

GOD's Operations

OF

GRACE:

BUT NO

OFFERS of his Grace.

To which are added,

Two brief Treatises. The One about *Invitation*, and the other about *Exhortation* of Sinners to come to Christ; Both examin'd, and consistently Stated with the Glory of Free Grace: To rectify some Common and Prevailing Mistakes in *Ministers*, who now, with Time, are running on in the Present Generation.

By JOSEPH HUSSEY, Pastor of the Congregational *Church* of CHRIST at Cambridge.

EZEK. IV. 1, 2.

Thou also, Son of Man, take thee a Tile, and lay it before thee, and pourtray upon it the City, Jerusalem: And lay Siege against it, and build a Fort against it, and cast a Mount against it: Set the Camp also against it, and set battering Rams against it round about.

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To the Brethren in the Ministry of Christ, of all Persuasions, even as many as have put on our Lord Jesus Christ in their Ministerial Office.

Brethren,

GRACE, Mercy and Truth be with you. Even Peace from God our Father, and Jesus Christ our Lord. My Heart is stirr'd up to write a few Things to you, not as Patrons of the Author, but Possessours of the Truth as it is in Jesus; and as you are called by Him to hold it publickly forth to Others. What Cause have [you] to thank Christ Jesus our Lord, who hath enabled you, for that he counted you Faithful, putting you into the Ministry & many of you are Poor and Despised, yet count it all Joy when you fall into divers Temptations. Some Few of you are Learned in Part (as to what Men value in Learning) but your Highest Proficiency is This, that you have learned Christ: And as to any other Learning too, you could never have receiv'd it, except it had been given you out of Christ's Nature-Fulness from above. Christ is a more Learned Person than ever any else hath been who hath attained unto the Greatest Learning upon Earth: I mean he is so in the very Things Men call Learning; I except not Philosophy, Languages, History, Antiquity, Arts and Sciences: For in these Respects Christ is the most Learned Per-

II The Epistle to the Ministers.

son ever rose, tho' he teacheth not these Things by his Spirit. You are his Ministers in better Things; in the Things of a Gospel-Revelation. How honourable a Relation do you bear to the Highest LORD and Potentate! What Transcendent Work and Service is the Service of the Gospel, in which you are call'd to serve the Lord! But as you are Ministers of Christ, I am persuaded you do not live without your Ministerial Trials. And are not the Trials of the Ministry (throughout the Extent of 'em) some of the Greatest of Office-Trials? It's a Miracle of Grace so many stand, and so Few desert. As to my own Part, I can remember my own Ministerial Buffetings. I have been sometimes upon the Brink of laying all down, thro' a View of my own Insufficiency in the Knowledge of the Holy Scriptures of Truth: Nor could I find Relief (but Increase in Doubts) by whole Shelves of Annotators, and the Learned Doctors of the Church who have written in all Ages. No sort of Interpreters of all Sides since the Reformation have escap'd my View. But alas! When I had gather'd up Elijah's Mantle, I wanted the Lord God of Elijah: And when I run before my Master with Elisha's Staff, and laid the Staff upon the Face of the Child, as the Prophet's Servant did upon the Shunamite's, I found it contributed nothing to Soul-Conversion, nor Soul-Recovery; for under the Dry Staff there was neither Voice nor Hearing! Nevertheless, the Lord himself hath visited me in my Temptations, and reliev'd me in my Ministry. He hath carried me thro' and above the Storms that beat upon me in my Office. My Ministry was to be Christ's, and not to be my Own. And therefore His Grace hath been sufficient for Me. When now this Temptation-storm about the Sense of Scriptures had been blown over, Another Storm beat upon my Soul:

Soul: And that was still from my own farther Insufficiency to keep off from the latent Natural Arminianism that still sprung up in my own Proud, blind and conceited Mind, and made all my Calvinism and Orthodoxy to be but Form and Notion: I wanted the Powerful Life of that Grace to possess and fill my Soul in all my sound Notions of it. Without this Vital Principle in Operation I found all my Orthodoxy to be a Burden of Dead, Heavy Preaching on my Heart and Hands. I found the Occasion of this Mischief to have been my following the Author, and labouring to varnish my Belief, where I could not support it, by Human Testimonies; tho' Christ hath expressly said, he receives not Testimony from Man. And I did it not as some do, who seem to believe they come off well, when they have told us, they'll mention the Testimony of Two Great Men, suppose Dr. Ames and Dr. Owen: But I verily thought with my self I came off but poorly, if I did not thorowly search the Fathers, the Two Clement's, He of Rome, and the Other of Alexandria, Ignatius, Justin Martyr, Theophilus of Antioch, Irenæus of Lions, Tatian, Maximus, Tertullian, Hippolitus the Martyr, Origen, Ammonius, Minutius Fœlix, Novatian (tho' counted a Heretick) Gregory of Neo-cæsarea, Cyprian, Victorinus of Poictiers, Arnobius, Lactantius, Eusebius, Athanasius, Didymus, the Hilary's, Titus Bostrensis, the Two Cyril's, Optatus, Ambrose, Basil, Gregory Nazianzen, Jerome, Epiphanius, Rufinus, Chrysoftome, (that Golden Mouth'd Charmer) and Augustine: All these on from An. 70. to An. 400 and 410. (as we commonly reckon) and from thence farther on to the innumerable Writers of a Thousand Years more, even down to the Bottom of the School-Men. In this Search I spent many Years, still with mine Eye upon the Holy

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Scriptures, *and upon what Measures of Gospel-Light and Spirituality had been dispensed forth unto any of them; thereby still to make up my Reckoning in the Close, and improve in my own Light, from what every one should contribute in any Point of the Gospel. But alas! Upon the Search I have found them Utterly to fail my Expectation, and to deal Deceitfully (in comparison of what the Scriptures do Themselves without 'em) as Job speaks of his Friends, when he compares them to the Summer-Brooks that deceive the Thirsty Travellour. And truly Brethren, I may tell you, who have try'd Testimonies as much as most of you, that an Itch among us to bring in Testimonies even of Modern Authors to Revealed Truths, especially when the Testimony stops the Growth of farther Reformation and Increase in the Knowledge of the Gospel of Christ, and Advances in Spirituality, is a very Pernicious Practice, and for ought I see is bringing down the Wrath of God upon Unsanctified Pens. If a Man's Argument lay in Humanity, Testimonies are proper to adorn and strengthen it; And it may be Necessary in making out the Matter of Fact; and often stops the Mouths of Men who can talk of nothing else, except Human Things. But the best of Human Testimonies are an ill Medium to testify to the Truth of the Gospel, because the Gospel is all built upon Divine Revelation, and it needs not to receive Testimony from Man. But some Men have little else to write upon any Argument, except just what is written to their Hand. 'Tis clear to Me, that the Man who goes about to Defend the Faith of the Gospel, or refute Error, by Testimony from Authors, would have been an Active Instrument, to have done as much Disservice to the Lord Christ in some of the Ancient Councils (made up of the Learned Doctors of the particular Age in which they Met)*

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Met) that have been called to put Truths to the Vote, and enact Canons of Anathema upon all that were otherwise Minded, and could not subscribe the Article, or the Declaration: As the Men did, who were delegated to compose such Ecclesiastical Synods, and sit as Members in them upon Church-Occasions. As to this Matter of Synods we want an Evangelical History of the Councils, done with Gospel-Remarks upon all their Horrid Disorder, to serve the Truth: And I'm persuaded it would appear, that the Original of them was not to be found in Acts 15. (from whence they are fetch'd) for I never knew (by what I have seen) One Council in the World, sitting upon Divine Matters, like it; either as to the Nature of the Argument, or the Importance of the Conjuncture, or the Authority of the Persons, or the Assistance of the Mind.

