth; and that every Tongue should
 ss that Jesus Christ is the Lord, to the Glory
 od the Father.*

his hath respect to his being Judge, and his
 ng in Judgment upon Angels and Men, *Phil.
 8, 9, 10, 11.*

secondly, That all Men might honour the Son,
 as they honour the Father. *For the Father
 ath no Man, but hath committed all Judgement*

Come and Welcome,
unto the Son; that all Men should honour the Son,
even as thy honour the Father, John 5. 22. 23.

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

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

Thus have I in brief passed through this T
by way of Explication; my next Work is to sp
to it by way of Observation; But I shall be also
brief in that, as the nature of the thing w
admit.

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

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

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

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

Secondly, *That by them [not excluding
Holy Ghost] is contrived, and determined the
redemption of fallen Mankind.*

Thirdly, *That this contrivance, resolved it
into a Covenant between these Persons in the C
head, which standeth in giving on the Fathers part
and receiving on the Sons. All that the Father giv
me, &c.*

Fourthly, *That every one that the Father has
given to Christ [according to the mind of God in
Text] shall certainly come to him* Fifth

fifthly, That coming to Jesus Christ, is there-
not by the Will, Wisdom, or Power of Man: but
by the Gift, Promise, and drawing of the Father.
[That the Father giveth me, shall come.]

sixthly, That Jesus Christ will be careful to
receive, and will not in any wise reject those that
come, or are coming to him. [And him that cometh
unto me, I will in no wise cast out.]

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

Firstly, They that are coming to Jesus Christ, are oft-
times heartily afraid that he will not receive them.
Secondly, Jesus Christ would not have them that
think they are coming to him, once think that he will
cast them out.

These Observations lie all of them in the words
are plentifully confirmed by the Scriptures of
the Old and New Testament; but I shall not at this time speak to them
but shall pass by the first, second, third, fourth
fifth, sixth partly, because I design brevity, and
chiefly, because they are touched upon, in the Ex-
planatory part of the Text. I shall therefore begin
in the Fifth Observation, and so make that the
first in order, in the following Discourse.

First, Then, Coming to Christ is not by the Will,
Wisdom, or Power of Man, but by the Gift, Promise,
Drawing of the Father. This Observation
consisteth of Two Parts:

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

Secondly, But by the Gift, Promise, and Draw-
ing of the Father.

That the Text carrieth this Truth in its Bosom,
will find if you look into the Explication
of

of the first part thereof before; I shall there
here follow the Method propounded, viz.

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

First, It denyeth it to be holy by the W
Man. *Not of blood, nor of the will of the flesh, nor
the will of man.* And again, *It's not of him that
teacheth, nor of him that runneth*, Joh. 1. 13. Rom.

Secondly, It denyeth it to be of the Wisde
Man, as is manifest from these Considerations

First, *In the Wisdom of God it pleased him
the World by Wisdom should not know him.*

if by their Wisdom they cannot know him,
lows, by that Wisdom, they cannot come
him; for coming to him, is not before
after some knowledge of him, 1 Cor. 1. 12.

13. 27. Psal. 9. 10.

Secondly, The Wisdom of Man, in God
count, as to the Knowledge of Christ, is rec-
ed Foolishness, *Hath not God made Foolish
Wisdom of this World: And again, The Wisd
this World is Foolishness with God.*

If God hath made Foolish the Wisdom of
World; and again, if the Wisdom of this Wo
Foolishness with him, then verily it is not li-
that by that, a sinner should become so prude
to come to Jesus Christ; especially if you con-

Thirdly, *That the doctrine of a crucified C
& so of Salvation by him, is the very thing t
counted Foolishness to the Wisdom of the W
Now, if the very Doctrine of a crucified Chr
counted Foolishness by the wisdom of this w
it cannot be, that by that Wisdom a Man sh*

rawn out, in his Soul, to come to him; 1 Cor.
o. chap. 2. 14 chap. 3. 19. chap. 1. 18. 23.

fourthly, God counted the Wisdom of this
rld one of his greatest Enemies, therefore
bat wisdom no Man can come to Jesus Christ.
it is not likely that one of God's greatest Ene-
s, should draw a Man to that which best of all
feth God, as coming to Christ doth. Now,
God counteth the Wisdom of this World one
is greatest Enemîes, is evident,

irst, For that it casteth the greatest contempt
n his Son's undertaking, as afore is proved, in
he counts his Crucifixion foolishness: Tho'
be one of the highest Demonstrations of Di-
e Wisdom; Ephes. 1. 7, 8.

secondly, Because God hath threatned to de-
y it, & bring it to nought, & cause it to perish:
ch surely he would not do, was it not a Enemy,
uld it direct Men to, and cause them to close
a Jesus Christ. See Isa. 29. 14. 1. Cor. 1. 19.
ly, He hath rejected it from helping in the Mi-
y of his Word, as a fruitless business, and a
g that comes to nought, 1 Cor. 2. 4, 6. 12. 13.

ourthly, Because it causeth to perish those that
it, and pursue it, 1 Cor. 1. 18. 19.

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

hirdly, *Coming to Christ, is not by the Pow-
Man.* This is evident, partly,

First, From that which goeth before: Man's Power, in the putting forth of it, in matter, is either stirred up by love, or sense of necessity; but the wisdom of this world neither gives Man love to, or sense of a need of Jesus Christ; therefore his Power lieth still, *as from that*.

Secondly, What Power has he *that is dead* every Natural Man spiritual is; even dead in trespasses and sins? Dead, even as dead to God. New Testament things, as he that is in his Grave is dead to the things of this World. What Power hath he then, whereby to come to Jesus Christ? John 5. 25. Ephes. 2. 1. Col. 2. 13.

Thirdly, God forbids the mighty man to glory in his strength, and says positively, *By strength shall no man prevail*; and again, *Not by might, nor by power, but my spirit saith the Lord*, Jer. 9. 23. 1 Sam. 2. 9. Zech. 4. 6. 1 Cor. 27. 28. 29, 30.

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

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

But this needed not, if either Man had Power or Will to come; or so much as graciously think of being Willing to come (of themselves) to Jesus Christ.

should now come to the Proof of the second
of the Observation, but that is occasionally
already, in the Explicatory part of the Text;
which I refer the Reader: For I shall here on-
ly give thee a Text or Two more to the same pur-
pose, and so come to the Use and Application.

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

Secondly, Again, *No Man can come to Me, except it be given him of my Father.* Joh. 6. 65. It is an heavenly gift that maketh man come to Jesus Christ. Thirdly, Again, *It is written in the Prophets, they shall be all taught of God; every one that hath heard and learned of the Father cometh unto Me,* John 6. 45.

I shall not enlarge, but shall make some Use & Application, & so come to the next Observation. First, Is it so, Is coming to Jesus Christ, not by the wisdom or power of man, but by the gift, promise, & drawing of the Father? Then they are those Men that cry up the will, wisdom, & power of Man; as things sufficient to bring Men to Christ. There are some Men who think they may not be contradicted, when they plead for the Will, Wisdom, and Power of Man, in reference to the Kingdoms that are of the Kingdom of Christ: But I

will say to such a Man, he never yet came to understand, that himself is, what the scripture teacheth concerning him: Neither did he ever know what coming to Christ is, by the teaching gift & drawing of the Father. He is such a one that he set up God's Enemy in opposition to him, & continueth in such Acts of defiance; and without his End without a New Birth will be, the Scripture teacheth also; But we will pass this.

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

Thirdly, Is it so? That coming to Christ is by the Father, as aforesaid? then this should teach to set a high esteem upon *them that are incoming to Jesus Christ*: I say, an high Esteem of them, for the sake of him, by vertue of whose Grace they are made to come to *Jesus Christ*.

We see, that when Men, by the help of human Abilities, do arrive at the knowledge of, & bring to pass that which, when done, is a wonder to the world; how he that did it is esteemed & commended. Yea, how are his Wits, Parts, Industry, Unweariedness in all, admired, and yet the Man as to this is but of the World, and his Work

of Natural Ability : The things also attained by him, end in Vanity and Vexation of Spirit. Further, perhaps in the pursuit of these his Achievements, he sins against God wastes his time idly, and at long run loses his Soul by neglect of better things : Yet he is admired ! But I if this Man's parts, labour, diligence, and the, will bring him to such applause and esteem the World ; what esteem should we have of an one that is by the Gift, Promise, and favour of God, coming to Jesus Christ.

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

Secondly, This Man, by the Power of GOD's might, which worketh in him, is able to cast a whole World behind him, with all the lusts, and miseries of it ; and to charge through all the difficulties that Men and Devils can set against him ; *Here's a Man !*

Thirdly, This Man is travelling to Mount Zion, Heavenly Jerusalem : The City of the living God, and to an innumerable company of Angels ; the Spirits of Just Men made perfect, to God Judge of all, and to Jesus ; *Here's a Man !*

Fourthly, This Man can look upon death with contempt, can laugh at destruction when it comes, and long to hear the sound of the last Trump ; to see the Judge coming in the Clouds of heaven ; *Here's a Man indeed !*

Let Christians then esteem each other as such : as now you do ; but do it more and more. And

that you may consider these two or three things.

First, These are the Objects of Christ's esteem. *Mat. 12. 48. chap. 15. 22, 23, 24, 25, to 29 Luk. 7.*

Secondly, These are the objects of the esteem of angels, *Dan. 9. 12. chap. 10. 11. chap. 12. 4. Heb. 1.*

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

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

Fourthly, Again, Is it so, That no Man comes to Jesus Christ by the will, wisdom and power of Man; But by the Gift, Power, and Drawing of the Father? *Then this shews us how horrible is the rage of this such are, who make the Man that comes to Christ the Object of their Contempt & Rage.* These are also Unreasonable and Wicked Men, *Men in whom is no Faith, 1 Thess. 3.*

Sinners, did you but know what a blessed thing it is, to come to Jesus Christ, and that by the help and drawing of the Father, they do indeed come to him; You would Hang and Burn in Hell a Thousand Years before you would turn your back on him as you do, against him that GOD is Drawing to Jesus Christ, and also against the GOD that draws him.

But faithless Sinners, let us a little expostulate the matter. What hath this Man done against thee, that is coming to Jesus Christ? Why dost thou make him the Object of thy Scorn? Doth coming to Jesus Christ offend thee? Doth pursuing of his own Salvation offend thee? Doth his forsaking of his Sins & Pleasures offend thee? *Poor Coming Man! Thou sacrificest the ab-*

ions of the Egyptians before their Eyes, and will
 y not stone thee? Exod. 8. 26.

But I say, Why offended at this? Is he ever the
 rse, for coming to Jesus Christ, or for his lov-
 and serving of Jesus Christ? Or is he ever the
 re a Fool for flying from that which will drown
 ee in Hell fire, and for seeking Eternal Life?
 fides, Pray Sirs, consider it, this he doth not of
 nself, but by the Drawing of the Father. Come,
 me tell thee in thine Ear, thou that will not
 me to him thy self, and him that would, thou
 ndereft.

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

Secondly, Thou shalt be judged too, for one
 at hath hated the Father, by whose powerfull
 awing, the Sinner doth come.

Thirdly, Thou shalt be taken, and judged, for
 e that has done despite to the Spirit of Grace in
 n, that is, by its help coming to Jesus Christ.
 hat say'st thou now? Wilt thou stand by thy do-
 gs? Wilt thou continue to contemn & reproach
 e Living God? Thinkest thou that thou shalt
 eather it out well enough at the Day of Judge-
 ent? *Can thine heart endure, or can thine hands*
strong, in the days that I shal deal with thee, saith
the Lord? John 15. 18, 19, 20, 21, 22, 23, 24, 25, 26.
 de 14. 15. 1. Thess. 4. 8: Ezek. 22. 14.

sly, Is it so, That no Man comes to Jesus Christ
 the will, wisdom, and power of Man, but by the
 ft, Promise, and Drawing of the Father? Then
 is sheweth us, how it comes to pass, that weak
 eans is so powerful as to bring Men out of their

Sins,

Sins, to a hearty pursuit after Jesus Christ: When God bid *Moses* speak to the People, he said, *I will speak with thee*, *Exod. 19.* When God speaks when God works, who can let it? None, nor. Then the work goes on. *Elias threw his Mantle upon the shoulders of Elisha*; and what a wonderful work followed! When Jesus fell in with the crowing of a Cock, what Work was there! O when God is in the Means, then shall that Means, (be it never so weak, and contemptible in it self) work wonders, *1 Kings 19. 19. Matth. 26. 7. 75. Mark 14. 71, 72. Luke 22. 60, 61, 62.*

The World understand not, nor believe that the Walls of *Jericho* shall fall at the sound of *Ram Horns*; but when God will work, the means must be effectual. A word weakly spoken, spoken with difficulty, in Temptation, and in the midst of great contempt and scorn, works Wonders: *the LORD thy GOD will say so too.*

Sixthly, Is it so? Doth no Man come to Jesus Christ, by the Will, Wisdom, and Power of Man; but by the Gift, Promise, and Drawing of the Father? Then here is room for Christians to stand and wonder at the effectual working of GOD's Providences, that he hath made use of, as means to bring them to Jesus Christ.

For although Men are drawn to Christ by the Power of the Father; yet that Power putteth forth it self in the use of means; and that means is divers; sometimes this, sometimes that; for God is at liberty to work, by which, and when, and how he will; but let the means be what will, and as contemptible as may be; yet GOD that commanded the Light to shine out of Darkness.

ss, and that out of weakness can make strong;
 n, nay doth oft times make use of a very unlike-
 Means to bring about the Conversion and Sal-
 tion of his People, Therefore, you that are
 me to Christ (and that by unlikely Means)
 ay your selves; and Wonder, and wondering
 agnifie Almighty Power, by the Work of
 nch, the Means have been made effectual to
 ing you to Jesus Christ.

What was the Providence that God made use
 , as a Means either more remote, or more near,
 bring thee to Jesus Christ? Was it the Remov-
 g of thy Habitation, the Change of thy Con-
 tion, the Loss of Relations, Estate, or the like?
 as it the Casting of thine Eye upon some good
 ook, thy Hearing of thy Neighbours talk of
 heavenly things, the beholding of God's Judge-
 ents as executed upon others, or thine own De-
 erance, from them; or thy being strangely
 it under the Ministry of some Godly Man? O
 ke notice of such Providence or Providences!
 hey were sent and managed by mighty Power
 do thee good. GOD himself, I say, hath
 ned himself to this Chariot: Yea, and so ble-
 d it, that it failed not to accomplish the things
 which he sent it.

God blesteth not to every one his Providences
 this manner: How many Thousands are there
 this World, that pass every day under the same
 ovidences; but God is not in them, to do that
 ork by them, as he hath done for thy poor Soul,
 his effectual working with them. O! that
 us Christ should meet thee in this Providence,
 at Dispensations, or the other Ordinance! This

is Grace indeed! At this therefore, it will be the Wisdom to admire, and for this to bless God.