Well, all these Things vanish'd, and were gone with me, when Christ clearly led me into more of the Love of the Father, the Knowledge of Himself, and the Operations of the Spirit, in my last Book. This sweetly calm'd the Storm of Troubles raised upon my own Insufficiency in the Ministry, and rebuked the Temptation which had stagger'd me from holding on my Work; And Christ taught me to keep off from the Natural Arminianism that runs through all our Common Labours, whether fitted to the Eye or Ear, for want of clear Distinguishings. This also calm'd the Storm of Troubles raised upon my Thoughts in departing from Human Testimonies, and wading through Difficult Points, where I saw no Author before me that had either waded or ferry'd over!

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The Fruit of my Labours in the following Piece I here Dedicate and Present to You. If the Lord will use it to instruct, or strengthen any of you in his own Work, you will bless God in Christ who hath raised a better Structure in the Word of Truth, than is hereafter pulled down in Human Writings. Covet earnestly the best Gifts, and yet shew I unto you a more Excellent Way; Which that you may obtain and receive, is the Hope and Prayer of

Brethren,

Your

Brother in Christ,

and in the Lord's Work.

Joseph Hussey,

T O T H E

R E A D E R.

Reader,

HAVING met with very Gracious Dealings from my God, not only in carrying me thro' a large *Tract* formerly, but in *Blessing the Publication of it* to many Souls far and near, as Holy and Savoury Testimonies (of their Experience upon this Argument by me in *MSS*) do witness: And since there are very *Few Copies* of the 500 printed, now remaining, which are not sold off, my Heart hath been again drawn forth to publish a *New Labour*.

As to my *former Volume* I'll add One *Caveat* to the Reader, to take off an Undue Aspersion. It hath been insinuated, as if I had there *stolen* what hath been Confess'd to be *Excellent about the Eternal Things, out of Dr. Goodw., Vol. 2. Part 2.* I am bound to declare, it's Utterly false. For all those Things were Meditated in my own Thoughts, digested into the Form they appear in, and were all *printed off* before I ever *saw* the *Dr's Treatise*, where there is said to be such an Harmony: Nor had I seen it then, but that Providentially I heard it spoken to me, concerning what the *Doctor* had written: If I had seen Him, it's very probable my Thoughts might have been carried to Another Subject: For I do not choose to write the same Things which I know to have been well done before. I do not know to this Day, that there's any Thing in it like *Plagiarism, or Book-stealing*: If it appears so to Another, let the *Parallel* decide it. Let the *Doctor* be put in One Column, and Me in Another. For without a Demonstration of the Fact, it is a hearing of False Witnesses before the Sun, to publish it.

The

The Doctrine of the *Descent* of Christ's Humanity, there Open'd and Maintain'd, without either the Heretical *E-lapse*, or any Abstract Notion of *Pre-existence*, to cut off one Part of the Humanity from another (for Pre-existence was wont to be confin'd to *Souls*, and not extended to *Bodies*, in the Schools of *Plato*) wherewith some Men would Fight against it, and others Cloud it, is a Doctrine of Christ, which, thro' Grace, will be more and more illustrated and confirmed from the Scriptures, since it's broken out into the World; and at this Day doth shine the brighter, from the Spirit of Christ, thro' the *Curtain*, and stands the Faster thro' the Feebleness of the *Opposition*. *Let Impartial Readers try the Cause of Both Sides.*

I had written a small *Essay* upon Two Things in the *Revelation*: The *One* is, to prove the *Drying up of the River Euphrates*, as to the *Overflowings* of it upon the *European Side* of the Empire, to be pass'd, since the Peace of *Carlowitz*. And the *Other* is, to prove that the *Two Witnesses* spoken of in *Rev. 11. Arose and stood upon their Feet in GREAT BRITAIN* in the Year 1687. Or an Entire Commentary upon the *11th of the Revelation*. And particularly, that the *Street of the Great City of Rome* which hath reigned over the *Kings of the Earth*, is a Word fitly adapted by the Holy Ghost, not only to the *Geographical Scituation* and length of *England and Scotland*, as a Street that bears its Proportion to a City: But is fitted to the *Fore-view* of the *UNION* of the Two Kingdoms into *One*, and so designed by the *Spirit of Prophecie*; that by putting this *double Fence over the Text-Hand*, we may not be at a Loss in finding out *where to Read* the Divine Accomplishment: Wherein also are overthrown all the *Pre-tensions* of an Earlier Rising of the Witnesses among the *Wandois*. But the Lord hath at present put me upon *Other Work*, and fill'd me with more Earnest Longings to attempt something towards a *Rectifying of the PREACHER SENT.*

This Piece therefore, so far as the Lord hath shewn me, is to set Part of the Doctrine of the Gospel in a clearer Light than either Nature or Education have
dis-

discern'd it. The Discourse beats down *Offers* of Grace and of Christ to Sinners, *Tenders* and *Proposals* of Grace and Christ to Sinners. And doth not this sound Harsh? But what is it in us makes us think so? Is it Grace or Nature? Read the Treatise and then Judge, whether the *Emphasis* is to be laid upon the *Sinners* (*Grace and Christ to SINNERS*) or, upon the *Offers, Tenders* and *Proposals*. And you'll see that Sinners have a great deal more given 'em both by God in Christ, *and* by the Doctrine in this Treatise, than you thought on.

There are some among us who tell you, they don't love Controversie. No? Why, it's *Difficulties* and *Unbelief* in Points that make 'em *Controversial*. These have more need therefore to be *cleared*. He that believes only what was never Controverted, believes perhaps in Effect little more than that the Sun shines, or the Rain falls. He is something of a *Naturalist*, and perhaps that's near all he is good for. If he has taken up any Thing of *Religion*, he took't up sure upon some *Outward Trust*, without any *Inward Trial*. Whatever a Man *sees*, it ceases to be a *Controversie* with *Him*. But till your *Soul* beholds it, you know not whether it be *true* or *false*: If it once becomes your *Faith*, your *Doubts* will vanish. If you *live* by it, you'll soon have done *Prating*. Debates are swallow'd up when they shine in *Gospel-Evidence*. Oh! but still I *don't* love *Controversie*! (For it's hard to beat Men off from harping upon this String, tho' you do never so much.) Well, come, What is it you love? Do you love the *Shop*? To Buy or *Sell*? Take heed of it, it's all *Controversie*. One thinks the Commodity worth *so* much, and another but *so* much. And here they raise a *Controversie*. The Buyer is sometimes controverting the Price, before he can be brought up to the Seller's Rates: And the Seller is controverting it, and giving you whole *Lengths of Words*, before he sells you one *Inch of Matter*, or can be brought down to the Terms of his *Chapman*. Besides, what Love have you for your *Estates*? what value for your Rights and Propriety in this *World's Goods*? Are these never assaulted? When they are
call'd

call'd in Question, and your Rights invaded: Why d'u ever *Defend* your Right, and give *Fees to a Lawyer*, and *stand a Trial of the Cause* with your Adversary, and that at a far greater Rate of Charge than the Price of a *large Book*? It's all *Controversie*. You'll go on nevertheless; ~~You~~ you are in the Right, and you can't be beaten off from it. You *will* have a Trial, you'll not be *Bubl'd*, &c. And yet how suddenly doth the Noise of a *Controversie* beat you off from looking into the *Things of God*? How tamely do you give up your *Rights* (for *Controversies* are putting God's Children's Right upon Trial) about God and Christ, and the Kingdom of Heaven? And how easily doth *Satan* (who puts these *Thoughts in you*) and your own *Corruption* beat you off from Discoveries of your Right to the best Things, if you have any Interest there? What d'u think of *God's Book*? Is there no *Controversie* in it? Why d'u buy a *Bible* with the *Book of Job* in it? That Book is a *Controversie* between Him and his Three Friends. And perhaps you han't Skill enough to tell me who of 'em was in the Right, only by Hear-say. May it not be fear'd that you who say you don't love *Controversie*, love the *World* visibly more than you visibly love the Lord Jesus Christ? For if you did not, it would be hard for you either to find a Heart or a Tongue to Talk at this Rate. Let me shut it up in a Word. What is it that is not a *Controversie*? Do you possess *One Point* that's Good for any Thing, that is not so? How can you be *against* *Controversies*, when *God* is for 'em, *Christ* for 'em, and the *Spirit* is for 'em? The *Book of Job* is a *Controversie* between Man and Man. The whole *Bible* is a *Controversie* between *God* and the *Sinner*, between *Christ* and *Antichrist*, between the *Spirit* and the *World*: Yea, it's all *Controversie* between *God*, and *Good Men* in their Faults. Every Thing that Strikes at a Man's *Faults* (and so doth both *this Book* and my *Two last*) is a *Controversie* between *God* and his Sin.

Others Cry the Thing is *Tedious*. We love *Short Doings*. But why's that? It's because perhaps they have no *Inheritance* in the Thing: Or at least they don't

see

see it. These Papers are despised. Why? Because they are not the *Writings* which make out the *Title* unto *Their Lands*. For otherwise, the Length of the Matter would be seen to be more visible *Security* to their *Title*. Who ever found Fault in purchasing an Estate, Houses or Lands, which yet make up a Local World that must be set on Fire at latter Day, when the Doctrine of the Gospel will bear the Flames, while the whole World shall be burn'd up round 'em for a *Witch*: Who, I say, ever objected here, against a *fair Mansion*, *Pleasant Gardens*, *Spacious Fields*, *Laden Meadows* and many *depending Tenements*, that tho' they had never so much *Money*, they car'd not to meddle with the *Estate* the *Writings* are so Tedious and Puzling, and there's no End of *Lawyer's Work* and their *Clerks*. Or who would Scruple meddling with the *fair Spot*, because in the *Grand Deed of Settlement and Conveyance* there's so much *Naming of Men*, especially of the *former Owners*; tho' in the Account of the *Lawyers* that's a Point *essentially necessary*, to make the *Writings Sure and Valuable*. And yet it comes to pass, that Men will not *Buy the Truth of Christ*: Why, either they have more Truth already than they can make use of, or it's so bulky in Leaves and Covers, that it's too much for *their narrow Penny*. Whereas they forget the Bargain of the Book is easie, since the whole Estate mention'd in the *Writings* is all *Free-hold*, and *given away* to the Children of God in the *Covenant's Everlasting Rolls*! It's plain Men trifie with their *Souls*, but are in Earnest about their *Bodies* and *Estates*. Elaborate *Writings* have been sanctify'd of God to relieve the Gospel. And the longer our Thoughts are kept close to the Matter, and brought to View and *Attend* Things, the more we see into 'em.

In the Chapter of *Invitation of Sinners to Christ*, I have shewn the Phrase of *Coming to Christ* was fitted to him, as he was once upon the *Earth*. Nevertheless, we have commonly apply'd it in present Relation to Christ, since he is gone into *Heaven*. I can't say but heretofore I have us'd the same Phrase, tho' sparingly, in the common Meaning. But then it hath been i. When

it was necessary I should be *understood* in it, by keeping *close to another Man's Phrase*. And 2. When my Work had swell'd into so great a Bulk, that I had no room to *discuss* it, if I had rais'd the least *Doubt* upon it. But here it comes in my Direct way, to state and open the Truth of the Matter.

In the Things of God I have not *empty Margins*. What's an empty Margin? Why, when it's run on thro' *entire Pages* in the Things of God, all in a Man's own Words, and no *frequent Assistances* come in upon the Brim of the Paper (for when we Print, it's presented to the Eye) from God's Word. And how this can be accounted for in Men *not Divinely Inspir'd*, I am at a loss to tell you. Some Men cast their Notes at the *Bottom* of the Page. And good Reason, if they knew it. Because their Notes are *Inferiour* to their Argument. Hence the Commentators in the *Note Variorum* and in *Usum Delphini* upon the fine *Classical Authors* thought it *Manners* to come *under the Text*: But our Modern *Ignoramus's* (in disposing of Margins) will put *God's own Word* there, as if it was not good enough to go *Abreast* with Their Sublime *Text*. I have therefore, as help'd to confirm the Matter of my Argument from Testimonies of God's Holy Word, plac'd a plentiful Company of Scriptures in the *Side-Margins* Abreast with my Work, not as *Ornaments* of the Page, but as so many *redundant Proofs* beside the other Texts within, which (besides the Margins) are brought, or open'd in the Body of the Treatise.

I leave all in thy Hands, *Reader*, with the Blessing of the *Lord of Hosts*, who *filleth the Hungry with Good Things*, but the *Rich he sendeth empty away*.

T H E

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ADVERTISEMENT.

There is written by the Author a Treatise entitled *A Warning from the Winds*, and an *Exercitation* upon the Debate about the *Sibyls* (for the Benefit of *Scholars*): Both in One Treatise, Published and Sold by *William and Joseph Marshal*, at the Bible in *New-Gate-street*. Price 1 s.

28 SEP 60

GOD'S

G O D ' s

O p e r a t i o n s

O F

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C H A P . I .

The Method propounded, the Matter stated, and followed into the Grand Plea for Offers, and there briefly Examined and Defeated.

TH E Order of this Little Piece through its Principal Consistence, will ly in *Three Points*: 1. Concerning *Offers of Grace*. 2. Concerning *Invitation of Sinners to Christ*. 3. Concerning *Exhortation to Sinners*. And altho' I may insist mostly (if the Lord will) Jam: 4. 13. upon the first Branch of these *Three* laid down, thereby, thro the Lord's * *Assistance*, * 2 Tim. 4. 17. to rectify the Mistaken Doctrine about *Offers of Grace*, and to advance the true Doctrine of *Free Grace-Operations* working on the || *Elect* of God. Yet I may likewise add || Tit. 2. 2. something, tho' very briefly, which belongs to the *Other Two*. To begin and lay down

A the

* Prov. 2. 8. the * Method of Handling the First Thing; viz. the Offers of Grace and Salvation.

* Luke 1. 1. I. To shew how Men do * state their Offers of Christ; in Name and Thing.

II. To *disprove* them, and Overthrow the Scheme, as an ill, *Anti-Evangelical* State of the Matter, by manifesting Three Growing Points in the Debate: 1. That to || Offer Christ to Sinners, is not to *preach* Christ to Sinners. 2. That to *propound* the Offer in

* Eph. 4. 25. the External Means, is * *no* Means of the Spirit's working an Internal Ability in Sinners, to close savingly with the Offer. 3.

That to suggest an Offer of Christ and a Gift of Christ to be || Both *one* Thing, is a *Barefac'd Error*.

III. To resolve the puzzling Question, *How then must we Preach the Gospel unto Sinners, if we do not * propound the Offer of Salvation to them?* In the Resolution of which Doubt, Proffers of Grace, Offers of Christ,

* Job. 5. 39. Tenders of Salvation, &c. as so many * *Unscriptural* and Powerless Forms, will be argued down.

IV. To make some Reply unto the Misadapting of Divers *Texts of Scripture* that are commonly || *mistaken* upon this Argument.

V. *Lastly*, To make a farther Reply to some of the more *Ordinary* and * *running Pleas* that are loosely urg'd, instead of closer Arguings by the Weaker Sort of Men.

To begin and shew, How they *state* the Doctrine of the Offer.