Give me leave to give you a taste of some of those Providences that have been effectuated through the Management of God, to bring Salvation to the Souls of his People.

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

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

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

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

Nay, I have my self known some that have been made to go to hear the Word Preached against their Wills; others have gone not to hear, but to see and to be seen; nay, to jeer and flout others; as also to catch and carp at things. Some so to feed their Adulterous Eyes with the sight of Beautiful Objects, and yet God hath made use of even these things, and even of the wicked and unfull proposals of Sinners, to bring them under the Grace that might save their Souls.

Seventhly, Doth no Man come to Jesus Christ, but by the drawing &c. of the Father? Then let me here caution these poor Sinners, that are Spectators of the change, that God hath wrought in them that are coming to Jesus Christ, not to attribute his Work and Change to other things & causes.

There are some poor Sinners in the World, that plainly see a change, a mighty change in their Neighbours and Relations that are coming to Jesus Christ; But as I said, they being ignorant & not knowing whence it comes, & whither it goes, nor so is every one that is born of the Spirit. Joh 3.8.

Therefore they attribute this Change to other causes; As,

1. Melancholy. 2. To sitting alone. 3. To over much Reading. 4. Their going to too many Sermons. 5. To too much Studying, and Musing on what they hear.

Allo, they conclude on the other side;

First, That it is for want of Merry Companie

Secondly, For want of Physick, and therefore they advise them to leave off Reading, going to Sermons, the Company of Sober People, and to be Merry, to go a Gossiping, to busie themselves in the things of this World; not to sit Musing alone, &c.

But come poor ignorant Sinner, let me do with thee, it seems thou art turned Counsellor for Satan: Tell thee, thou knowest not what thou doest. Take heed of spending thy Judgement after this manner; thou judgest foolishly, *And say in this to every one that passeth by, thou art a Fool.*

What! count Convictions for Sin, Mourning for Sin, & Repentance for Sin, Melancholy; This is like those that on the other side said, *These Men are Drunk with New Wine, &c.* Or, as he there said, *Paul was Mad, Acts 2. 23. Chap. 26. 24.*

Poor ignorant Sinner, canst thou judge no better? What! Is sitting alone, pensive under Gods hand; reading the Scriptures, and hearing of Sermons, &c. the way to be undone? The Lord open thine Eyes, & make thee to see thine Error. Thou hast set thy self against God, thou hast despised the operation of his hands, thou attemptest to murder Souls. What! Canst thou give no better Counsel touching those whom GOD hath Wounded, than to send them to the Ordinance of Hell for help? Thou bidst them be merry and light soured

htsome: but do'st thou not know that, *The Heart of Fools is in the House of Laughter, Eccl. 7.*

4. Thou biddest them shun the hearing of undring Preachers; *But is it not better to hear the Rebuke of the Wise, than for a Man to hear the Song of Fools, Verse 5.* Thou biddest them busie themselves in the things of this World; but do'st thou not know that the Lord bids, *First seek the Kingdom of GOD, and the Righteousness thereof, Matth. 3. 36.*

Poor ignorant Sinner, hear the counsel of God: such, and learn thy self to be wiser. *Is any afflicted, let him Pray: Is any merry, let him sing psalms: Blessed is he that heareth me; and hear for me to come: Save yourselves from this untoward generation. Search the Scripture, give attendance Reading. It is better to go to the House of Mourning. James 5. 13. Prov. 8. 32, 33. Acts 2. 40. John 5. 39. 1 Tim. 4. 13. Eccles. 7. 1, 2, 3.*

And wilt thou judge him that doth thus! Art thou almost like *Elimas*, the Sorcerer, that sought to turn the Deputy from the Faith? thou seekst to pervert the right ways of the Lord; take heed lest some heavy Judgement overtake thee, *Acts 3. 8, 9, 10, 11, 12, 13.*

What! Teach Men to quench Convictions, take Men off from a serious Consideration of the evil of Sin, of the terrours of the World to come, and of how they shall escape the same. What! Teach Men to put GOD and his Word out of their Minds, by running to Merry Company, by running to the World, by Gossiping, &c. This is as much as to bid them say to GOD, *Depart from us, for we desire not the Knowledge of Thy Ways;*

ways; or, *What's the Almighty, that we should serve him? or, What profit have we, if we keep his Way.* Here's a Devil in grain! What, bid Men walk according to the course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the children of disobedience; Eph.

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

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

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

Thirdly, But why do you wonder at a Word of Conviction and Conversion? Know you not that this is the Judgement of God upon you? *Despisers, To behold and wonder, and perish?* Acts 13. 40, 41.

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

Fifthly, Your wondring at them; argues that

u are strangers to your selves to conviction for
 a, and to hearty desires to be saved; as also to
 ming to Jesus Christ.

Object. *But how shall we know that such Men
 e coming to Jesus Christ.*

Ans^r. Who can make them see that Christ has
 ide blind? [John 2. 3. 9.] Nevertheless, be-
 ale I endeavour thy Conviction, Conversion
 d Salvation, consider,

1. Do they cry out of Sin, being burthened
 th it, as of an exceeding bitter thing?
2. Do they fly from it as from the Face of a
 adly Serpent?
3. Do they cry out of the insufficiency of their
 wn Righteousness, as to justification in the sight
 God?
4. Do they cry out after the Lord Jesus, to
 wethem?
5. Do they see more Worth and Merit in one
 op of Christ's Blood to save them, than in all
 e Sins of the World to damn them?
6. Are they tender of Sinning against Jesus
 hrist?
7. Is his Name, Person, & Undertakings more
 ecious to them, than is the Glory of the World?
8. Is this World more dear unto them?
9. Is Faith in Christ (of which they are con-
 nced by God's Spirit of the want of, and that
 without it they can never close with Christ) pre-
 ous to them?
10. Do they favour Christ in his Word, and do
 ey leave all the World for his sake? and are
 ey willing (God helping them) to run hazards
 r his Name, for the Love they bear to him?

11. Are his Saints precious to them?

If these things be so; whether thou seest the or no, these Men are coming to Jesus Christ. Rom. 7.9, 10, 11; 12, 13, 14. Psal. 38.3, 4, 5, 6, 7. Heb. 6.18, 19, 20. Isa. 54.6. Phil. 3.7, 8. Psal. 51.7, 8. 1 P. 1.18, 19. Rom. 7.24. 2 Cor. 5.2. Act. 5.41. Jam. 2.7. Phil. 3.7, 8. Song 5.10, 11, 12, 13, 14, 15. Ps. 119. John 13.35. 1 Joh. 4.7. Chap. 3.14. Jo. 16.9. Rom. 14.23. Heb. 11.6. Psal. 19.10, 11. Jer. 15.16. Heb. 11.24, 25, 26, 27. Act. 20.22, 23. chap. 21.13. Titus 3.15. 2 John 1. Eph. 16. Phil. 7. 1 Cor. 16.24.

The Second Observation.

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

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

I told you that this Observation is implied in the Text, and I gather it from the largeness and openness of the Promise, [*I will in no wise cast out.*] For had there not been a proneness in us to fear casting out, Christ needed not to have, as were, way-laid our Fear, as he doth by this great and strange Expression, *In no wise*; [*And him that cometh to me, I will in no wise cast out.*] They needed not, as I may say, such a Promise, being vouched by the Willom of Heaven, worded at such a Rate, as it were on purpose to dash in pieces by one blow, all the Objections of coming Sinners, if they were not prone to admit of such Objections, to the discouraging of their own Souls. For this word, *in no wise*, cutteth the Throat of an Objection.

jections; and it was dropt by the Lord *Jesus* that very end; and to help the Faith that is vexed with Unbelief.

And it is, as it were, the Sum of all Promises: either can any Objection be made upon the Unprofitableness that thou findest in thee, that this Promise will not afford.

But I am a great Sinner, say'st thou.

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

But I am an old Sinner, say'st thou.

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

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

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

But I am a Back sliding Sinner, say'st thou,

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

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

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

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

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

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

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

But I have no good thing to bring with me, say'st

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

Thus I might go on, to the end of things, and

show you that still this Promise was provided to

answer all Objections, and doth answer them. But

yet, what need it be if they that are coming to

Jesus Christ are not sometimes, yea, oftentimes

timorously afraid, that *Jesus Christ* will cast them out

will give you now two Instances that seem to

confirm the Truth of this Observation.

In the Ninth of *Matthew*, at the second Verse,

we read of a Man that was sick of the Palsie; and

was coming to *Jesus Christ*, being born upon a

Bed.

Bed by his Friends: He also was coming himself and that upon another account than any of his Friends were aware of, even for the Pardon of Sins, and the Salvation of his Soul. Now so soon as ever he was come into the presence of Christ, Christ bids him *be of good cheer*: It seems then his Heart was fainting, but what was the cause of his fainting? not his bodily Infirmary, for the cure of which his Friends did bring him to Christ, but the guilt and burthen of his Sins? for the Pardon of which himself did come to him, therefore he proceeds, *Be of good cheer, thy Sins be forgiven thee.*

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

That about the Prodigal seems pertinent also to this matter; *When he was come to himself, said, How many hired Servants of my Father have Bread enough and to spare, and I perish for hunger. I will arise now, and go to my Father.* Heartily spoken. But how did he perform his Promise? I think, not so well as he promised to do: And my ground for my Thoughts is, because his Father so soon as he was come to him, fell upon his Neck and Kissed him; implying, methinks, as if the Prodigal by this time was dejected in his Mind, and therefore his Father gives him the most sudden

and familiar Token of Reconciliation.

And Kisses were of old time often used to remove Doubts & Fears. Thus *Eabán* and *Esaú* kiss *Jacob*. Thus *Joseph* kissed his Brethren, & thus also David kissed *Abshalom*, Gen. 31. 55. Chap. 33. 1, 2, 4. 5, 6. Chap. 48. 9, 10. 2 Sam. 14. 33.

'Tis true, as I said, at first setting out, he spake heartily, as sometimes Sinners also do in their beginning to come to *Jesus Christ*; but might not, yea, in all probability he had (between the first step he took, and the last by which he accomplished that Journey) many a thought, both this way and that? as whether his Father would receive him or no? As thus I said, *I would go to my Father*: But how, if when I come at him he should ask me, *Where I have all this while been?* What must I say then? Also, if he ask me, *What is become of the Portion of Goods that he gave me?* What shall I say then? If he ask me, *Who have been my Companions?* What shall I say then? If he also should ask me, *What hath been my preferment in the time of my absence from him?* What shall I say then? Yea, and if he ask me, *Why I came to me no sooner?* What shall I say then? Thus I say, might he reason with himself; and being conscious to himself, that he could give but a bad answer to any of these Interrogatories; no marvel if he stood in need first of all, of a Kiss from his Father's Lips. For had he answered the first in truth he must say, *I have been a hunter of Taverns and Ale-houses*; and as for my Portion, I spent it in Riotous Living; my Companions were Whores and Drabs: As for my preferment, the highest was, *That I became a Hogherd*: and as for

for my not coming home till now, Could I have made shift to stay abroad any longer, I had not lain at thy feet for Mercy now.

I say, these things considered, and considering again, how prone poor Man is, to give way when truly awakened to despondings, and heart misgivings; no marvel if he did sink in his Mind, between the time of his first setting out, and that his coming to his Father.

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

Quest. But what should be the Reason?

I will answer to this Question thus,

First, It is not for want of the revealed Word of God, that manifesteth grounds for the contrary of that, there is a sufficiency; yea, the Text itself hath laid a sufficient Foundation for encouragement, for them that are coming to Jesus Christ. And him that cometh to me, I will in no wise cast out.

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

3ly, Neither is it for want of Manifestation of Christs willingness to receive, as those Texts above named, with that which follows, declareth, If any man thirst, let him come unto me & drink, Joh. 7.

Fourthly, It is not for want of exceeding great and precious Promises, to receive them that come. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.

ing, and I will receive you, and I will be a Father to you, and ye shall be my Sons and Daughters, with the Lord Almighty, 2 Cor. 6. 17. 18.

Fifthly, It is not for want of Solemn Oath and engagement, to save them that come: For because could swear by no Greater, he swore by himself — That by two Immutable Things, in which was impossible that God should lie, we might have some Consolation, who have fled for refuge, to lay hold on the hope set before us, Heb. 6. 15, 16, 17, 18.

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

Therefore it must be concluded, it is for want that which follows:

First, It is for want of the Knowledge of Christ, thou knowest but little of the Grace & Kindness that is in the Heart of Christ: Thou knowest but little of the Vertue and Merit of his Blood; Thou knowest but little of the willingness, that is in him to save thee: And this is the reason of the war that arise in thy Heart, and that causeth thee to doubt, that Christ will not receive thee. Unbelief is the Daughter of Ignorance. Therefore, Christ saith, O Fools, and slow of heart to believe, Luke 24. 25.

Slowness of heart to believe, flows from thy foolishness in the things of Christ; this is evident in all that are acquainted with themselves, and are seeking after Jesus Christ: The more Ignorance, the more Unbelief: The more Knowledge of Christ, the more Faith. They that know thy name, will put their trust in thee. Psal. 9. 10. He therefore

therefore that began to come to Christ but the other day; and hath yet but little Knowledge of him, he fears that Christ will not receive him. But he that hath been longer acquainted with him, he is strong, and hath overcome the Wicked One, 1 John 2.

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

Coming Sinner, Christ inviteth thee to Dine
 Sup with him: He inviteth thee to a Banquet
 Vine, yea, to come into his Wine Cellar, and
 Banner over thee, shall be Love. *Rev. 30 20.*
g 2. chap. 5. But I doubt it, says the Sinner; but
 answered, he calls thee, invites thee to his
 quer. Flaggons, Apples, to his Wine, and to
 Juice of his Pomegranate. O I fear, I doubt, I
 trust; I tremble in expectation of the contrary,
he out of the man thou daftardly Ignorance. Be
 afraid Sinner, only believe, *He that cometh to*
Christ, he will in no wise cast out.

Let the coming Sinner therefore seek after
 re of the good Knowledge of Jesus Christ:
 ss after, it seek it as silver, and dig for it as for
 Treasure. This will embolden thee: This will
 ke thee wax stronger and stronger. *I know*
om I have believed, I know him, said Paul: And
 at follows? *Why, and I am perswaded that he is*
to keep that which I have committed to him,
inst that day, 2 Tim. 1. 13.

What had Paul committed to Jesus Christ? The
 wer is, He had committed to him his Soul. But
 y did he commit his Soul to him? Why, because
 new him: He knew him to be faithfull, to be
 l: He knew he would not fail him, nor forsake
 : And therefore he laid his soul down at his
 , & committed it to him, to keep against that
 But,

Secondly, Thy Fears that Christ will not receive
 e, may be also a consequent of thy earnest
 strong Desires after thy Salvation by him.
 this I observe, that strong desires to have,
 attended with strong fears of missing. What
 Man

Man most sets his Heart upon, and what his fires are most after, he (oft times) most fear shall not obtain. So the Man, Ruler of the Synagogue, had a great desire that his Daughter should live; and that Desire was attended with Fear that she should not: Wherefore, Christ saith to him, *Be not afraid*, Matk 5. 36.