1. As to the *Name*, Men have stor'd it with a *Shew of Wisdom*, as the Apostle says Col. 2. 23. in a sufficient Encrease of their own || *procuring*. For, the Word *Offer* is not to be found in Scripture in any other Sense than to *sacrifice*. And be sure whe

Men [offer] Christ, they don't mean that they [Sacrifice] him. Having therefore quite *Another* Meaning of the Word, they do express their Conceptions in the Case, as they *turn* it towards the *Preaching of the Gospel*. And there they * *Speak* sometimes * Acts 20.30. by *Offers of Grace*, sometimes by *Proffers of Christ*, sometimes by *Propounding the Offer*, sometimes by *Proposal of the Gospel Offer*, sometimes by *Tenders of the Gospel*, and sometimes by *Tendering Salvation*. Blind and *Scriptureless* Forms! Methinks, if Men had || Rom. 15. 4: meant *Preaching the Gospel* by these Phrases, yet it's an Intolerable Assault upon the sacred Text of Both Testaments, to word it so Untowardly. *The Oracles of God* have an Rom. 3. 26 elegant Variety of Expression, to set forth the *Preaching of Jesus Christ*. As for Exam- Rom. 16. 25. ple, *speaking*, 1 Cor. 2. 7, 13. *speaking the Word*, Phil. 1. 14. *Preaching*, Acts 20. 25. *Preaching the Gospel*, Luke 20. 1. *Preaching glad Tidings*, Isa. 61. 1. *Preaching the Kingdom of God*, Acts 28. 31. *Preaching the Gospel of the Kingdom*, Matth. 4. 23. *Teaching*, Rom. 12. 7. Col 1. 28. *Teaching the Word of God*, Acts 18. 11. *Teaching the Things that concern the Lord Jesus Christ*, Acts 28. 31. *Shewing the Glad Tidings of the Kingdom of God*, Luke 8. 1. *Declaring Glad Tidings*, Acts 3. 32. *Shewing by the Scriptures*, Act. 18. 28. *Shewing Glad Tidings of Good Things*, Rom. 15. and the like. But never once in all his * Variety of Phrase do the Scriptures * Heb. 2. 1, 2. call *Preaching the Gospel* by the other names and Phrases, of *offering, proffering, propounding and Tendering Grace, Christ, Salvation and Glad Tidings*. How conceited men must some Men be of their own, or other Men's * *Wisdom*, who notwithstanding * 1 Cor. 1. 19. they have so little to say for their very

|| Deut. 2. 30. *Phrases*, are || *resolv'd* to keep them up!
 Whereas this very Hint, that the *Phrases*
 * 1 Pet. 4:11. are * *Scriptureless*, and their meaning una-
 ble to justify a right Managery, or make an
 || Acts 15. 15. Agreeable Signification to || *besit the Gospel*:
 if no more could be said, is enough to
 * Job 34. 32. make poor, humble, modest Souls * *drop*
 the Expressions; even *such* of the Children
 of God, who are sensible that their *mouths*
 || Rom. 7. 18. are not filled with || *Gospel-Sweetness*, unless
 Psal. 81. 10. as they have experienc'd in the *Opening* of
 their *Mouths wide*, the *Lord Christ* has filled
 them. Now if Men find as great a sweet-
 || Gen. 6. 5. ness in *Phrases* of Human || *Imagination*, and
 in the Defence of them, as they find in the
 * 1 Cor. 2. 13. *Holy Ghost's* * *Language* of the Bible, which
 hath *plentifully* spoken the same Things, and
 far better to instruct us, it's a Sign they
 Psal. 81: 10. don't open their *Mouths wide*, nor can it be
 any *Argument* that *Christ* fills them. For
 he hath used Expressions enough to fill a
 Man's *Mouth*, when he speaks of the *Preach-*
ing of the Gospel, so as that he shall have
 * Jer. 18. 14. * *no need* to use these foremention'd *Phra-*
ses, into which the *Tongues* of so many
Preachers have been dip'd and sunk. Be
 sides this,

2. As to the *Thing*, they have rang'd their
 Meaning of the Name into Different *Clas-*
ses of Distribution. By which they per-
 suade us, they do not all speak with one
 Rom. 15. 6. *Mind*, while they speak with one *Mouth*, pro-
 fessing to glorify God and to save Men by
Offers of Gospel-Grace, or by the *Proposa-*
l of the Gospel, and by the *Tenders* of Salva-
 tion made unto them, in || *Their Way* of
 || 2 Cor. 2. 17. *supposed* Preaching the Gospel. 1. Some ha-
 look'd upon These to be *General Redemptive*
Offers. And indeed Men may easily see, that
 without *General Offers* of Grace they can

But no Offers of his Grace.

5

* Preach consistently with General Redemption-
Doctrines; as without General Redemption-
Doctrines they can't Preach consistently with
General Offers of Grace. Moreover, what
they call *Universal Grace-Offer*s, or *Univer-*
sal Proposals, and *General Tenders of Grace*
to Sinners, are all the same; while the
|| *General Men* seek to uphold a Consistency || Isa. 1. 4.
(still) with their Notion of a *Universal*
Philanthropy, towards every Individual Soul
of Mankind. These Persons have also un-
derstood them to be *Free Will-Offer*s, &c.
and have ascrib'd an Indifference in the Bal-
lance of the Will; to poise its Inclination
equally towards accepting, or rejecting the
* *Offers of Grace*. And here too, as there * Job. 42. 3.
must be admitted the Method-*Offer of Grace*
in conveying the Grace of God, upon the
Supposition of a Free Ballance of Self-Pow-
er, to determine and incline the Will to
accept of God's Salvation: So there must be
such a Ballance towards the *Grace* admitted,
even so far as there are supposed *Offers*, or
Tenders of the Grace, made to that Facul-
ty. Inasmuch that *Free-Willers* and *Prof-*
essors of God's Grace, are according to
their || *own Principles*, consistent enough || Ezek. 20. 46.
with *Themselves*. The great Difficulty is
how to bring [us] to be consistent with
[our] selves. 3. Others have set up with
* *Conditional Offers*, with *Conditional Pro-* * 1 Sam. 11. 2.
posals, and with *Conditional Tenders*. That
is, you shall enjoy Heaven and Salvation, if
you repent and believe, and perform *Sincere*
Obedience to the Condition of the *New Law*.
And thus the || *Neonomians* interweave a || Gal. 1. 6, 7,
Course Thread of *Popery* (out of which the 8, 9.
Terms of New Law and *Conditions* first a-
rose, as I have observ'd, by tracing the *Po-*
lish Writings extant thro' a long *Series of*
Ages)