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

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

Now thou fearest the Sins of thy Youth, Sins of thine Old Age, the Sins of thy Calling, Sins of thy Christian Duties, the Sins of thy Heart or something: thou thinkest something or other will alienate the Heart & Affections of *Jesus Christ* from thee: thou thinkest he sees something in thee, for the sake of which he will refuse thy Suit.

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

Thou art *Sick of Love*, a very sweet Disease, yet every Disease has some weakness attending it; yet I wish this Distemper (if it be lawfull to

) was more Epidemical. Die of this Disease, would gladly do; 'tis better than Life it self though attended with Fears. But thou cryest out, I cannot obtain: Well, be not too hasty in making conclusions: If Jesus Christ had not put his Fingers at the Hole of the Lock, thy Bowels would have been troubled for him, (Song 5.) Mark the Prophet hath it, *They shall walk after the Lord, he shall roar like a Lion; When he shall roar, Children shall tremble from the East, they shall be able like a Bird out of Egypt, and as a Dove of the Land of Assyria,* Hosea 11. 10, 11.

When God roars (as often times the coming of him hears him roar,) what man that is coming, do otherwise then tremble? (*Amos 3. 8.*) But when he comes, *He sprang in, and came trembling, and fell down before Paul and Silas,* Acts 16. Could you ask him that we mentioned but now how long is it since you began to fear you should lose of this Damascus, you love so? The Answer will be, ever since I began to love her. But did I not fear it before? No, nor should I fear now, that I vehemently love her. Come Sinner, apply it; How long is it since thou beganst to fear, that Jesus Christ will not receive thee? Answer is, Ever since I began to desire that he would save my Soul. I began to fear, when I thought he would come. And the more my Heart burns after him, the more I feel my Heart that I shall not be saved by him.

Now, Did I not tell thee, that thy Fears were but the Consequence of strong Desires? I fear not, Coming Sinner, thousands of sinning Souls are in thy Condition, and yet they

will get safe into Christ's Bosom. Say (says Christ) to them that are of a fearfull heart, be strong, fear not: Your God will come and save you, Isa. 35 Chap. 63. 1.

3ly, Thy fear that Christ will not receive thee may arise from a sense of thine own Unworthiness. Thou seest what a poor, sorry, wretched, worthless Creature thou art. And seeing this, thou fearst Christ will not receive thee. Alas say'st thou, I am the Vilest of all Men; a Town Sinner! a ring-leading Sinner! I am not only a Sinner myself, but have made others twofold Worse the Children of Hell besides. Now I am under some Awakenings and Stirrings of Mind after Salvation, even now I feel my Heart Rebellious, Carnal, Hard, Treacherous, Desperate, prone to unbelief, to Dispair; It forgetteth the Word; it wandreth, it runneth to the Ends of the Earth, There is not (I am perswaded) one in all the World, that hath such a desperate Wicked heart as mine is: My Soul is careless to do good, and none more earnest to do that which is evil.

Can such a one as I am live in Glory? Can a Holy, a Just, and a righteous God once think (unto his honour to his Name) of saving such a vile Creature as I am? I fear it. Will he shew wonders to such a dead Dog as I am? I doubt it.

I am cast out to the loathing of my Person, yet I loath myself: I stink in mine own Nostrils. How can I then be accepted by a Holy and Sin abhorring God (Psal. 38. 5, 6, 7. Ezek. 10 Chap. 20 42, 43, 44) Saved I would be; and who is there that would save were they in my Condition? Indeed, I wonder at the madness and folly of others, when I see them leap so carelessly about the mouth of Hell! Bold Sinners!

Wouldest thou tempt God, by laughing at the breach
 of his Holy Law? But alas! They are not so bad
 way, but I am worse another: I wish my self
 any body but my self: And yet here again, I
 know not what to wish: When I see such, as I believe
 coming to Jesus Christ; O I bless them! But
 confounded in myself, to see how unlike (as I
 think) I am to a very good many in the World. They
 hear, read, pray, remember, repent, be humble,
 do every thing better than so vile a Wretch as I.
 O Vile Wretch, am good for nothing, but to burn
 Hell Fire, and when I think of that, I am con-
 founded too.

Thus the Sense of Unworthiness creates and
 heightens fears in the Hearts of them that are
 coming to Jesus Christ; But indeed it should not:
 Who needs the Physician but the Sick? Or,
 who did Christ come into the World to save, but
 the Chief of Sinners? (Mark I. 17. 1 Tim. I. 15.)
 Therefore, the more thou seest thy sins the fast-
 er thou to Jesus Christ. And let the sense of
 thine own Unworthiness, prevail with thee yet
 to faster. As it is with the Man that carrieth
 a broken Arm in a sling to the Bone setter, still
 he thinks of his broken Arm, and as he feels the
 pain and Anguish, he hastens his pace to the
 Doctor; And if Satan meets thee, and asketh, Whe-
 re goest thou? Tell him, Thou art maimed, and
 going to the Lord Jesus. If he objects thine
 Unworthiness, Tell him, That even as the
 lame seeketh the Physician; as he that hath broken
 bones, seeks him that can set them: So thou art
 going to Jesus Christ for Cure and Healing, for
 thy sick Soul.

But it oft-times happeneth to him that flies his Life; He despares of Escaping, and therewith delivers himself up into the Hand of the Pursuer. But up, up, Sinner; be of good cheer, Christ came to save the Unworthy One: Be not faithless, but believe. Come away, Man the Lord Jesus calleth thee, saying, *And him that cometh to me I will not cast out.*

Fourthly, Thy Fear that Christ will not receive thee, may arise from a sense of the exceeding Mercy of being saved: Sometimes Salvation is in the Eyes of him that desires so great, so huge, so wonderfull a Thing, that the very Thoughts of the Excellency of it, ingenders Unbelief about obtaining it, in the Heart of those that unfeignedly desire it. *Seemeth it to you (saith David) a little thing to be a King's Son-in-law?* 1 Sam. 18. 23. the Thoughts of the Greatness and Glory of the Thing propounded; as Heaven, Eternal Life, Eternal Glory; to be with God and Christ, and Angels: These are great things, things too good (saith the Soul that is little in his own Eyes) Things too Rich (saith the Soul this is truly precious in Spirit) for me.

Besides, The Holy Ghost hath a way to great Heavenly Things to the Understanding of the coming Sinner; yea, & at the same time to great too the Sin & Unworthiness of that Sinner. Now the Soul staggeringly wonders; laying, What can be made like Angels, like Christ, to live in Eternal Bliss, Joy and Felicity! This is for Angels, and for them that can walk like Angels!

If a Prince, a Duke, an Earl, should send [The Hand of his Servant] for some poor, for some beggar

ggarly Scrub, to take her for his Master to Wife,
 and the Servant should come & say, My Lord &
 after, such an one, hath sent me to thee, to take
 thee to him to Wife, he is Rich, Beautifull, and
 Excellent Qualities, he is Loving, Meek, Hum-
 ble, Well spoken, &c. What now would this
 poor, sorry, beggarly Creature think? What
 would she say? or. How would she frame an an-
 swer? When King David sent to Abigail upon
 this account and though she was a Rich Woman,
 she said, *Behold, Let thine Hand-maid be a Ser-
 vant to wash the Feet of the Servants of my Lord,*
 Sam. 25. 40, 41.] She was confounded, she
 could not well tell what to say, the offer was to
 great, beyond what could in reason be expected.
 But suppose this great Person should Second
 his Suit, & send to this sorry creature again: What
 would she say now? Would she not say? *You mock*
 me? But what if he affirms, that he is in good ear-
 nest, and that his Lord must have her to Wife; yea,
 suppose he should prevail upon her to Credit his
 message, & to address her self for her Journey: Yet
 still, every thought of her Pedigree confounds
 her; also her sense of want of Beauty makes her
 ashamed; and if she doth but think of being im-
 pured. the Unbelief that is mixed with that
 thought, whirls her into Tremblings: And now
 she calls her self Fool, for believing the Messenger,
 she thinks not to go: If she thinks of being bold,
 she blushes, and the least thought that she shall be
 rejected, when she comes at him, makes her look
 as if she would give up the Ghost.

And it is a wonder then to see a Soul that is
 adorned in the sense of Glory, and a sense of its

own nothingness, to be confounded in it self, and to fear that the Glory apprehended, is too great, too good, and too rich for such an one.

That thing, Heaven and Eternal Glory, is great, and I that would have it so small, so for a Creature, that the thoughts of obtaining confounds me.

Thus, I say, doth the greatness of the thing desired, quite dash and overthrow the Mind in the desire: O, it is too big! it is too big! it is too great a Mercy.

But Coming Sinner, let me reason with thee. Thou say'st it is too big, too great. Well, what things that are less satisfy thy Soul? will a lesser thing than Heaven, than Glory and Eternal Life answer thy desires? No, nothing less: yet If they are too big, & too good for me, even to obtain. Well, as big & as good as they are, God gives them to such as thou; they are not too big for God to give. No, not too big to give freely: content, let God give like Himself; he is that eternal God, and giveth like Himself. When Kings give, they do not use to give as poor Men. Hence it is said, that *Nabal made a Feast in his House, like the Feast of a King*: And again, *All the things did Araunah, as a King, give unto David* *Sam. 25. 2 Sam. 24.* Now God is a great King, let him give like a King; nay let him give like Himself, and do thou receive like thy self: He hath all, and thou hast nothing. God told his People of old that he would save them in Truth and in righteousness: and that they should return to, & enter the Land, which before, for their Sins, had spewed them out: and then adds, under a Supposition that

their counting the Mercy too good, or too big: it be marvellous in the Eyes of the Remnant of his People in these days, should it also be marvellous in mine Eyes, saith the Lord of Hosts? Zach. 8. 6. As who should say, They are now in Captivity and little in their own Eyes: therefore they think the Mercy of returning to Canaan, is a Mercy too marvellously big for them to enjoy: but if be so in their Eyes, it is not so in mine: I will do for them as God, if they will but receive my bounty like sinners.

Coming sinner, God can give his Heavenly Canaan and the Glory of it unto thee; yea, none ever sold them; but as a Gift, a free Gift: He hath given us his Son, how shall he not then with him so freely give us all things?

It was not the worthines of Abraham or Moses, David, or Peter, or Paul, but the mercy of God, that made them Inheritors of Heaven. If God thinks thee worthy, judge not thy self unworthy; but take it, and be thankfull. And it is a good sign, if he intends to give thee, if he hath drawn out thy heart to ask. O Lord, thou hast heard the desire of the humble, thou wilt prepare their Hearts, thou wilt incline thine ear, Psal. 10. 17.

When God is said to encline his Ear, it implies an intention to bestow the Mercy desired: Take therefore, thy Wisdom will be to receive, not looking at thy own unworthiness. It is said, He raiseth up the Poor out of the Dust, & listeth up the beggar from the dunghill, to set them among Princes, and to make them inherit the Throne of Glory. Again, He raiseth up the Poor out of the Dust, and listeth some Needy out of the Dunghill, that he

may set him with Princes, even with the Prince
his People, 1 Sam. 2. 8. Psal. 113. 7. 8.

You see also, when God made a Wedding
his Son, he called not the great, nor the rich, nor
the mighty, but the Poor, the Maimed, the Ho-
and the Blind, [Mat. 22. Luke 14.]

5ly, Thy Fears that Christ will not receive thee
may arise from the hideous Roaring of the Devil
who pursues thee. He that hears him roar, may
be a mighty Christian, if he can at that time deli-
ver himself from fear. He is called a roaring Lyon
then to allude to that in Isaiah, If one look into the
they have Darkness and Sorrow and the Light
Darkness in their very Heaven, 1 Pet. 5. 8. Isa. 5.

There are Two Things, among many, that Satan
can use to roar out after them that are coming
to Jesus Christ

1. That they are not Elected. Or,

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

To both these I answer briefly.

First, Touching Election, out of which thou
fearest, thou art excluded. Why, Coming Sinner
even the Text it self affordeth thee help against
this doubt, and that by a double Argument.

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

Secondly

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

If Satan therefore objecteth, *But thou art not*
Elect, answer, But I am coming, Satan, I am com-
 ing; and that I could not be, but that the Father
 draws me; and I am coming to such a Lord Jesus,
will in no wise cast me out. Further, Satan, were
 I not Elect, the Father would not draw me, nor
 would the Son so graciously open his Bosom to
 me. I am perswaded that not one of the Non elect
 will ever be able to say, no, not in the Day of Judg-
 ment; I did sincerely come to Jesus Christ. Come
 they may feignedly, as Judas and Simon Magus
 did; but that is not our question. Therefore, O
 thou honest-hearted coming Sinner, be not afraid,
 but come!

As to the Second part of the Objection, about
 missing the Sin against the Holy Ghost: The same
 argument overthrows that also. But I will argue
 thus:

First, Coming to Christ, is by vertue of a special
 Gift of the Father; but the Father giveth no
 such Gift to them that have sinned that Sin;

therefore thou that art coming, hast not committed that Sin. That the Father giveth no such Grace to them that have sinned that Sin, is evident.

1. Because they have sinned themselves out of God's Favour; *They shall never have Forgiveness* Mat. 12. 32. But it is a special Favour of God give unto a Man, to come to *Jesus Christ*; because thereby he obtaineth Forgiveness. Therefore that cometh, hath not sinned that Sin.

2. They that have sinned the Sin against the Holy Ghost, have sinned themselves out of an Interest in the Sacrifice of Christ's Body & Blood. *There remains for such no more Sacrifice for sin*: But God giveth not Grace to any of them to come to Christ, that have no share in the Sacrifice of his Body and Blood: Therefore thou that art coming to him, hast not sinned that Sin, Heb. 10. 26.

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

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

Thirdly, Coming to *Jesus Christ*, lays a Man under the Promise of Forgiveness and Salvation. But it is impossible, that he that hath sinned that Sin, should ever be put under a Promise of the
Therefore

Therefore he that hath sinned that Sin, can never have Heart to come to *Jesus Christ*.

Fourthly, Coming to *Jesus Christ*, lays a Man under his Intercession; For he ever liveth to make intercession for them that come, Heb. 7. 25. Therefore he that is coming to *Jesus Christ* cannot have sinned that Sin.

Christ has forbidden his People to Pray for them that have sinned that Sin; and therefore, will not pray for them himself; but he prays for them that come.

Fifthly, He that hath sinned that Sin, *Christ* is to him of no more Worth, than is a Man that is dead; For he hath crucified to himself the Son of God: Yea, and hath also counted his precious blood, as the blood of an unholy Thing, Heb. 10. Now, he that hath this low Esteem of *Christ*, will never come to him for Life: but the coming Man has an high Esteem of his Person, blood, and Merits. Therefore he that is coming has not committed that Sin.