Ages) which runs thro' all their fine Cloth
 they make up for Heaven, out of other
 Men's spinning, into the *Reformation of*
 Rev. 19. 14. *Manners, and Sincere Obedience.* But How
 short is this of the *Fine Linnen, White and*
 * Rev. 3. 18. *clean,* and the * *White Raiment,* which is
 || Rom. 4. 6. the || *Imputed Righteousness of God* put up
 with
 Rom. 3:21,22. on the || *Ungodly,* and therein made the
 || Rom. 4. 5. *Righteousness of Saints,* as the Holy Ghost
 calls it, Rev. 19. 8. And then, 4. *Another*
 sort of Men who strictly seem to profess
 Renunciation of all the *Three Kinds* ren-
 dred, do stand up very resolutely to main-
 tain a *Fourth* sort of Offers, which they
 would fain persuade us to be * *Free Offers*
 * Like the Month which *Effectual Offers, Obligatory Offers ;* and al-
 Jeroboam had devised of his *of them Evangelical and Ministerial Grace*
 own Heart. *Offers.* Whatever it be, they have neve-
 once attempted to *demonstrate the Nature of*
 an *Evangelical or Ministerial Offer,* prov-
 ing it *Free or Effectual* by the Gospel, in the
 Hands of Him that Ministers ; except what
 unavoidably in the Tendency partakes with
 the *Other Kinds : viz. either with Univer-*
sal Grace, or with Free Will, or with Condi-
tions of accepting the Offer. This is a
 strange Apprehension sure about *Gospel-O-*
fers, to be professedly *separate* from the
 other *Three Kinds,* and yet to keep up it
 very Being by *mingling* with the said *Kind*
 * Prov. 18. 17. Besides, all the other *Three* are * put i
 for *Evangelical Tenders* too, and under the
 Warranty of Denomination, are by *one or*
 Another, made to be the *Ministerial Offer*
 || Lev. 19. 17. For || *Their sakes* mainly, and for some
 Others who fall into this Evil, meerly thro'
 * Rom. 10. 2. Inadvertence, not * *seeing* it to be Evil,
 have been made willing to write this small
 Treatise. For, as to a *Fourth* sort of Pro-
 posals and Offers of Grace to Sinners, it
 without

without Doubt a *Non-entity* in Point of any true *Distinction* from the other Three. For indeed, in the setting of the *Bias*s (whatever the Pretence about *Principle* and *Inclination* is) it's so turn'd and fix'd, as in all *Visibility* the Boul runs on to the *Arminian's* Side: and the Truth is, it's impossible for || *Nature* to keep *against* *Bias*s || Rom. 7. 21. towards *Free Grace*, tho' you bring in *Free Offers* and * *Grace-Offer*s that sound * Rom. 16. 18. brave. last Words.

But still in a *farther* Stating of the Matter, it must be laid open *Negatively* what Men do *not* content themselves to mean by these Offers and Proposals of Grace to Sinners, and again *Positively* what they do mean more directly by them.

I. *Negatively*, To shew what they are *not* contented to mean.

1. By the *Offers* of Grace and Offers of Christ to Sinners, it doth not suffice a *Pro-pounder of the Offer* to mean, that the Doctrine of Grace, and Doctrine of Christ and of Salvation are Preach'd, and *must* be Preach'd to *Jews* and * *Pagans*, if there * Psa. 102. 15. were such in our Assemblies. For, 1. This was the Case of the [Apostle's] Auditories, *Acts* 2. and 2 *Tim.* 3. 8. and of *Stephen's* Auditory, *Acts* 7. tho' in these Days of [Universal Profession] there are no || *Jews* or *Pagans* in [our] Assemblies to || Rom. 11. 19. Preach the Doctrine of Christ unto. The with Rom. 9. Object of our Preaching therefore is much 31. another Thing *pro forma*, than the Object of Preaching was in the Former Times.

2. If there were such kinds of Sinners now in our Assemblies, yet there would be none among any of [us] who have receiv'd the common Doctrine of the Gospel to deny, that the said Doctrine of Grace was to be

* 1 Cor. 11. 1. *Preach'd* unto them, according to the * *Precedent* in which the Apostles did it. For all of us would agree here, without *Dispute*, in One and the same *Affirmative*.

2. By the *Offers* of Grace, &c. to Sinners, *Offer-Teachers* are not satisfied to mean, that the *Doctrine* meerly of some special Branches of the Gospel, as say *Imputed Righteousness, Justification without the Deeds of the Law, &c.* are to be *Preach'd* to some *Contemners* and *Present Refusers* of the said *Doctrines* of Grace, and *Doctrines* of Christ. For here again, So far as we are meerly *Orthodox*, we do all agree it, that the said *Doctrines* are *Preach'd* to many || *Despisers* and *Neglecters*, and ought to be so *Preach'd* to Men, tho' the *Particular Truths* are rejected.

3. By the *Offers* of Grace, and *Proffers* of Christ, or *Tenders* of Salvation, the *Tenderer* thinks it not enough to mean, that the meer [*Doctrines*] of Salvation are *Preach'd* and to be *Preach'd* to the whole * *Unregenerate* Part of our Auditories. For None of us have ever *denied*, or argued down *this* Particular, nor are we going about it. And so there can be no Room for *Debate* here.

II. Now *Positively* and more directly, to shew How Men do State their Meaning of the Thing, touching *Offers of Grace*.

1. By *Offers* of Grace, *Tenders* of Christ and of Salvation to Sinners, is meant that the *Grace* it self, the *Salvation* it self, even a true and *saving Interest* in Christ, as well as the *Doctrine*, is and ought to be made into an *Offer* to them, that by their *Improving the means of Grace* they may be *saved*. This is the Thing which you *Offerers* do mean

mean by Preaching the Gospel. But this continued Error of the Day, notwithstanding so many Books have been written of the Operatour of Grace, even the Lord 2 Cor. 3. 18. the Spirit; I do, for the Honour of the Spirit and his Work, deny: yea, must, thro' Help obtained of the Lord, oppose and dis- Acts 26. 22. prove. I know a Labour in the Gospel of this Nature, tho' not so large as Men's Labours have been when otherwise employ'd, will be to the Glory of Free Grace in the Substance of that Grace, and will take down the Notion of the Man that walketh in a vain Shew by propounding Psa. 39. 6. his Offers of the Free Grace of God. Herein may be a Discovery that what is profess'd of this Nature to be offered, propounded and laid before Sinners, is not indeed the Preaching of the Gospel; much less is it Preaching the true, inner Free Grace of the Gospel that * saves. For, tho' * 1 Cor. 1. 18. the Bulk of Matter and Method in a Discourse may be propounded, as likewise Arguments to convince the Rational || Judgment || 1 Cor. 10. 15. of Men that hear, or look into these Things; Because this outer Face of the Letter in Doctrine and Argument, is but the Exercise of * common Gifts sanctify'd by * 1 Cor. 12. the Holy Ghost: Yet as to Salvation in the 11. *bidden Wisdom* of the Doctrine, and the 1 Cor. 2. 7. true saving Grace of the Gospel, there can be no propounding of this: For its all so || Rom. 8. 37. Transcendently laid in the Upper Streams of Love above Proposals and Tenders, that it all flows out of the Heart of God, and is most plenteously Shed forth upon all the Acts 2. 33. Elect of God, in the Bestowment of the Holy Spirit and his Graces from God the Father, and thro' Jesus Christ, under the true Preaching of Glad Tidings; without Luk. 8. 1. which

* Tit. 3. 6. which * *Effusion* of Salvation none ever did, none ever could partake thereof.

2. By *Offers* of Grace, Tenders and Proffers of Salvation, &c. Men do likewise urge that the said Free Grace and *full Salvation* is propounded, Tendred, Offer'd and Preached, and ought so to be, to all Sinners within the Sound. They make the Tender of Salvation it self for Acceptance to all that they may be saved. And this also they call Preaching the Gospel. Howbeit this Conceit, in such as profess against the Notion of a General Redemption, doth bring them in * *αυτοκατακριτοι*, *Self-Condemed*. And so the *Idol-offer* must be struck at, and oppos'd by the *Ark* till it be fallen down; for it cannot stand before the Gospel in the Proof of Operations, while God the Spirit is discover'd, the Free Worker of the Operations in Effectual Grace; But it must tumble as *Dagon* was fallen before the *Ark*, and shamefully handled too in being cut off to the very *Stump*.

1 Sam. 5. 3.

3. By *Offers* of Grace, &c. Men do urge that *Salvation* it self, as well as the *Doctrine* of Salvation, proposed and tendered to all Sinners in our Assemblies promiscuously, is so necessary a Branch in the Work of the Ministry, that if this be not done; that is, if we do not propound the *Offer of Salvation* to all within the Sound of our *Doctrine*, we do not Preach as we ought, nor take heed

Col. 4. 17.

to fulfil our Ministry which we have received in the Lord. And further, it is condemned in the Faithful Ministers of Christ, as

* Rom. 3. 31.

the Tenth * *Antinomian* error, to assert in these following Words, " That Ministers
" of the Gospel ought not to propound the
" *Offers* of Salvation unto all those to whom
" God calls them to Preach: Seriously in-
viting

But no Offers of his Grace.

11

“ viting them to improve the Means of
“ Grace that they may be saved: And as-
“ furing them in the way of their Mini-
“ sterial Duty of the Salvation of all such
“ as believe in Christ, because they want
“ Ability to close with the Offer: and all
“ shall not be saved. And then the *Antithesis*, or Opposition to what they call
the *Error* is this, “ That tho’ Men want
“ Ability to believe savingly, yet it is the
“ Duty of Gospel Ministers to make the
“ Offer, and Testify unto them, that *who-*
“ *ever believes and repents shall be saved.* And
“ that it’s the People’s Duty to make use
“ of their Natural Faculties with such
“ External Means and *Workings* of the Spi-
“ rit as God affords them, that they may
“ Believe, Repent and be Saved. *Decla-*
ration of the Congregational Ministers in
and about London, against Antinomian Errors.
Pag. 41, 42.

Here’s now the true State of the Mat-
ter faithfully represented to Both sides.
But are there none of the Honest, Zealous
and * *Mistaken Brethren* who easily discern
the Feebleness of this Plea? As if the *All*,
or *any* of the *All*, who *shall not be saved*,
cou’d *Improve the means of Grace that they*
[*may*] *be saved!* Was ever any thing more
nakedly express’d among Men who glory in
their Profession of being *Congregational*?
And again, as if an Offer of *Grace* might
be put off so notoriously, as with the bare
Grace-Offer of a Proposition [*that whoever*
believes and repents, shall be saved?] Don’t
our Brethren, see that as here’s the *Total*
Plea that is laid down for an *Offer*. so here’s
a *Total Exclusion* of the *Grace* that must
save, in a Piece of || *Robbery* committed up- ||
on the *Holy Ghost*, by taking away his *effe-* ||
ctual

* Luk. 19. 11.

|| Mal. 3. 8.

Etual Operations of the *Grace*, and then making only [External] Shew of the *Offer* in the [Means] of *Grace*? Hath not the Plea confined the Operations of the Holy Spirit to his *Common* and External Workings? Where hath it once advanced to give * J E H O V A H the Spirit his *Due Honour* in the Internal and Mighty Workings of his *Grace* on Sinners with the External Means, that Sinners may Believe, Repent and be Saved? It therefore || *becometh* me to suppose, that our Brethren looking upon the said Plea to be a Poor *Fortification* of their Offers of *Grace* to Sinners, to resist *Assaults* upon the Doctrine of the Offer as their own Way of Preaching, will still undertake to *mend* it. Now I am sure, if they will bestow a little Labour upon the Ramparts Broken down to make them up, and if they do it to any Purpose, it must be thus. That while the Offer of Christ is *Propounding* in the External Means to Sinners, the Spirit of Christ may be *setting in* with them, and *working* an internal Ability in these Sinners, to close savingly with the Offer. For if they don't say *This*, they say nothing to make any Debate.

Whatever it be, all is still built upon a very loose Supposition. For it's a sure *Thesis*, that [Offers] of Salvation to Sinners are no [Preaching] of Salvation unto Sinners. For, tho' Men thro' their own Darkness mistake the *Preaching* of the Gospel, and turn the *Notion* of it, or their own *Way* of Preaching it, into what they call *Offers of Salvation*; yet still [Preaching] the Gospel, according to *the Mind of Christ*, is quite another Thing than [Tendering] the Gospel, and than *proffering* the Gospel, as the Lord
may

* Hes. 11. 7.

|| Math. 3. 15.

1 Cor. 2. 16.

may help me sufficiently to clear afterwards, and *prove* in this Treatise. At present, I shall fairly return a Thought or Two upon the *Mending Clause*, suggested on the Behalf of these Offers. It cannot be denied, but if it was absolutely true, that an *Offer* of Salvation was the *Means* of Salvation, yet the Notion could not be kept close to the *Particular Principles* of the *Orthodox*, while they propound the Offers of Salvation to *all* those to whom God calls them to Preach. The * *Spirit* is neither working Christ in the Hearts of [all] Sinners to whom Men expressly incline to *propound the Grace-Offer*, nor have the *Orthodox* any *Reason* from their own *First Principles* of the Gospel, to expect he * *should* be so *setting in* and working in [any], even of the Elect of God Themselves. Because, as 'tis no *Means* of the Spirit's Working Faith, and *forming Christ* in the * *Heart*; so Their Universal or *Pro-miscuous* Propounding of the Offer of Salvation to all to whom God calls them to Preach, is an Open Contradiction to their own *First Principles*. 1. They own a *Particular Election* only to Salvation. What have They to do then to make * *Universal Offers* of Salvation? And 2. They confess a Natural Disability in all Men to all *Spiritual Good*. What have They then to do to propound *Salvation*; which is a *Spiritual Good* in the *Object*, and requires a *Spiritual Act* of the Faculty, where yet they don't insist upon a || *change* of Nature? Or where they do insist only upon *External Working* of the Spirit to effect this Salvation? For as the *Separating* of Salvation from Effectual *Operation* of Salvation is inconsistent, so the *conjoining* of Salvation with the Meer *External Working* of the Spirit, as the Fore-Pleadoth,

* Math. 11.
27. last Words:

* Eph. 1. 11.

Gal. 4. 19.

* Col. 1. 27.
with Eph. 3.
17.

Heb. 6. 16

* Mat. 23. 23.
last words

Job. 14. 4.

doth, is downright *Arminianism*. But if
 2 Tim: 2. 25. God peradventure will give them Repentance to
 the acknowledging of the Truth, a Few Things
 may be afterwards made known to that
End, while the Lord may please to make
 the same Effectual, even to wound and slay
 the Fore-Plea, which is so *injurious* to the
 Grace of God.

 C H A P. II.

II. A Disproof of Offers, or, the Proof of the
 First of the Three Growing Points in this
 Debate; viz. That Offers of the Gospel,
 and Offers of Salvation to Sinners, are
 no Preaching of the Gospel, nor Preach-
 ing Salvation unto Sinners.

DO you look; Sirs, upon your *Free Offers*
 of Grace &c. (as you call them) to be
Preaching the Gospel? Yes surely, you'll
 say, we look upon These, especially if we
 look One Way, to be Both One. That is;
 we look upon them, that albeit all *Preach-*
 ing of Christ to Sinners is not an Offer of
 * Rom. 16. 18. Christ to them, yet every * *Free Offer* of
 last words. Christ to Sinners is Preaching the *Salvation*
 of Christ to them. Nevertheless I tell you the
 Truth, Offers of Salvation are a Thing that
 falls far short of *Preaching the Gospel*; and a
 Thing that falls far Shorter than *Preaching*
 * Acts 13. 26. the * *Salvation of the Gospel unto Sinners*. For
 mind it, the Gospel goes along with *Preach-*
 || Eph. 1. 13. ing the Gospel; and || *Salvation* goes along
 with the *Preaching* of the Salvation. But
 neither Gospel, nor Salvation go along with
 the *Offer*, as they go along with the *Preach-*
 ing of the Gospel. Well here, I must begin
 my

my Disproof of the ill Scheme, and enter upon an Overthrow of the Doctrine of the Offer. And that, as it is an *Anti-Evangelical* Form of *Corrupting the Word of God*. This 2 Cor. 2. 17. must be performed, by manifesting the First Thesis of Three laid down about Offers, and by clearing it up from God's Word, that to propound the Offer of Salvation to Sinners, as it is an *Unscriptural Thing*, so it is no Preaching the Salvation of the Gospel unto Sinners. Offers are not Preaching the Gospel, nor Preaching its Salvation.