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

Sixthly, Thy Fears that *Christ* will not receive thee;

thee, may arise from thine own Folly, in Inventing
yea, in thy chalking out to God a way to bring thee
home to Jesus Christ. Some Souls that are coming
to Jesus Christ are great tormentors of themselves
upon this account: They conclude, that if the
coming to Jesus Christ is right, they must needs
be brought home thus and thus: As to instance

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

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

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

This is the way that some Sinners appoint for
God: But perhaps he will not walk therein; y
will he bring them to Jesus Christ. But now be-
cause they come not the way of their own chal-
ing out, therefore they are at loss. They look for
heavy load and burthen; but perhaps God gives
them a sight of their lost condition, and adds
not that heavy Weight and Burthen. They look
for fearful Temptations of Satan; but God sees
that yet they are not fit for them: Nor is the
time come, that he should be honoured by them
in such a condition. They look for great and glori-
ous Revelations of Christ, Grace & Mercy. But
perhaps, God only takes the Yoke from off their
Jaws, and lays Meat before them. And now again
they are at a loss, yet a coming to Christ; I draw
them [saith God] with the Cords of a Man, with
the Bands of Love: I took the Yoke from off their

laws, and laid Meat unto them, Hos. 11. 14.

Now I say, If God brings thee to Christ, and not by the Way that thou hast appointed, then thou art at a loss; and for thy being at a loss, *Thou mayest thank thyself*. God hath more ways than thou knowest of, to bring a Sinner to Jesus Christ: that he will not give thee before hand an Account which of them he will bring them to Christ, 2. 40. 13. Job 33. 13.

Sometimes he hath his Way in the Whirl-wind; at sometimes the Lord is not there, Neh. 13. Kings 19. 11.

If God will deal more gently with thee, than with others of his Children, grudge not at it, re-
 se not the Waters that go softly, lest he bring up
 thee the Waters of the Rivers, strong & many,
 on these two smoking Fire-brands, the Devil
 and Guilt of Sin. Isa. 8. 6, 7. He saith to Peter
 Follow me: And what Thunder did Zacheus hear
 see? Zacheus, Come down said Christ; and he
 came down (says Luke) and received him joyfully.

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

Besides, I will tell thee, that the greatness of
 the Power of Sin, the hideous roaring of the Devil, yea,
 and abundance of Revelations, will not prove that
 God is bringing the Soul to Jesus Christ: As Bala-
 am, Cain, Judas, and others, can witness.

Further, Consider, that what thou hast not of
 these things here, thou mayest have another time,
 and that, to thy Distraction: Wherefore, in stead
 of

of being discontent, because thou art not the fire, because thou hearest not the Sound of the Trumpet, and Alarm of War; *Pray that thou enter not into Temptation*; Ye come boldly to the Throne of Grace, and obtain Mercy, and find Grace to Help in the time of Need; *Psal. 88. 15. Matth. 40. 4. Heb. 4. 16.*

Poor Creature! Thou cryest, If I were tempted, I could come faster, and with more confidence to *Jesus Christ*: Thou sayest thou knowest not what. What says *Job*? *Withdraw thy hand from me, and let not thy dread make me afraid: Then call thou; and I will answer; or me speak, and answer thou me, Job 13. 21.* It is not the over heavy Load of Sin, but the Discovery of Mercy; not the Roaring of the Devil, but the drawing of the Father, that makes Man come to *Jesus Christ*; *I myself know these things.*

True, sometimes, yea, most an end, that that come to *JESUS CHRIST*, come the Way that thou desirest; the loading, tempted Way, but the *LORD* also leads some by the Waters of Comfort. If I was to chuse, when to go on a long Journey; to wit, Whether I would go it in the Dead of Winter, or in the Pleasant Spring (though if it was a very profitable Journey (that of coming to *CHRIST* is) I would chuse to go it through Fire and Water, before I would lose the benefit:) But I say, if I might chuse the time, I would chuse to go it in the Pleasant Spring, because the Way would be more delightful for

me, the Day's longer and warmer, the Nights shorter and not so cold. And it is observable, that that very Argument that thou usest to weaken thy strength in the Way, that very Argument CHRIST JESUS useth to encourage us Beloved to come to him: *Arise (saith he) my Love, my Fair One, and come away: (Why?) For lo, the Winter is past, the Rain is over and gone, the Flowers appear in the Earth, the time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land. The Fig-tree putteth forth her green Figs, and the Vine, with her tender Grapes, give a good Smell: Arise, my Love, my Fair One, and come away, Song 2. 10, 11, 12, 13.*

Trouble not thy self, coming Sinner: If thou seest thy lost Condition by Original and Actual Sin; If thou seest thy Need of the spotless Righteousness of JESUS CHRIST; If thou art willing to be found in him, and to take up thy Cross and follow him: Then pray for a fair Wind and good Weather, and come away. Stick no longer in a Muse and Doubt about Things, but come away to Jesus CHRIST: Do it, I say, lest thou tempt GOD to lay the Sorrows of a travelling Woman upon thee. Thy Folly in this thing may make him do it. Mind what follows, *The Sorrows of a travelling Woman shall come upon him: Why? He is an unwise Son; so he should not stay long in the place of the breaking forth Children, Hosea 13. 13.*

7ly, Thy fears that Christ will not receive thee,
may

may arise from those Decays that thou findest in thy soul, even while thou art coming to him: Some even as they are coming to *Jesus Christ*, do find themselves grow worse and worse: And this indeed, a sure Tryal to the poor Coming Sinne

To explain my self: There is such an one coming to *Jesus Christ*; who when at first he began to look out after him, was sensible, affectionate and broken in Spirit: but now is grown dark, senseless, hard hearted, and inclining to neglect Spiritual Duties, &c. Besides, he now finds in himself Inclinations to Unbelief, Atheism, Blasphemy, & the like: Now he finds he cannot tremble at Gods Word, his Judgements, nor at the Apprehension of Hell fire. Neither can he, as he thinketh, be sorry for these things. Now this is a sad Dispensation: The Man under the Sixth Head, complaineth for want of Temptations, but thou hast enough of them; art thou glad of them, tempted coming Sinner? They that never were exercised with them, may think it a fine thing to be without the Rage; but he that is there, is ready to sweat Blood for Sorrow of Heart, and to howl for Vexation of Spirit.

This man is in the Wilderness among wild Beasts: here he sees a Bear, there a Lyon, yond a Leopard, a Wolf, a Dragon: Devils of all sorts, Doubts of all sorts, Fears of all sorts, haunt and molest his Soul; Here he sees Smoak, yea, feels Fire and Brimstone, scattered upon his secret place: he hears the sound of an horrible Tempest.

O! My Friends, even the Lord Jesus, though he knew all things, even He saw no pleasure in Temptations, nor did he desire to be with them.

Wherefore

Therefore one Text saith, *he was led;* and another, *he was driven* of the Spirit into the Wilderness, to be tempted of the Devil, *Matth. 1. 4. Mark 1. 12.*

But to return, thus it happeneth sometimes to them that are coming to *Jesus Christ.* A sad hap deed: one would think, that he that is flying from Wrath to come, has little need of such Clogs these; And yet so it is, and woful Experience loves it: The Church of old complaineth, *that her enemies overtook her between the straights;* Just between Hope & Fear, Heaven and Hell, *Lam. 1.* This Man feeleth the Infirmary of his flesh: he hath a proneness in himself to be desperate: when he chides with God, flings and tumbles like a Wild Bull in a Net, and still the guilt of all returns upon himself to the crushing of him to pieces: Yet he feeleth his heart so hard, that he cannot find, as he thinks, no kind falling under any of Miscarriages. Now he is a Lump of Confusion in his own Eyes, whose Spirit and Actions are without Order.

Temptations serve the Christian, as the Shepherds Dog serveth the silly Sheep, that is coming behind the Flock, he runs upon it, pulls it down, murthereth it, wounds it, and grievously bedabbles it with Dirt and Wet, in the lowest places of the furrows of the Field, and not leaving it, untill it is half dead, nor then neither, Except God rebuke. There is now room for Fears of being cast away. When I see I am lost, says the Sinner: This is not coming to *Jesus Christ*, says the Sinner; such a defileate hard and wretched heart as mine is, cannot be a gracious one, saith the Sinner: And bid such

an one be better, he says, I cannot, no, I cannot.

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

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

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

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

Alas! We are sinfull out of measure, but it is not to the full, untill an hour of Temptation comes: But when it comes, it doth as the Painter doth, it draweth out our Heart to the Life. Yet the sight of what we are should not keep from coming to Jesus Christ.

There are two ways, by which God lets a Man

to a sight of the Naughtiness of his Heart: One by the Light of the Word and Spirit of GOD; and the other is, by the Temptations of the De-

But by the first, we see our Naughtiness the Way, and by the second another. By the sight of the Word and Spirit of God, thou hast sight of thy Naughtiness, and by the Light of the Sun, thou hast a sight of the Spots, and Defilements that are in thy House or Raiment. Which Light gives thee to see a necessity of cleansing, but maketh not the Blemishes to read more abominably. But when Satan comes, when he tempts, he puts Life and Rage into our sins, and turns them, as it were, into so many evils within us. Now like Prisoners they attempt to break through the Prison of our Body; they will attempt to get out at our Eyes, Mouth, Ears, any ways: To the Scandal of the Gospel, and Reproach of Religion, to the Darkning of our Evidences, and Damning of our Souls.

But I shall say, as I said before, this hath oftentimes been the Lot of GOD's People. And, *No temptation hath overtaken thee but such as is common to Man; and God is faithful, who will not suffer thee to be tempted above what thou art able,* Cor. 10. 13. See the Book of Job, the Book of Psalms, and that of the Lamentations. And remember farther, that Christ himself was tempted to blaspheme, to worship the Devil, and to murder himself, *Matth. 4. Luke 4.* (Temptations worse than which thou canst hardly be overtaken with.) But He was sinless, That is true. And He is thy Saviour, and that is as true: Yea, it is
as

as true also, that by his being tempted, he became the Conquerer of the Tempter, and a Succour of those that are tempted, Col. 2. 14, 15. Heb 15. Chap. 4. 15, 16.

Quest But what should be the reason that so that are coming to Christ should be so lamentably cast down, and buffeted with Temptations?

Answ. It may be for several Causes.

First, Some that are coming to Christ, cannot be perswaded, untill the Temptation comes, though they are so vile as the Scripture saith they are. True they see so much of their wretchedness, to drive them to Christ: but there is an *over* above of wickedness, which they see not. Peter thought that he had had Cursing, & Swearing and Lying, and an inclination in his Heart to deny his Master, before the Temptation came: But when that indeed came upon him, then he found it there to his Sorrow, John 13. 36, 37, 38. Matt 14. 36, 37, 38, 39, 40, 68, 69, 70, 71, 72.

Secondly, Some that are coming to Jesus Christ are too much affected with their own graces, and too little taken with Christ's Person; wherefore God, to take them off from doting on their own Jewels, & that they might look more to the Person, Undertaking and Merits of his Son, plunges them into the Ditch by Temptations. And this take to be the meaning of Job: *If I wash me, I shall be clean, yet wilt thou plunge me in the Ditch, and mine own Cloaths shall abhor me*, Job 9. 30. It had been a little too much tampering with his own Graces & setting his excellencies a little too high (as these Texts makes manifest, Job 33. 8, 9,

12. Chap. 34. 5, 6, 7, 8, 9. Chap. 35. 2, 3. Chap. 1, 2. Chap. 40. 1, 2, 3, 4. Chap. 42. 3, 4, 5, 6.) by that the Temptations were ended, you him better taught.

Yea, God doth oft-times, even for this thing, were, take our graces from us, and so leave us oft quite to our selves, & to the Tempter, that may learn not to love the Picture more than Person of his Son. See how he dealt with him in the 16th of *Ezekiel*, and the 2d of *Hosea*.
 Thirdly, Perhaps thou hast been given too much, judge thy Brother, to condemn thy Brother, cause a poor tempted Man: And God, to bring in the Pride of thy Heart, letteth the Tempter be upon thee, that thou also may'st feel thy self weak. For *Pride goeth before Destruction, and an angry Spirit before a Fall*, Prov. 16. 18.

Fourthly, It may be thou hast dealt a little too roughly with those that God hath this way punished; not considering thy self, least thou also tempted: And therefore God hath suffered it come unto thee, Gal 6. 1.

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

Sixthly, It may be thou hast presumed too far; stood too much in thine own strength, and therefore is a time of Temptation come upon thee. This was also one cause, why it came upon thee: *Though all Men forsake thee, yet will not I.* that's the way to be tempted indeed, *John*

Seventhly, It may be God intends to make thee wise, to speak a word in season to others that are afflicted; and therefore he suffereth thee to be tempted. *Christ was tempted, that he might be able to succour them that are tempted, Heb. 2.*

Eighthly, It may be Satan hath dared God to suffer him to tempt thee; promising himself, that if he will but let him do it; *Thou wilt curse him for his face.* Thus he obtained leave against Job, wherefore take heed, tempted Soul, lest thou provest the Devils sayings true, *Job 1. Chap.*

Ninthly, It may be thy Graces must be tryed in the fire, that that rust that cleaveth to them, may be taken away, and themselves proved, both before Angels and Devils, to be far better than of Gold that perisheth; it may be also, that thy Graces are to receive special Praises and Honour, and Glory at the coming of the Lord Jesus (to Judgement for all the Exploits that thou had acted by thee against Hell, and its infernal Cruelty, in the day of thy temptation, *1 Pet. 1. 6, 7.*

Tenthly, It may be God would have others learn by the Sighs, Groans and Complaints unto Temptations, to beware of those Sins; for the sake of which thou art at present delivered to thy Tormentors.

But to conclude this, put the worst to the worst, (and then things will be bad enough) suppose that thou art to this day without the Grace of God, yet thou art but a miserable Creature and Sinner, that has need of a Blessed Saviour; and the Text presents thee with one as good and kind, as heart can wish; who also for thy encouragement saith, *And him that cometh to me, I will in no wise cast out.*

To come therefore to a Word of Application.

So, That they that are coming to Jesus Christ, are oft times heartily afraid, that Jesus Christ not receive them? Then this teacheth us these things:

First, That Faith and Doubting, may at the same time have their Residence in the same Soul. *Of little Faith, wherefore didst thou doubt?*

.14.31. He saith not, *O! Thou of no Faith*; but *Thou of little Faith*: Because he had a *Little* Faith in the midst of his many doubts. The same may be said of many that are coming to Jesus Christ: They come, and fear they come not, and yet they come not. When they look upon a Promise, or a word of Encouragement by Christ, then they come; but when they look upon themselves, or the difficulties that lie before them, they doubt. *Bid me come*, said Peter: *Come, Jesus Christ*. So he went down out of the Ship to go to Jesus, but his hap was to go to him upon the water; there was the Tryal. So it is with the desiring Soul: *Bid me come*, says the Sinner; *Jesus Christ*, and *I will in no wise cast thee out*: He comes, but his hap is to come upon the water, upon drowning difficulties; if therefore, the wind of Temptations blow, the waves of doubts and fears will presently arise, and this coming sin will begin to sink, if he has but *little Faith*.