1. I argue from the Practice of the Apostles. Their Practice was to Preach Christ, not to Offer him. The Apostles * preached * Acts 20. 25. the Word of the Lord every where, in every City and in every Province, whither they came, *Acts 15. 36.* As well as at *Thessalonica* and *Berea*, *Acts 17. 33.* But they Tendered or offered the Salvation of that Word nowhere.

2. I argue from their Ordination to the said Practice. Paul was ordain'd a Preacher, *1 Tim. 2. 7.* *2 Tim. 1. 11.* and not ordained a Propounder of the Offer. He was to keep to Free Preaching, not to [warp], as Men do in our Times, into the Free Proposal, as if in God's Great House they were some of 2 Tim. 2. 20. the Vessels of [Wood].

3. I argue from Instances of [Preachers]. Noah was a Preacher of Righteousness; *2 Pet. 2. 5.* The Holy Ghost doth not say, Noah was a free Propounder of Righteousness. The latter is a poor, low Earthy Thing, that having degenerated and sunk the Preaching of the Gospel into another Form, hath nothing of the true Glory of the Gospel left in it; and so the Holy Ghost will not so much as give it a Good Name, or enroll it in God's Book. Paul likewise was

2 Cor. 1. 12. a *Teacher* of the Gentiles, 2 *Tim.* 1. 11. not a *Tenderer* of Salvation to the Gentiles. For this latter Custom is Men's *Conversation with Fleshly Wisdom*, and not by the *Grace of God*. Solomon was an Admirable *Ecclesiastes*, or [Preacher], a *Preacher* that was Wise, *Eccles.* 1. 2. and a *Preacher* that sought to find out *Acceptable Words*, *Eccles.* 12. 8. the *Preacher* was King over *Israel* in *Jerusalem*, *Eccles.* 1. 12. Here it is altogether the *Preacher*, and not once any Thing said of him as the Propounder of the Offer.

Mark 10. 21. 4. I argue from the *Defect* of the Poor Opinion about Offers. *One Thing it lacketh*, and that is *Texts to prove*, that proffering and *Preaching* are in the Sense of the Holy Ghost the same Thing. The *Coincidence* supposed can never be maintained. The Apostle was not Careful to ask in the Argument, how they should *offer*, but how they should *Preach*, except they were sent, *Rom.* 10. 14. Christ's Person and Doctrine may be Both *Preach'd*, whether in *Pretence* (or Sound, Orthodox Notion) or in *Truth* (of Power and Experience) as the Apostle saith, *Phil.* 1. 18. yet Christ is *Preach'd*, says he. But how Christ can be *Offer'd*, the Scripture assists no Man to make out. For there the Holy Ghost is silent.

5. I argue from the *Flattery* of Offers, Undertaking to work Persuasion ; and from thence I argue to the Faithfulness of *Preaching*. An [Offer] entices a Natural Man into a Conceit of *Self-Ability*, even while he hears the Sounding of the [Word], tho' the Tenderer should assure him, he hath none. So that it's Propounding the Offer of Christ is the Flattery. The Offer of Salvation is *enticing* in the very Ears of a Natural Man that never knows a Saving Change.

change. But on the Other Hand, *Preaching* Christ is not with *enticing Words* of *1 Cor. 2. 4.* *Man's Wisdom.* If [*Preaching*] carry's not the Cause by *Strength* and *Faithfulness*, it loses it; That gains none of its Ground by creature Flattery.

6. I argue from the *Nature* of an Offer to the Different Nature of Preaching the Gospel. An Offer in Latine is called *Oblatio*, the Bringing a Thing over *against* One, and laying or setting it down *before* One, all at some Distance. And so according to the very Notation of the *Grammar-Word* Offer is not *Preaching*. An Offer is when the Doctrine of the Notion in a meer *Sound* and *Form* is * *brought before* a Sinner, and *Other Things* that belong to the Salvation of the Gospel set down *against* him, whilst the Profferer falls short of *Preaching* the Gospel, and fails in his Delivery. The nature of an Offer is *Distant*, it is not *unto* One, unless One *accepts* the Offer. The tenderer indeed may as we say *alloqui*, and *Appearance speak unto*: But alas! At the bottom it's no such Thing, the Tenderer doth not *come home*, if it be a Season of *Non-Acceptance*. But *Preaching* comes *unto* One in the Hand, or *Office*, of the Blessed Spirit, to [*work*] *Acceptance* either of the Doctrine, or of the *Salvation*, or of * *Both*; * *As Paul was brought forth before Agrippa in the Place of Hearing, in Acts 25. 26.* according as the Sinners who hear it are [*Elect*], and *wholly* wrought on, or [*Non-Elect*], and *Partially* wrought on. Consequently, an Offer is no Preaching the Gospel. The Nature of that is otherwise, for Preaching the Gospel of God is *Preaching Good Tidings* to Sinners; so it is bringing *Good News home unto* the Person, not laying it down *before* the Person of the Sinner, and there leaving it, as an Offer doth;

* As Paul was brought forth before Agrippa in the Place of Hearing, in Acts 25. 26.

|| 2 Cor. 6. 2.

* Acts 16. 14.

Luk. 8. 1.

at *Midway-Block*: Preaching is a *Home-Act*
 2 Cor. 2. 14. to Elect and Non-Elect, making manifest the
 Savour of the Knowledge of Christ in every
 Verse 15. Place; both in them that are saved, and in
 them that perish. Offers are no savour of
 Christ, because they don't reach home.
 Verse 16. Neither a Savour in the *Doctrine*, nor a sav-
 our in the *Salvation*. Neither of a *Savour*
 of Death in Unregeneracy unto Death in For-
 mality: For the Unregeneracy, and For-
 mality in them that perish go without the *Sa-*
vour. Nor of a *Savour of Life* in the *Prin-*
ciple unto *Life* in the *Profession*, and home
 to *Eternal Life* in the *Conclusion*: For the
Principle and *Profession* of the *Lively Be-*
liever is destitute of the *Savour*, as soon as
Preaching degenerates into *Proffering*. Then
 a *Saint* quickly loseth his *Tast*. For an *Of-*
fer doth not reach *home*. *Grace-Offer-*
ings move, but they fix their *Motion* in a *Di-*
stance from the proper *Object*. The *Do-*
ctrine alone preach'd is a *Home-Act* to the
 very *Non-Elect*; and the *Doctrine* and *Sal-*
vation Both together preach'd are a *Home-*
Act to the *Elect* of *God*. 1. The *Do-*
ctrine alone preach'd is a *Home-Act*, even
 to such as *God* hath *not Chosen* in *Christ*
 ¶ Rom. 9. 22. For such ¶ *Vessels* there are; as appear
 1 John 2. 19. *Math*. 20. 16. *John* 8. 47. *John*
 10. 26. *Rom*. 11. 33. *Math*. 7. 23. And they
 are of *Two* sorts, where the *Gospel* comes
 Open *Rejecters* of the *Mystery*, and Open *R-*
ceivers of the *more Common Doctrine*. The
Doctrine Preach'd, when the *Mystery* comes
 to be laid open, is a *Home-Act* to *Rejecters*
 2 Pet. 2. 7, 8. For They soon find it to *Snuff* at it, to *stur-*
ble at the *Word*, and be *Disobedient*. When
 as an *Offer* of *Grace*, is so plausible to *N-*
ture, that it would not offend *Men* to face
 them; nor will it touch them to the *qui-*