But you shall find here, in Peter's little Faith, a bold act, to wit, *Coming and Crying*: Little Faith cannot come all the way without *Crying*:

So

So long as its holy boldness lasts, so long it come with peace; but when it's so, it can come farther, it will go the rest of the way with crying. Peter went as far as his little Faith would ea him: he also cry'd as far as his little Faith wo help, *Lord, save me, I perish*: And so with cing and crying he was kept from sinking, tho had but a little Faith. *Jesus stretched forth Hand, and caught him, and said unto him, Thou of little Faith, wherefore didst thou doubt*

Secondly, Is it so, *That they that are coming to Jesus Christ, are oft times heartily afraid, that Jesus Christ will not receive them?* Then this shews a reason of that dejection, and thole cast down, that very often we perceive to be in th that are coming to Jesus Christ. Why, it is cause they are afraid that Jesus Christ will not ceive them. The poor World they mock us, cause we are a dejected People; I mean, beca we are sometimes so; but they do not know cause of our dejections. Could we be perswade even then, when we are dejected, that Jesus Ch would indeed receive us, it would make us fly c their Heads, and would put more gladness i our Hearts, than in the time in which their Co Wine and Oyl increaseth, *Psal. 4. 6, 7.*

Thirdly, Is it so, *That they that are coming to Jesus Christ, are oft times heartily afraid that he not receive them?* Then this shews, that they are coming to Jesus Christ, are an awakened, sible, considering People: For fear cometh f sense, consideration of things. They are sent of sin, sensible of the Curse due thereto; they also sensible of the Glorious Majesty of God,

at a blessed, Blessed thing it is to be received of
 Christ: The Glory of Heaven, and the Evil
 in, these things they consider, and are sensible
When I remember, I am afraid; when I con-
fer, I am afraid, Job 21. 6. Chap. 36. 15.

These things dash their Spirits, being awake
 sensible. Were they dead, like other Men,
 they would not be afflicted with fear, as they are:
 dead Men fear not, feel not, care not, but the
 living and sensible Man, he it is that is oft-times
 heartily afraid that Jesus Christ will not receive
 him. I say, the dead and senseless are not distressed;
 they presume, they are groundlessly confident.
So bold as blind Bayard? These indeed should
 be afraid, because they are not coming to
 Jesus Christ. O! the Hell, the Fire, the Pit, the
 Wrath of God, and Torment of Hell, that are
 prepared for poor neglecting Sinners! *How shall*
we escape, if we neglect so great Salvation! Heb. 2.
 But they want sense of things, and so cannot

fourthly, Is it so, That they that are coming to
 Jesus Christ, are oft-times heartily afraid that he
 will not receive them? Then this should teach old
 Christians to pity and pray for young Comers:
 know the Heart of a stranger; for you your selves
 were strangers in the Land of Egypt. You know
 Fears, and Doubts, and Terrours, that take
 hold of them; for that they sometimes took hold
 of you. Wherefore, pity them, pray for them,
 encourage them; they need all this: Guilt hath
 taken them, Fear of the Wrath of God,
 hath overtaken them: Perhaps they are within
 sight of Hell fire; and the Fear of going
 H thither

thither, is burning hot within their Hearts. You may know, how strangely Satan is suggesting Devilish Doubts unto them, if possible he may smite and drown them, with the multitude and weight of them. Old Christians mend up the Path for them, take the Stumbling blocks out of the way lest that which is feeble and weak be turned aside, but let it rather be healed, *Heb. 12.*

I come now to the next Observation, and shall

Speak a little to that; to wit,

THAT Jesus Christ would not have them, *i. e.* *in Truth are coming to him, Once think, that he will cast them out.*

The Text is full of this: For, he saith, *And he that cometh to me, I will in no wise cast him out.* Now, if he saith, *I will not;* he would not have us think, *He will.*

This is yet farther manifest by these Considerations;

First, Christ Jesus did forbid even them, that as yet were not coming to him, Once to tell him such an One. *Do not think (said he,) that I will accuse you to the Father, John 5. 45.*

These (as I said) were such, that as yet, were not coming to him: For he saith of them a little before; *And ye will not come to me:* For Respect they had to the honour of Men he sent them back. Yet, I say, Jesus Christ gives them to understand, that though he might justly reprove them, yet he would not, but bids them not to think, that he would accuse them to the Father. Now, not to accuse (with Christ) is to prove for: For Christ in these things, stands not Neutral betw

between the Father and Sinners: So then, if Jesus Christ would not have them think, that Yet will it come to Him, that he will accuse them; then would not that they should think so, that in truth are coming to Him: *And him that cometh to me, I will in no wise cast out.*

Secondly, When the Woman taken in Adultery (even in the very Act) was brought before Jesus Christ; so he carried it both by Words and Actions, that lie evidently enough made it manifest, that Condemning and Casting out, were such things, for the doing of which he came not into the World.

Wherefore, when they had set her before him, and had laid to her charge her heinous Fact, he stooped down, and with his Finger wrote upon the Ground, as though he heard them not. Now what did he do by this his Carriage, but testified plainly that he was not for receiving Accusations against poor Sinners, whoever accused by? And I serve, Though they continue asking, thinking first to force him to condemn her; yet then he answered, as that he drove all condemning persons from her. And then he adds for her Encouragement to come to him; *Neither do I condemn thee; go, and sin no more, John 8. 1, 2, 3, 5, 6, 7, 8, 9, 10, 11, 12.*

Not but that he indeed abhorred the fact, but he would not condemn the woman for the sin, because it was not his office: *he was not sent into the world to condemn the world, but that the world through him might be saved, Joh. 3. 17* Now, if Christ, tho' urged to, would not condemn the guilty Woman, 'she was far at present from coming to him, he

would not that they should once think, that he
cast them out, that in truth are coming to him.
And him that cometh to me, I will in no wise cast out.

Thirdly, Christ plainly bids the turning Sinner
Come; and forbids him to entertain any such
thought as that, *He will cast him out.* Let the
Wicked forsake his Way, and the Unrighteous Man
his Thoughts; and let him turn unto the Lord, and
he will have Mercy upon him; and to our God,
he will abundantly pardon; Isa. 55. 7.

The Lord, by bidding the Unrighteous forsake
his Thoughts; doth in special forbid, as I have
said, &c. Those thoughts that hinder the coming
Man in his Progress to Jesus Christ, *His Unbeli-
ving Thoughts.*

Therefore, he bids him not only forsake
Ways, but his Thoughts; *Let the Wicked forsake
his Ways, and the Unrighteous Man his Thoughts.*
Tis not enough to forsake one, if thou wilt come
to Jesus Christ; because the other will keep thee
from him. Suppose a Man forsakes his wicked
Ways, his debauched and filthy Life; yet if thou
Thou hast, *That Jesus Christ will not receive him.*
he entertained and nourished in his Heart; these
Thoughts will keep him from coming to Je-
sus Christ.

Sinner, Coming Sinner; Art thou for coming
to Jesus Christ: Yes; says the Sinner. Forsake
thy wicked Ways then. *So I do,* says the Sinner. Why
comest thou then so slowly? *Because I am
dread.* What hinders? Has God forbidden thee?
No, Art thou not willing to come faster? Yes,
I cannot. Well, prethee be plain with me,
tell me the Reason & Ground of thy Discouragement.

ent: *Why* (saith the Sinner) *tho' God forbids me*
t, and though I am willing to come faster; yet
ere naturally ariseth this, and that, and the other
thought in my Heart, that hinders my speed to Je-
sus Christ. Sometimes I think I am not Chosen;
ometimes I think I am not Called; sometimes I
ink I am come too late; and sometimes I think I
ow not what it is to come. Also, one while I think
have no Grace; & then again, that I cannot pray;
and then again, I think that I am a very Hypocrite:
and these things keep me from coming to Jesus Christ

Look ye now! Did not I tell you so? There are
 thoughts yet remaining in the Heart, even of
 those who have forsaken their wicked Ways; and
 with those Thoughts they are more plagued, than
 with any thing else; because they hinder their
 coming to Jesus Christ; for the Sin of Unbelief,
 which is the Original of all these Thoughts) is
 that which belets a Coming Sinner more easily
 than doth his Ways, Heb. 12. 1, 2, 3, 4.

But now, since Jesus Christ commands thee to
 forsake these thoughts; forsake them, coming sin-
 ner: And if thou forsake them not, thou trans-
 gresseth the Commands of Christ, & abidest thine
 own Tormentor, and keepest thy self from E-
 stablishment in Grace: *If ye will not believe, ye*
shall not be established, Isa. 7. 9.

Thus you see, how Jesus Christ setteth himself
 against such Thoughts, that any way discourage
 the coming Sinner; and thereby truly vindicate
 the Doctrine we have in hand; To wit, That Je-
 sus Christ would not have them, that in Truth are
 coming to Him, once think, that he will cast them
 out. And him that cometh to me, I will in no wise
 cast out.

I come now to the Reasons of the Observation.

a. **I**F *Jesus Christ* should allow thee *Once* to think, that he will cast thee out : he must allow thee to think, that he will falsifie his word. For he hath said, *I will in no wise cast out.* But *Christ* would not that thou should'st count him One, that will falsifie his Word : For he saith himself, *I am the Truth* : Therefore he would not that any that in Truth are coming to him, should *Once* think, that he will cast them out.

Secondly, If *Jesus Christ* should allow the Sinner, that in Truth is coming to him, *Once* to think that he will cast him out ; then he must allow, as to countenance the first appearance of Unbelief, the which he counteth his greatest Enemy, as against which he has bent even his Holy Gospel. Therefore *Jesus Christ* would not, that they that in Truth are coming to, should once think, that he will cast them out : See *Mat. 14. 31.* Chap. 21. *Mark 11. 23.* *Luke 24. 25.*

Thirdly, If *Jesus Christ* should allow the Coming sinner *Once* to think that he will cast him out. Then he must allow him to make a Question Whether he is willing to receive his Father's Gift. For the Coming sinner is his Father's Gift ; as also says the Text ; but he testifieth, *All that the Father giveth him shall come to him : and him that cometh, he will in no wise cast out.* Therefore, *Jesus Christ* would not have him, that in Truth is coming to him, *Once* to think, that he will cast him out.

Fourthly, If *Jesus Christ* should allow them *Once* to think (that indeed are coming to him) that he will cast them out, he must allow them to think

that he will despise and reject the Drawing of his Father: For *No man* can come to him, but whom the Father draweth. But it would be high Blasphemy, and damnable Wickedness *Once* to imagine thus. Therefore, *Jesus Christ* would not have him that cometh, *Once* think that he will cast him out.

Fifthly, If *Jesus Christ* should allow those that indeed are coming to him, *Once* to think, that he will cast them out; He must allow them to think, that he will be Unfaithful to the Trust & Charge, that his Father hath committed to him; which is to Save, and not to Lose any thing of that which he hath given unto him to save, *John 6. 36*. But the Father hath given him a Charge, to save the Coming sinner; therefore it cannot be, that he should allow, that such an one should *Once* think, that he will cast him out.

Sixthly, If *Jesus Christ* should allow, that they should *Once* think, that are coming to him, that he will cast them out; then he must allow them to think, that he will be unfaithfull to his Office of Priest hood: For, as by the first part of it, he paid Price for, and ransomed Souls; so by the second part thereof, he continually maketh intercession to God for them that come, *Heb. 7. 5*. But he cannot allow us to question his Faithfull Execution of his Priesthood. Therefore he cannot allow us *Once* to think, That the coming sinner shall be cast out.

Seventhly; If *Jesus Christ* should allow us once to think, that the Coming sinner shall be cast out: Then he must allow us to question his Will, or Power, or Merit to save. But he cannot allow us

Once to question any of these: Therefore not Once to think, That the Coming sinner shall be cast out.

1. He cannot allow us to question his *Will*: For he saith in the Text; *I will in no wise cast out.*

2. He cannot allow us to question his *Power*: For the Holy Ghost saith, he is *able* to save to the utmost them that come.

3. He cannot allow us to question the *Efficacy of his Merit*: For the Blood of Christ cleanseth the Comer from all Sin, 1 *Joh*, 1. Therefore he cannot allow, That he that is coming to him should Once think, that he will cast him out.

Eighthly, If *Jesus Christ* should allow the Coming sinner once to think that he will cast him out, he must allow him to give the lye to the manifest Testimony of the Father, Son, and Spirit; yea, to the whole Gospel contained in *Moses*, the *Prophets*, the Book of *Psalms*, and that commonly called the *New Testament*. But he cannot allow of this; Therefore, not that the Coming Sinner should once think, That he will cast him out.

Ninthly, Lastly, If *Jesus Christ* should allow him that is coming to him, Once to think that he will cast him out: He must allow him to Question his Father's Oath; which he in Truth and Righteousness hath taken; that they might have strong Consolation, who have fled for Refuge to *Jesus Christ*: But he cannot allow this; therefore he cannot allow that the Coming Sinner should once think, that he will cast him out. *Heb. 6.*

I come now to make some General Use and Application of the Whole, and so to draw towards a Conclusion.

THE First Use, *A Use of Information*: And it informeth us, that Men by Nature are far off from Christ.

Let me a little improve this Use, by speaking to these Three Questions.

1. *Where is he that is coming to Jesus Christ?*
2. *What is he that is coming to Jesus Christ?*
3. *Whether is he to go that cometh not to Jesus Christ?*

First, *Where is he?*

1. *Ans.* He is far from God, he is without him, even alienate from him, both in his Understanding, Will, Affections, Judgement and Conscience, *Eph. 2. 12. chap. 4. 8.*

2. He is far from Jesus Christ, who is the only deliverer of Men from Hell-fire, *Psal. 73. 27.*

3. He is far from the Work of the Holy Ghost, the Work of Regeneration and a second Creation, without which no Man shall see the Kingdom of heaven, *John 3. 3.*

4. He is far from being Righteous, from that righteousness that should make him acceptable to God's sight, *Isa. 46. 14.*

5. He is under the Power and Dominion of Sin: it reigneth in and over him; it dwellerh in every faculty of his Soul, and Member of his Body: So that from Head to Foot there is no place clean, *1. 1. 6. Rom. 3. 9, 10, 11, 12; 13, 14, 15, 16, 18.*

6. He is in the Pest-house with Uzziah; and
H. 5; excluded

excluded the Camp of Israel with the Lepers;
Chron. 26. 21. Numb. 5. 3.

7. His Life is among the Unclean; *He is in the Gall of Bitterness, and in the Bond of Iniquity, Job 36. 14. Acts 8. 22.*

8. He is in Sin, in the Flesh, in Death, in the Snare of the Devil, and is taken Captive by him at his Will, *1. Cor. 15. 17. Rom. 8. 8. 1. John 14. 2 Tim. 2. 26.*

9. He is under the Curse of the Law, and the Devil dwells in him, and hath the Mastery over him, *Gal. 3. 13. Eph. 2. 2, 3. Acts 26. 18.*

10. He is in Darkness, and walketh in Darkness, and knows not whether he goes; for Darkness has blinded his Eyes.

11. He is in the broad Way that leadeth to Destruction; and holding on, he will assuredly go down at the Broad gate, and to down the Stairs to Hell.

Secondly, *What is he that cometh not to Jesus Christ?*

1. He is counted one of God's Enemies, *Lu. 19. 14. Rom. 8. 7.*

2. He is a Child of the Devil, and of Hell; the Devil begat him as to his sinful Nature; and Hell must swallow him at last, because he cometh not to Jesus Christ; *Joh. 8. 44. 1 Joh. 3. 8. Mat. 34. 15. Psal. 9. 17.*

3. He is a Child of Wrath, an Heir of it; his Portion, and God will repay it him to his face, *Eph. 2. 1. 2, 3. Job 21. 29, 30, 31.*

4. He is a Self Murtherer; he wrongeth his own Soul, and is one that loveth Death, *Prov. 1. Chap. 8. 35, 36.*

5. He is a Companion for Devils, and Damned Men, *Prov. 21. 16. Mat. 25. 41.*

Thirdly, *Whether is he like to go that cometh not to Jesus Christ?*

1. He that cometh not to him, is like to go farther from him; so every Sin is a step farther from Jesus Christ, *Hos. 11.*

2. As he is in Darkness, so he is like to go on in it. For Christ is the Light of the World, and he that comes not to him, walketh in Darkness, *John 8. 12.*

3. He is like to be removed at last, as far from God and Christ, and Heaven, and all Felicity, as an infinite God can remove him, *Mat. 12. 41.*

But Secondly, This Doctrine of coming to Christ, informeth us, *Where poor destitute Sinners may find Life for their Souls*, and that is in Christ: This Life is in his Son; he that hath the Son, hath Life: And again, *Whoso findeth me, findeth Life, and shall obtain favour of the Lord*, *Prov. 8.*

Now for farther Enlargement; I will also here propound three more Questions.

1. *What Life is in Christ?* 2. *Who may have it?* 3. *Upon what Terms?*

First, *What Life is in Jesus Christ?*

1. There is Justifying Life in Christ. Man by Sin, is Dead in Law: and Christ only can deliver him by his Righteousness and Blood, from this Death into a State of Life: For God sent his Son into the World, that we might live through him, *John 4. 9.* That is, through the Righteousness which he should accomplish, and the Death that he should die.

2. There is Eternal Life in Christ: Life that's endless; Life for ever and ever. He hath given us Eternal Life, & this Life is in his Son, *1 John 5.*

Now

Now Justification and Eternal Salvation being both in Christ, and no where else to be had for Men, who would not come to Jesus Christ?

Secondly, *Who may have this Life?*

I answer, Poor, Helpless, Miserable Sinner. Particularly,

1. Such as are willing to have it; *Whosoever will, let him take of the Waters of Life, Rev. 22. 1.*

2. He that thirsteth for it, *I will give to him that is athirst of the Fountain of the Water of Life, Rev. 21. 6.*

3. He that is weary of his Sins. *This is the rest, whereby you may cause the weary to rest; and this is the refreshing, Isa. 28. 12.*

4. He that is Poor & Needy, *He shall spare the Poor & Needy, & shall save the Souls of the Needy.*

5. He that followeth after him, cryeth for Life. *He that follows Me shall not walk in Darkness, but shall have the Light of Life, John 8. 12.*

3dly, *Upon what Terms may he have this Life?*

Answer; Freely. Sinner dost thou hear? Thou may'st have it freely. Let him take of the Water of Life freely: *I will give him of the Fountain of the Water of Life freely; And when they had nothing to pay, he frankly forgave them both, Luke 7.*

Freely, without Money, or without Price. *Ho! Every one that thirsteth, come ye to the Waters: and he that hath no Money, come, buy, and Eat: Yea, come, buy Wine and Milk, without Money and without Price, Isa. 55. 1.*

Sinner, Art thou Thirsty? Art thou Weary? Art thou Willing? Come then, and regard not your stuff; for all the good that is in Christ, is offered to the Coming Sinner, without Money, and without

without Price. He has life to give away to such want it, and that have not a Penny to purchase, and he will give it freely. Oh, what a blessed condition is the Coming Sinner in!

But, *Thirdly*, This Doctrine of Coming to Jesus Christ for Life, informeth us, *That it is to be had where else*: Might it be had any where else, the Text, and him that spoke it, would be but set by: For what great matter is there in, will in no wise cast out, If another stood by that would receive them? but here appears the Glory of Christ, that none but he can save. And here appears his Love, that though none can save but he, yet He is not Coy in Saving. *But him that comes to Me* (saith He) *I will in no wise cast out.* That none can save but Jesus Christ, is evident from Acts 4. 12. *Neither is there Salvation in any other; and he hath given us eternal Life, and this Life is in his Son.* If Life could have been had any where else, it should have been in the Law: But not in the Law; For by the Deeds of the Law, Man living shall be justified; and if not justified then no Life.

Therefore Life is no where else to be had, but in Jesus Christ, Gal. 3:

Quest. But why would God so order it, that should be had no where else, but in Jesus Christ?

Ans. There is Reason for it; and that both with respect to GOD and Us.

First, With Respect to GOD?

First, That it might be in a way of Justice, as well as Mercy: And in a way of Justice it could not have been, if it had not been by CHRIST; because He, and He only, was able to answer the demand

demand of the Law; and give for Sin what the Justice thereof required. All Angels had been crushed down to Hell for ever, had that Curse been laid upon them for our Sins, which was laid upon Jesus Christ: But 'twas laid upon him, and he bare it; and answered the Penalty, and redeemed his People from under it, with that satisfaction to Divine Justice, that God himself do now proclaim, that he is faithfull and just to forgive us, if by Faith we shall venture to Jesus, and trust to what he has done for Life, *Rom. 3. 25, 26. John 1. 9.*

Secondly, Life must be by Jesus Christ, that God might be adored and magnified, for finding out this Way. This is the Lord's Doings, that in all things he might be Glorified through Jesus Christ our Lord.

Thirdly, It must be by Jesus Christ, that Life might be at God's dispose, who hath great Mercy for the Poor, the Lowly, the Meek, the Merciful in Heart, and for them that others care for, *Psal. 34. 6. Psal. 138. 6. Psal. 25. 17. Psal. 147. 3.*

Fourthly, Life must be in Christ, to cut off blasphemy from the Lips of Men. This also is the Apostle's reason, in *Rom. 3. 20, 27. And Eph. 2. 8, 9.*

Secondly, Life must be in Jesus Christ, with respect to Us.

First, That we might have it upon the easy Terms, to wit, *Freely*; as a Gift, not as a Wage. Was it in Moses's Hand, we should come hard at it; was it in the Pope's Hand, we should have paid soundly for it. But thanks be to GOD it is in Christ, laid up in him, and by him to be commu-

ted to Sinners upon easie Terms, even for receiving, accepting and embracing with Thanksgiving: As the Scriptures plainly declare, *John* II, 12. *2. Cor.* II, 4. *Heb.* II, 13. *Col* 3, 13, 14, 15.

Secondly, Life is in Christ *for us*, that it might not be upon so brittle a Foundation, as indeed it would, had it been any where else. The Law self is weak because of us, as to this: But Christ a tryed Stone, a sure Foundation, one that will not fail to bear thy Burthen, and to receive thy Soul, Coming-Sinner.

Thirdly, Life is in Christ, that it might be sure to all the Seed. Alas! the best of us, was Life put in our Hands, to be sure we should forfeit it ever, and over, and over: Or, was it in any other Hand, we should by our often Backslidings offend him, that at last he would shut up his bowels in everlasting Displeasure against us. But now it is in Christ, it is with one that can pity, pray for, pardon, yea, multiply pardons: It is with one that can have Compassion upon us, when we are out of the Way, with one that hath a Heart to fetch us again, when we are gone away; with one that can pardon without upbraiding. Blessed be God, that Life is in Christ! for now 'tis sure to all the Seed.

But *Fourthly*, This Doctrine of Coming to Jesus Christ for Life, informs us of the Evil of Unbelief; that wicked thing that is the only, or chief hinderance to the Coming Sinner. Doth the Text say, *Come*, Doth it say, *And him that cometh to Me, I will in no wise cast out?* Then what an Evil is that, that keepeth Sinners from coming to Jesus Christ? And that Evil is Unbelief.

lie? For by Faith we come? by Unbelief keep away. Therefore it is said to be that, which a Soul is said to depart from God; because it was that which at first caused the World to fall off from him, and that also that keeps them from him to this Day. And it doth the more easily because it doth it with a Wile.

This Sin may be called *The white Devil*, for oftentimes in its mischievous doing in the Soul shews as if it was an Angel of Light: Yea, it is clothed like a Counsellour of Heaven. Therefore, little to discourse of this Evil Disease.

First, It is that Sin, *above all others*, that hath some shew of *Reason* in its Attempts. For it keeps the Soul from Christ, by pretending its present unsuitness, and unpreparedness; as want of more Sense of Sin, want of more Repentance, want of more Humility, want of a more broken Heart.

Secondly, It is the Sin that most suiteth with the Conscience: The Conscience of the Coming Sinner tells him, that he hath nothing good; that he stands inditible for Ten Thousand Talents; that he is a very ignorant, blind, and hardened Sinner, unworthy to be once taken notice of by Jesus Christ: And will you [says Unbelief] in such a Case as you now are, presume to come to Jesus Christ.

Thirdly, It is the Sin that most suiteth with our *Sense of Feeling*. The Coming Sinner feels the working of Sin, of all manner of Sin and Wretchedness in his Flesh; he also feels the Wrath and Judgement of God due to Sin, oft times staggers under it. Now, says Unbelief, you may see you have no Grace, for that wh

works in you is corruption! You may also perceive that God doth not love you, because the curse of his Wrath abides upon you. Therefore, how can you bear the face to come to Jesus Christ?

Fourthly, It is that Sin above all others, that most suiteth the Wisdom of our Flesh. The wisdom of our Flesh thinks it Prudence to question a while, to stand back a while, to hearken to both sides a while; and not to be rash, sudden, unadvised in too bold a presuming upon Jesus Christ. And this Wildom Unbelief falls in with.

Fifthly, It is the Sin above all other, that continually is whispering the Soul in the Ear with distrusts of the Faithfulness of God in keeping promise to them that come to Jesus Christ for life. It also suggests Mistrust, about CHRIST's willingness to receive it, and save it. And none can do this so artificially, as Unbelief.

Sixthly, It is also that Sin which is always ready to enter an Objection against this, or that promise, that by the Spirit of God is brought to Heart to comfort us; And if the poor Conscience Sinner is not aware of it, it will by some Exon Slight, Trick, or Cavil, quickly wrest from him the Promise again, and he shall have little benefit of it.

Seventhly, It is that above all other Sins, that weakens our Prayers, our Faith, our Love, our Zeal, our Hope and Expectations: It even turns the Heart away from GOD in Duty.

Eighthly, Lastly; This Sin, as I have said even now, it appears in the Soul with so many sweet promises to safety & security: that it is, as it were, falsely sent from Heaven: Bidding the Soul be wise,

wise, wary, considerate, well advised, & to take heed of too rash a venture upon Believing. Be sure first, that God loves you; take hold of the Promise untill you are forced by God unto it; neither be you sure of your salvation, doubt it still, tho' the Testimony of the Lord has been often confirmed in you: Live not by faith but by sense. And when you can neither see nor feel, then fear and mistrust, then doubt and question all. This is the devilish Counsel of Unbelief, which is covered over with specious Pretences, that the worst christian can hardly shake off these reasonings.

But to be brief: let me hear give the *Christ Reader*, a more particular Description of the Qualities of Unbelief, by opposing Faith unto it, these Twenty five Particulars.

First, Faith believeth the Word of God, Unbelief questioneth the certainty of the same. *Psal.* 106. 24.

Secondly, Faith believeth the Word because it is true, but Unbelief doubteth thereof, because it is true, *1 Tim.* 4. 3. *John* 8. 45.

Thirdly, Faith sees more in a Promise of help, than in all other things to hinder. Unbelief, notwithstanding God's Promise, fears. How can these things be? *Rom.* 4. 19, 20, 21. *1 Kings* 7. 2. *John* 3. 11, 12.

Fourthly, Faith will make thee see Love in the Heart of Christ, when with his Mouth he gives reproofs. But Unbelief will imagine Wrath in his Heart, when with his Mouth and Word he saith he Loves us, *Matth.* 15. 22, 23, 24, 25, 27, 28. *Numb.* 13. 2. *2 Chron.* 14. 3.

Fifthly, Faith will help the Soul to wait,

God defers to give. But Unbelief will take Snuff,
 and throw up all, if God makes any tarrying, *Psal.*
 5. *Isa.* 8. 17. 2 *Kings* 6. 33. *Psal.* 100. 13,

Sixthly, Faith will give Comfort in the midst
 Fears; but Unbelief causeth Fears in the midst
 Comfort, 2 *Chron.* 20. 20, 21. *Matth.* 8. 26.
Luke 24. 36, 37.

Seventhly, Faith will suck sweetness of God's
 Word; but Unbelief can find no Comfort in his
 latest Mercies, *Psal.* 23. 4. *Numb.* 21.

Eighthly, Faith maketh great Burthens light;
 Unbelief maketh light ones intolerably hea-
 vy, 2 *Cor.* 14. 14, 15, 16, 17, 18. *Mal.* 1. 12, 13.

Ninthly, Faith helpeth us when we are down;
 Unbelief throws us down when we are up,
Isaiah 7. 8, 9, 10. *Heb.* 4. 11.

Tenthly, Faith bringeth us near to God, when
 we are far from him; but Unbelief puts us far
 from God when we are near to him, *Heb.* 10. 22.
2 Pet. 3. 12, 13.

Eleventhly, Where Faith reigns, it declareth
 us to be the Friends of God; but where Unbe-
 lief reigns, it declareth them to be his Enemies;
1 John 5. 23. *Heb.* 3. 18. *Rev.* 21. 8.

Twelfthly, Faith putteth a Man under Grace;
 Unbelief holdeth him under Wrath, *Rom.* 3.
 25, 26. *1 Cor.* 14. 16. *Eph.* 2. 8. *John* 3. 36.
John 5. 10. *Heb.* 3. 17. *Mark* 16. 16.

Thirteenthly, Faith purifieth the Heart; but
 Unbelief keepeth it polluted and impure, *Acts*
 9. *Tit.* 1. 15, 16.

Fourteenthly, By Faith the Righteousness of
 Christ is imputed to us; but by Unbelief, we are
 shut

shut up under the Law to perish, *Rom. 4. 23, Chap. 11. 32. Gal. 3. 23.*

Fifteenthly, Faith maketh our work acceptable to God through Christ, but whatsoever is of Unbelief is Sin: For without Faith it is impossible to please him, *Heb. 11. 4. Rom. 14. 23. Heb. 11.*

Sixteenthly, Faith gives us Peace and Comfort in our Souls; but Unbelief worketh Trouble: Tossings, like the restless Waves of the Sea, *Rom. 5. 1. James 6. 1.*

Seventeenthly, Faith makes us see precious in Christ; but Unbelief sees no Form, Beauty, Comeliness in him, *1 Pet. 2. 7. Isa. 51. 1, 2, 3.*

Eighteenthly, By Faith we have our Life in Christ's Fulness; but by Unbelief we Starve and pine away, *Gal. 2. 20.*

Nineteenthly, Faith gives us the Victory over the Law, Sin, Death, the Devil, and all Evil; but Unbelief layeth us obnoxious to them all, *John 5. 4, 5. Luke 11. 46.*

Twentiethly, Faith will shew us more Excellency in Things not seen, than in them that are; Unbelief sees more in Things that are, than in Things that will be hereafter, *2 Cor. 4. 18. 1 Cor. 11. 24, 25, 26, 27. 1 Cor. 15. 32.*

Twenty first, Faith makes the Ways of God pleasant and admirable; but Unbelief maketh them heavy and hard, *Gal. 5. 6. 1 Cor. 12. 11. John 6. 60. Psal. 2. 3.*

Twenty second, By Faith, Abraham, Isaac, and Jacob, possessed the Land of Promise; but because of Unbelief, neither Aaron, nor Moses, nor Aaron's seed, could get thither, *Heb. 11. 9. Chap. 3.*

Twenty third, By Faith, the Children of

ed through the Red Sea, but by Unbelief the
 erality of them perished in the Wilderness,
 .11.29. Jude 3.

Twenty fourth, By Faith, Gideon did more with
 ce Hundred Men, and a few empty Pitchers,
 a all the Twelve Tribes could do; because
 believed not God, Judges 7. 16, 17, 18, 19,
 21, 22. Numb. 14. 11, 14.

Twenty fifth, By Faith, Peter walked on the
 er; but by Unbelief he began to sink, Mat.
 14. 21, 22, 23, 24.

Thus might many more be added, which for
 ity sake, I omit; Beseeching every one that
 keth he hath a Soul to save, or be damned, to
 heed of Unbelief. Lest seeing there is a Pro-
 left us of Enting into his Rest, any of us by
 belief should indeed come short of it.

The Second Use; a Use of Examination.

E come to a Use of Examination. Sinner,
 Thou hast heard of the necessity of Coming
 Christ; also, of the Willingness of Christ to re-
 the Coming Soul: Together with the Be-
 that, They by him shal have that indeed come
 him. Put thy self now upon this serious En-
 y, *Am I indeed come to Jesus Christ?*

Motives plenty I might here urge, to prevail
 thee to a Consciencious Performance of this
 y: As;

Thou art in Sin, in the Flesh, in Death, in
 snare of the Devil and under the Curse of the
 ; if you are not Coming to Jesus Christ.

There is no way to be delivered from these,
 by Coming to Jesus Christ?

3. If thou comest, Jesus Christ will receive thee, and will in no wise cast thee out.

4. Thou wilt not repent in the day of Judgement if now thou comest to Jesus Christ.

5. But thou wilt surely mourn at last, if thou shalt refuse to come: And,

6. Lastly, Now thou hast been invited to come now will thy Judgement be greater, & thy Damnation more fearfull, if thou shalt yet refuse, than if thou hadst never heard of coming to Christ.

Object. But we hope we are come to Jesus Christ.

Ans^r. 'Tis well if it proves so. But lest thou should'st speak without Ground, and so fall into wares into Hell-fire; let us examine a little.

First, Art thou indeed coming to Jesus Christ? What hast thou left behind thee? What didst thou come away from, in thy coming to Jesus Christ?

When Lot came out of Sodom, he left the Sodomites behind him, Gen. 19.

When Abraham came out of Chaldea, he left his country & kindred behind him, Gen. 12. And,

When Ruth came to put her Trust under the Wings of the Lord God of Israel; she left her Father and Mother, her Gods and the Land of her Nativity behind her, Ruth 1. 15, 16, 17. chap. 11. 12.

When Peter came to Christ, he left his Nets behind him, Mat. 4. 18.

When Zachæus came to Christ, he left the receipt of Custom behind him, Luke 18.

When Paul came to Christ, he left his Righteousness behind him, Phil. 3. 7, 8.

When those that used curious Arts came to Jesus Christ, they took their curious Books

ned them though in another Man's Eye, they
 e counted worth *Fifty Thousand Pieces of Sil-*
Acts 19. 18, 19. 20.

What say'st thou Man? Hast thou left thy Dar-
 Sins, thy *Sodomitish* Pleasures, thy Acquaint-
 , and vain Companions; thy unlawful Gain,
 Idol Gods, thy Righteousness, and thy unlaw-
 urious Arts behind thee? If any of these be
 in thee, and thou with them, in thy Heart and
 , thou art not yet come to Jesus Christ.

secondly, Art thou come to Jesus Christ?
 hee tell me, what moved thee to come to Je-
 Christ; Men do not usually come or go, to
 or that Place before they have a *moving cause*.
 rather a *cause* moving them thereto: No more
 they come to Jesus Christ: (I do not say) be-
 they have a cause, but before that cause mov-
 them to come: What say'st thou? Hast thou
 ase moving thee to come? To be at present in
 te of Condemnation, is cause sufficient for
 to come to Jesus Christ for Life: But that
 not do, except the cause move them; the
 ch it will never do untill their Eyes be opened,
 e themselves in that condition. For it is not
 in's being under wrath, but his seeing it, that
 eth him to come to Jesus Christ: Alas!
 Men by Sin, are under Wrath; yet but
 of that All come to Jesus Christ: And
 eason is, because they do not see their con-
 n. *Who hath warned you to flee from the*
ch to come, Mat. 3. 7. Untill Men are warn-
 and also receive the Warning, they will not
 e to Jesus Christ.

Take three or foure Instances for this.

1. *Adam and Eve* came not to *Jesus Christ* untill they received the Alarm; the Conviction of their undone State by Sin, *Gen. 3.*

2. The Children of *Israel* cryed out not for a Mediator, before they saw themselves in Danger of Death by the Law, *Exod. 20. 18, 19.*

3. Before the *Publican* came, he saw himself lost and undone, *Luke 18. 13.*

4. The *Prodigal* came not, untill he saw Death at the Door ready to devour him, *Mat. 15. 17, 18.*

5. The three thousand came not, untill they knew not what to do to be saved, *Acts 2. 37, 38.*

6. *Paul* came not, untill he saw himself lost and undone, *Acts 9. 3, 4, 5, 6, 7, 8, 11.*

7. Lastly, Before the *Jaylour* came, he saw himself undone, *Acts 16. 29, 30, 31.* And therefore it is an easier thing to perswade a Well to go to the Physician for cure, or a Man without hurt, to seek a Plaister to cure him, than to perswade a Man, that sees not his Soul Diseased, to come to *Jesus Christ*. *The Whole have no need of a Physician.* Then why should they go to him? The full Pitcher can hold no more; then should it go to the Fountain? And if thou comest full, thou comest not aright; and be sure Christ will send thee empty away: *But he healeth the broken in Heart, and bindeth up their Wounds.* *Mark 2. 17. Psal. 47. 3. Luke 1. 3, 5.*

Thirdly, Art thou coming to *Jesus Christ*? thee tell me, What seest thou in him, to attract thee to forsake all the World, to come to him? I say, what hast thou seen in him? Men

Something in Jesus Christ; else they will not come to him.

1. What Comeliness hast thou seen in his Person? Thou comest not, if thou seest no Form, or Comeliness in him, *Isa. 65. 2. 3.*

2. Untill those mentioned in the *Song*, were convinced that there was more Beauty, Comeliness and Desirableness in Christ, than in ten thousand, they did not so much as ask, where he was, or incline to turn aside after him, *Song 5. Chap.*

There be many *Things* on this side Heaven, that can and do carry away the Heart; and so I do, so long as thou livest, if thou shalt be blind, and not be admitted to see the Beauty of the LORD JESUS.

Fourthly, Art thou come to the LORD JESUS; what hast thou found in him, since thou camest to him.

Peter found with him the Word of Eternal Life, *John 6. 68.*

They that Peter makes mention of, found a Living Stone, even such a Living Stone, as communicated Life to them, *1 Pet. 2.*

He saith himself, they that come to him, *Eccl.* find rest unto their Souls; hast thou found in him, for thy Soul? *Matth. 11.*

Let us go back to the Times of the Old Testament.

First, Abraham found that in him, that made leave his Countrey for him, and become for like a Pilgrim and Stranger in the Earth, *Gen. Heb. 11.*

Secondly, Moses found that in him, that made him forsake a Crown, a Kingdom for him too.

Thirdly, David found so much in him, that counted to be in his House one Day, was better than a thousand; yea, to be a Door-keeper therein, was better in his Esteem, than to dwell in the Tents of Wickedness, *Psal. 84. 10.*

Fourthly, What did Daniel and the three Children find in him, to make them run the hazard of the Fiery Furnace, and the Den of Lyons, for his sake, *Dan. 23. Chap. 6.*

Let's come down to Martyrs.

First, Stephen found that in him, that made him joyfull, and quietly yield up his Life for his Name, *Acts 17.*

Secondly, Ignatius found that in him, that made him Chuse to go through the Torments of the Devil and Hell it self; rather than not to have him, *Acts and Monuments, Vol. 4. Pag. 25.*

Thirdly, What saw Romanus in Christ, when he said to the raging Emperor, who threatened him with fearful Torments: Thy Sentence, O Emperor, I joyfully embrace, and refuse not to be crucified—by as cruel Torments as thou canst invent, pag 116.

Fourthly, What saw Menas the Egyptian in Christ, when he said under most cruel Torments: There is nothing in my mind that can be compared to the Kingdom of Heaven; neither is all the World, if it was weighed in a Ballance; to be preferred with the price of one Soul: who is able to separate us from the Love of JESUS. CHRIST our LORD? and I have learned of my LORD not to fear them that kill the Body, &c. p. 1

Fifthly, What did *Eulalia* see in Christ; when she said, as they were pulling her one joint from another; Behold, O Lord, I will not forget thee: that a pleasure is it for them, O Christ! that remembreth thy triumphant Victory, pag. 121.

Sixthly, What think you did *Agnus* see in Christ, when rejoicingly she went to meet the soldier, that was appointed to be her Executioner, I will willingly (said she) receive into my lips the length of this Sword, and into my Breast I'll draw the force thereof, even to the Hilt; that thus I, being married to Christ my Spouse, may mount and escape all the Darkness of this World, g. 122.

Seventhly, What do you think did *Fulitta* see in Christ, when at the Emperor's telling of her; that except she would worship the Gods, she should never have Protection, Laws, Judgements, nor Life: She replied, Farewell Life, Welcome Death; Farewell Riches, Welcome Poverty: All that I live, if it were a thousand times more, would I give; rather, than to speak one wicked and Blasphemous Word against my Creator, pag. 123.

Eighthly, What did *Marcus Arethusius* see in Christ, when after his Enemies had cut his flesh, ointed it with Honey, and hanged him up in a net, for Flies and Bees to feed on, he would give (to uphold Idolatry) one half-penny to save Life, pag. 119.

Ninthly, What did *Constantine* see in Christ, when he used to kiss the Wounds of them that suffered for him? pag. 135.

Tenthly, But what need I give thus particular
I 2 - Instances

Instances of words and smaller Actions, when their Laws, their Blood, their enduring Hunger, Sword, Fire, pulling asunder, and all Torments that the Devil and Hell could devise, for a Love they bear to Christ, after they were come to him.

What hast thou found in him Sinner?

What! Come to Christ and find nothing in him (when all things that are worth looking for, in him) or if any thing, yet not enough to wean thee from thy sinfull delights, and fleshly Lust. Away thou art not come to Jesus Christ.

He that is come to JESUS CHRIST, hath found in him, that, as I said, That is not to be found any where else. As,

First, He that is come to CHRIST, has found GOD in him reconciling the World unto himself, not imputing their Trespases to them; and GOD is not to be found in Heaven and Earth besides, 2 Cor. 5. 19, 20.

Secondly, He that is come to Jesus Christ, hath found in him a fountain of Grace, sufficient, not only to pardon sin, but to sanctifie the Soul, and to preserve it from falling in this World.

Thirdly, He that is come to JESUS CHRIST, hath found vertue in him: That Vertue, that he does but touch thee with his Word; or that he gives thee by Faith; Life is forth with conveyed into thy Soul: It makes thee wake as one that is wakened out of his sleep; It awakes all the powers of the Soul, Psal. 20. 11, 12. Song 6. 12.

Fourthly, Art thou come to JESUS CHRIST

thou hast found Glory in him, Glory that surmounts and goes beyond. *Thou art more glorious than the Mountains of Prey, Psal. 76. 4.*

Fifthly, What shall I say? Thou hast found righteousness in him; Thou hast found Rest, Peace, Delight, Heaven, Glory, and Eternal life.

Sinner, be advised; Ask thy Heart again: saying, Am I come to JESUS CHRIST? For on this one Question, *Am I come*, or *Am I not*, hangs Heaven and Hell, as to thee. If thou canst say, *I am come*, and GOD shall approve that saying; Happy, Happy, Happy man art thou! But if thou art *not come*, what can make thee happy? Yea, what can make that man happy, that for his not coming to Jesus Christ for life, must be damned in Hell?

The third Use; a Use of Encouragement.

Ooming Sinner I have now a word for thee; be of good Comfort, *He will in no wise cast thee*. Of all men, thou art the blessed of the Lord; Father hath prepared his Son to be a Sacrifice for thee, and JESUS CHRIST thy Lord is come to prepare a place for thee, *John 1. 29.*

What shall I say to thee? Thou comest to a full CHRIST, thou canst not want any thing; for Soul, or Body, for this World, or that to come, it is to be had in or by JESUS CHRIST.

As it is said of the Land that the *Dannites* were to possess; so, and with much more truth it may be said of Christ: *He is such a one with whom there is no want of any good thing that is in Heaven and Earth.*

A full Christ is thy Christ.

First, *He is full of Grace*, Grace is sometimes taken for Love; never any loved like *JESU CHRIST*. *Jonathan's Love* went beyond the love of *Women*; but the Love of Christ passeth Knowledge. It is beyond the Love of all the Earth of all Creatures, even of Men and Angels. His Love prevailed with him, to lay aside his Glory, to leave the Heavenly place, to cloath himself with flesh, to be born in a stable, to be laid in a Manger, to live a poor life in the World, to take upon him our Sickneses, Infirmities, Sins, Curst Death, and the Wrath that was due to Man. All this he did, for a base, and undeserving, unthankfull People; yea, for a People that was in Enmity with him. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, peradventure for a good man, some would even dare to die. But God commended his love towards us, that while we were yet sinners, Christ died for us. Much more then being now justified by his Blood, shall we be saved by his Life. For if when we were Enemies, we were reconciled to God by the Death of his Son; much more being reconciled, we shall be saved by his Life, Rom 4 6, 7, 8, 9, 10.

Secondly, *He is full of Truth*, Full of Grace and Truth. Truth, that is, Faithfulness in keeping Promises.

promise, even this of the Text, (with all other) will in no wise cast out. Hence it is said, that his words be true, and that he is the faithfull GOD, that keepeth Covenants. And hence it is also that his Promise is called Truth, *Thou wilt fully thy truth unto Jacob, and thy Mercy unto Abraham, which thou hast sworn unto our Fathers in the dayes of old.* Therefore it is said again, that both himself and words are truth, *I am the Truth, The Scriptures of Truth, Thy word is Truth, thy Law is Truth, and my Mouth,* saith he, *will speak Truth,* Joh. 14.6. Dan. 10.21. Joh. 17. 2 Sam. 7.28, Prov. 8.7. Psal. 119.142. Eccles. 12.10. Isa. 25.1. Mal. 2.6. Acts 26.25. Tim. 2.13, 13.

Now I say, his Word is Truth, and he is full of Truth, to fulfill his Truth, even to a Thousand generations. Coming sinner, he will not deceive thee, come boldly to JESUS CHRIST.

Thirdly, *He is full of Wisdom, He is made unto us of God Wisdom:* Wisdom to manage the Affairs of his Church in general, and the Affairs of every sinning sinner in particular. And upon this account he is said to be *Head over all things,* 1 Cor. 1. Ephes. 1. Because he manages all things that are in the World by his *Wisdom,* for the good of his Church; all Mens Actions, all Mans Temptations, all God's Providences, and Crosses, and Disappointments: all things whatsoever are under the hand of CHRIST, [who is the Wisdom of God] and he ordereth them all for good to his Church, and can Christ help it [and sure he can,] nothing shall happen, or fall
out.

out in the World, but it shall in despite of all Composition, have a good tendency to his Church and People.

Fourthly, He is full of the Spirit, to communicate it to the coming Sinner: he hath therefore received it without measure, that he may communicate it to every Member of his Body; according as every Man's Measure thereof is allotted him by the Father. Wherefore he saith, that that comes to him, *Out of his Belly shall flow Rivers of living Water,* John 3. 34. Tit. 3. 5, 6. **A** 1. John 7. 31, 32, 33, 34, 35, 36, 37, 38.

Fifthly, He is indeed a Store house full of all the Graces of the Spirit. Out of his fullness have all received, and Grace for Grace. Here is more Faith, more Love, more Sincerity, more Humility, more of every Grace; and of this, even more of that he giveth to every Lowly, Humble, Penitent Coming sinner. Wherefore coming Soul, thou comest not to a barren Wilderness, when thou comest to JESUS CHRIST, John 1. 16.

Sixthly, He is full of Bowels and Compassion and they shall feel and find it so, that come to him for Life. He can bear with thy weakness, he can pity thy ignorance; he can be touched with the feeling of thy infirmities, he can affectionately forgive thy transgressions, he can heal thy Backslidings, and love thee freely. His compassions fail not: *And he will not break a bruised Reed, nor quench the smoking Flax:* He can pity them to no Eye pities, and be afflicted in all thy Affliction. Mat. 26. 41. Heb. 5. 2. Chap. 2. 18, 19. Mark 9. 2. Hol. 14. 4. Ezck. 16. 5, 6. Isa. 63. 9. P

38. Psal. 86. 15. Psal. 111. 4. Psal. 112. 4.
n. 3. 22. Isa. 42. 3.

*Seventhly, Coming Soul, the Jesus that thou art
coming to, is full of might, and Terribleness for thy
advantage: He can suppress all thine Enemies.
He is the Prince of the Kings of the Earth; He can
warrant all Mens Designs for thy Help: He can break
Snarcs laid for thee in the way; He can lift
thee out of all Difficulties, wherewith thou may'st
be surrounded: He is wise in Heart, and mighty
in Power. Every life under Heaven is in his hand:
the fallen Angels trembled before him: And
He will save thy life, Coming-sinner, 1 Cor. 1. 24.
n. 8. 28. Matth. 28. 18. Rev. 15. Psal. 119. 3.
v. 27. 5, 6. Job 9. 4. John 17. 2. Mat. 8. 29.
v. 8. 28. James 2. 19.*

*Eighthly, Coming sinner, the Jesus to whom thou
art coming, is lowly in Heart; He despiseth not any.
He is not thy outward Meanness, nor thy inward
Weakness; 'tis not because thou art poor, or base,
deformed, or a Fool, that he will despise thee.
He hath chosen the foolish, the base, and despised
things of this World, to confound the Wise and
Exalted. He will bow his ear to thy stammering
Prayers; he will pick out the meaning of thy un-
intelligible Groans; he will respect thy weakest
Sighing, if there be in it but thy heart; Mat. 11.
Luke 14. 21. Prov. 9. 4 5, 5. Isa. 38. 14, 15. Song
5. Job. 4. 27. Mark 12. 33. 34. Jam. 5. 11.*

Now is not this a Blessed Christ, Coming sin-
ner? Art thou not like to farewell, when thou
embraced him, Coming sinner! But,
Secondly,

Secondly Thou hast yet another Advantage Jesus Christ, thou art coming to him: For he is not only full but free. He is not sparing of what he has; he is open hearted, and open hand. Let me in a few particulars shew thee this:

First, *This is evident, because he calls thee:* calls upon thee to come unto him; the which he would not do, was he not free to give: Yea, he bids thee when come, *Ask, Seek, Knock:* and thy Encouragement adds to every commandment Promise; *Seek, and ye shall find: Ask, and ye shall have: Knock, and it shall be opened unto you.* If the Rich Man should say thus to the poor, *Come to my door, Ask at my door, Knock at my door, and you shall find and have;* Would he not be counted liberal? Why thus doth Jesus Christ. Mind it Come sinner, *Isa. 55. 1. Psal. 50. 15. Matth. 7. 8, 9.*

Secondly, *He doth not only bid thee come, but tells thee, he will heartily do thee good;* Yea he doth it with rejoicing; *I will rejoice over them that do penance. I will do them good with my whole heart, and with my whole Soul,* Jer. 32. 41.

Thirdly, *It appeareth that he is free, because he giveth without twitting:* He gives to all men liberally, and upbraideth not; *Jam. 1. 5.* There is some that wil not deny to do the Poor a pleasure, but they will mix their Mercies with some Trills, that the persons on whom they bestow their Charitie shall find but little sweetness in it. But Christ doth not do so, Come sinner:

eth all thine iniquities behind his back; thy
and Iniquities he will remember no more:
38. 17. Heb. 8. 12.

fourthly, That Christ is free is manifest by the
plaints that he makes against them that will
come to him for Mercy, I say, he complains;
O Jerusalem, Jerusalem! How often
would I have gathered thy Children together, as
an gathereth her Chickens under her Wings, and
could not; Matth. 23. 37. I say, he speaks it
in way of complaint. He saith also in another
place; But thou hast not called upon me, O Jacob,
43. 22. Coming sinner, see here the Willing-
ness of Christ to save: see here how free he is to
communicate Life, and all good things, to such
as thou art; He complains, if thou comest
and he is displeased, if thou callest not upon

him; Coming sinner, once again; when Je-
re-
m, would not come to him for safe guard.
He held the City and wept over it, saying, If thou
hadst known, even thou, at least in this thy day, the
things that belong to thy Peace; but now they are
hid from thine Eyes, Luke 19. 41.

fifthly, Lastly, He is open and free hearted to
do good, as is seen by the Joy and Rejoycing,
which he manifesteth at the coming home of poor
sinners; He receives the lost Sheep with Re-
joycing; the lost Groat with Rejoycing: Yea,
when the Prodigal came home, what Joy and
gladness, what Musick and Dancing was in his Fa-
ther's House! Luke 15.

sixthly, Coming sinner, I will add another
Encourage-

Encouragement for thy help.

First, God hath prepared a *Mercy Seat* Throne of Grace to *Sit on*: that thou may'st come thither to him, and that he may from *thence* hear thee, and receive thee: *I will commune with thee*, (saith he) *from above the Mercy Seat*, Exod. 25. 22.

As who shall say; Sinner, when thou comest to me, thou shalt find me upon the *Mercy Seat* where also I am always found of the *Unconverted* Sinner: Thither I bring my *Pardon* there I hear and receive their *Petitions*, and accept them to my *Favour*.

Secondly, God hath also prepared a *Golden Altar* for thee to offer thy *Prayers* and *Teats* upon. A *Golden Altar*! It is called a *Golden Altar* to signify what *Worth* it is of in *GOD's* account: for the *Golden Altar* is *Jesus Christ*: This *Altar* sanctifies thy *Gift*, and makes thy *Sacrifices* acceptable. This *Altar* then makes thy *Groans*, *Golden Groans*; Thy *Tears*, *Golden Tears*, and thy *Prayers*, *Golden Prayers*, in the *Eye* of that *GOD* to whom thou comest to, *Coming sinner*, Rev. 8. Mat. 19. Heb. 10. 10. 1 Pet. 2. 5.

Thirdly, *GOD* hath strowed all the way (from the *Gate of Hell*, where thou wast, to the *Gate of Heaven*, whither thou art going) with *Flowers* out of his own *Garden*: Behold! how the *Promises*, *Invitations*, *Calls*, and *Encouragements*, *Lillies*, lyeround about thee; (Take heed that thou dost not tread them under foot, *Sinner*) with *promises* did I say? Yea he hath mixed these with his own *Name*, his *Sons Name*

with the name of Mercy, Goodness, Compassion, Love, Pity, Grace, Forgiveness, Pardon and what not, that may encourage the Coming-Sinner.

Fourthly, He hath also for thy Encouragement, set up the Names, and set forth the Sins of those that have been saved: In his Book they are fairly written, that thou through Patience and Comfort of the Scriptures mightest have Hope.

1. In this Book is recorded *Noah's* Name and Sin; and how God had Mercy upon him.

2. In this Record is fairly written the Name of *David*, and the Nature of his Sin; and how the Lord had Mercy upon him.

3. In this Record thou hast also fairly written the Names of *Moses, Aaron, Gideon, Sampson, David, Solomon, Peter, Paul*; with the Nature of their Sins, and how God had Mercy upon them, and all to encourage thee, Coming sinner.

Fourthly, I will add yet another Encouragement for the Man that is coming to JESUS CHRIST. Art thou coming? Art thou coming indeed? Why?

1. Then this thy Coming is, *By virtue of God's Call*, Thou art called; calling goes before coming: coming is not of Works, but of him that calleth.

He went up into a Mountain, and called to him whom he would, and they came to him, Mark 3.13.

Secondly, Art thou coming? This is also by the *virtue of Illumination*. God has made thee see, and therefore thou art coming. So long as thou wast in darkness, thou lovedst Darkness; and couldest not abide to come, because thy Deeds were Evil; but being now illuminated and made to see, what and where thou art; and also, what and where thy

Saviour is: Now thou art coming to Jesus Christ. Blessed art thou Simon Barjona? for Flesh and Blood hath not revealed it unto thee, (saith Christ) but my Father which is in Heaven, Mat. 16. 15, 17.

Thirdly, Art thou coming? This is because God has inclined thy Heart to come; God hath called thee, illuminated thee, and inclined thy Heart to come: and therefore thou comest to Jesus Christ. It is GOD that worketh in thee to will, and come to JESUS CHRIST. Coming sinner, blessed God, for that he hath given thee a Will to come to JESUS CHRIST. It is a sign that thou becomest to JESUS CHRIST, because God has made thee willing to come to him, [Psal. 110. 3.] Blessed GOD, for slaying the Enemy of thy mind, had not done it, thou wouldst, as yet have hated thine own Salvation.

Fourthly, Art thou coming to Jesus Christ? It is God that giveth thee Power; Power to pursue thy Will in matters of thy Salvation, is the Gift of God. 'Tis God that worketh in you both to will and to do, Phil. 2. 13. Not that God worketh Will to come, where he gives no power; but that thou shouldest take notice, that power is an addition of Mercy. The Church saw that Will and Power were two things, when she cried, Draw me, and we will run after thee, (Song 1. 4.) and so did David too, when he said, I will run the way of thy Commandments, when thou shalt enlarge my Heart. Will to come, and Power to pursue thy Will, is double Mercy, coming sinner.

Fifthly, All thy strange, passionate, sudden runnings forward after Jesus Christ, [Coming.

r know what I mean] they also are thy helps
 om GOD. Perhaps thou feelest at sometimes
 ore than at others, strong stirrings up of heart
 fly to Jesus Christ; now thou hast at this time
 weet and stiff gale of the Spirit of God, filling
 y Sails with the fresh Gales of his good Spirit?
 d thou ridest at those times as upon the Wings
 the Wind, being carried out beyond thy self,
 yond the most of thy Prayers, and also above
 thy fears and temptations.

Sixthly, Coming sinner, hast thou not now and
 en a kiss of the sweet Lips of Jesus Christ? I
 an, some blessed word dropping like a Honey-
 nb upon thy Soul to revive thee, when thou
 in the midst of thy dumps.

Seventhly, Does not Jesus Christ sometimes
 e thee a glimpse of himself, though perhaps,
 u seeest him not so long a time as while one may
 Twenty?

Eighthly, Hast thou not sometimes, as it were
 very warmth of his Wings over shadowing
 Face of thy Soul, that gives thee as it were a
 ad upon thy Spirit, as the bright beams of the
 do upon thy Bodie, when it suddenlie breaks
 of a Cloud, though Presentlie all is gone
 y?

Well, all these things are the good hand of
 God upon thee. and they are upon thee to
 train, to provoke, and to make thee willing
 able to come [Coming sinner,] that thou
 itest in the end be saved.

to Jesus Christ
I know what I mean, they also let thy help
GOD. Perhaps thou hast at some times
of man at others strong things up or down
thy to Jesus Christ, now thou art in this time
sweet and still full of the Spirit of God, saying
I sail with the South Gale of his good Spirit
I then myself at the times as upon the wings
the Wind, being carried out beyond the
yond the most of thy Powers, and also above
thy tears and temptations.

Compassion, Coming faster than thou not now and
a little of the sweet Light of Jesus Christ, I
I have been in a long time of my life, I have
and upon the Spirit to revive thee, when thou
I have been in thy church.

Remember, Do not let Jesus Christ forsake
I have been in a long time of my life, I have
I have been in a long time of my life, I have

Remember, Do not let Jesus Christ forsake
I have been in a long time of my life, I have
I have been in a long time of my life, I have

Remember, Do not let Jesus Christ forsake
I have been in a long time of my life, I have
I have been in a long time of my life, I have

CP. 9.0.

3/77

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B-H², I⁶, K²