to proffer; as it will to *Preach*. For; the
preaching of the Grace, as the Mystery of
 the Doctrine is laid open, makes them pre-
 sently *reply against God*, and quarrel with Rom. 9. 20.
 the most High, and say, *why doth he yet find* Verſ. 19.
fault? For who hath resisted his Will? As it
 ſid there in the *Ninth* to the Romans. It
 ſon touches them eſpecially when the
 points of *Sovereignty* or *Absolute Grace*,
Irreſiſtibleneſs, *Discrimination*, || *Paſſiveneneſs* * Iſa. 43. 13.
 are [*Preach'd*]; for Men cannot pretend || Joh. 3. 3.
 to offer a Sinner theſe Pieces of Grace, They
 being Points of *Operation*, and not of *Offers*:
 nevertheless the * *Ministers* of Chriſt are * 2 Cor. 3. 6.
 help'd to *Preach* them. And be ſure, the
 preaching of them is a *Home-Act*, even to
 them that God hath || *paſſed by*, as to his || Mat. 7. 23.
 verlaſting Love in Chriſt: The Doctrine
 ſuch an Enemy to their *Carnal Wiſdom*,
 that their *Carnal Wiſdom* muſt be a Princi-
 ple of || *Enmity* to the *Doctrine*. The Do- || Rom. 8. 7.
 ctrine is an Enemy to their *Self-Love*, *Car-*
nal Interests, *Carnal Eaſe*, &c. inſomuch
 that Preaching the true Goſpel frets Wicked
 men and || *chafes* their Minds, *eats* into the || Luk. 4. 28.
 frame of their Spirits, *gnaws* upon their
 inward Pride, * *fills* them with Rage &c. * Aſts 5. 33.
 that they are mad. Stephen's Hearers
raſh'd upon him with their Teeth, to hear the Aſts 7. 54:
 doctrine of Truth preach'd: He did not
 ſer them Chriſt they might perhaps have
 laugh'd at *that*; but he *Preach'd* Chriſt nota-
 bly, and *Preaching* enrag'd them. For
 preaching either * *kills*, or cures, if it be * Aſts 24. 25.
 ſight, and makes a Notable || *Discrimina-* || Aſts 28. 24:
 on in the Auditory. So that Non-Elect
 refuſers of the Father's Chriſt, or Open
 rejecters of the *Doctrine* of Free Grace
 reach'd according to the Spirit's revelati-
 on of it in the Word, can't ſtand before

- at *Midway-Block*: Preaching is a *Home-Act* to Elect and Non-Elect, making manifest the Saviour of the Knowledge of Christ in every Place; both in them that are saved, and in them that perish. Offers are no Saviour of Christ, because they don't reach home. Neither a Saviour in the Doctrine, nor a Saviour in the Salvation. Neither of a Saviour of Death in Unregeneracy unto Death in Formality: For the Unregeneracy and Formality in them that perish go without the Saviour. Nor of a Saviour of Life in the Principle unto Life in the Profession, and home to Eternal Life in the Conclusion: For the Principle and Profession of the Lively Believer is destitute of the Saviour, as soon as Preaching degenerates into Proffering. Then a Saint quickly loseth his Taste. For an Offer doth not reach home. Grace-Offer move, but they fix their Motion in a Distance from the proper Object. The Doctrine alone preach'd is a Home-Act to the very Non-Elect; and the Doctrine and Salvation Both together preach'd are a Home-Act to the Elect of God. 1. The Doctrine alone preach'd is a Home-Act, even to such as God hath not Chosen in Christ. For such || Vessels there are; as appear 1 John 2. 19. Math. 20. 16. John 8. 47. Jo 10. 26. Rom. 11. 33. Math. 7. 23. And they are of Two sorts, where the Gospel come Open Rejecters of the Mystery, and Open Receivers of the more Common Doctrine. The Doctrine Preach'd, when the Mystery come to be laid open, is a Home-Act to Rejecters. For They soon find it to Snuff at it, to stumble at the Word, and be Disobedient. When as an Offer of Grace, is so plausible to Nature, that it would not offend Men to refuse them; nor will it touch them to the qu
- 2 Cor. 2. 14. Verse 15. Verse 16. || Rom. 9. 22. 3 Pet. 2. 7, 8.

proffer; as it will to *Preach*. For; the
teaching of the Grace, as the Mystery of
the Doctrine is laid open, makes them pre-
sently *reply against God*, and quarrel with Rom. 9. 20.
the most High, and say, *why doth he yet find* Ver. 19.
fault? For who hath resisted his Will? As it
is said there in the *Ninth* to the Romans. It
soon touches them especially when the
points of *Sovereignty* or *Absolute Grace*,
Irresistibleness, *Discrimination*, || *Passiveness* * Isa. 43. 13.
are [Preach'd]; for Men cannot pretend || Joh. 3. 3.
to offer a Sinner these Pieces of Grace, They
being Points of *Operation*, and not of *Offers*:
nevertheless the * *Ministers* of Christ are * 2 Cor. 3. 6.
help'd to *Preach* them. And be sure, the
teaching of them is a *Home-Act*, even to
them that God hath || *passed by*; as to his || Mat. 7. 23.
verlasting Love in Christ. The Doctrine
is such an *Enemy* to their *Carnal Wisdom*;
that their *Carnal Wisdom* must be a *Princi-*
ple of || *Enmity* to the *Doctrine*. The Do- || Rom. 8. 7.
ctrine is an *Enemy* to their *Self-Love*, *Car-*
nal Interests, *Carnal Ease*; &c. insoniuch
that *Preaching* the true Gospel *frets* Wicked
Men and || *chafes* their Minds, *eats* into the || Luk. 4. 28.
frame of their Spirits, *gnaws* upon their
inward Pride, * *fills* them with *Rage* &c. * Acts 5. 33.
that they are mad. *Stephen's* Hearers
dash'd upon him with their Teeth, to hear the Acts 7. 54:
doctrine of *Truth* preach'd. He did not
offer them Christ they might perhaps have
laugh'd at that; but he *Preach'd* Christ nota-
bly, and *Preaching* enrag'd them. For
Preaching either * *kills*, or *cures*; if it be * Acts 24. 25.
right, and makes a *Notable* || *Discrimina-* || Acts 28. 24.
tion in the *Auditory*. So that *Non-Elect*
refusers of the *Father's* Christ, or *Open*
rejecters of the *Doctrine* of *Free Grace*
reached according to the *Spirit's* *revelati-*
on of it in the *Word*; can't stand before

God's Operations of Grace :

Preaching. Offers I know will leave them to *demur* upon it (for of all that profess to be Dispensers of the Word, I have observed *Profferers* of the Grace of God with their *Free Offer*, as they call it, are blessed with the least Success) : But *Preaching* will have the * *Answer of their Conscience* presently. Oh ! How doth it enrage the Jews at *Antioch*, and that immediately, to *contradict and blaspheme* ! The Apostles *Preach'd*, and it nettled them without more ado, *Acts* 13. 45. so when *Paul Preach'd* Jesus and the Resurrection, *Acts* 17. 18. it presently touch'd the Philosophers of *Epicurus* and the *Stoicks* to the Quick, and stirr'd up their Wisdom to *encounter* him. If he had stood offering them Terms, they would but have laugh'd him to scorn, and thought it not worth their while to have urg'd an *Argument* against him : But his *Preaching* set them up on a Philosophical prating ; and the Account given of the Cause of their Opposition, is not that *Paul propounded the Offer*, but he was (as they thought) a Teller and * *Celebrator* (as the Word in the *Greek* signifies, which we read a *Setter forth*) of *strange Gods. Gods* ! How Ignorant were they and prejudic'd together ! As if they took the *Resurrection*, as some have thought to be *one God*, as well as *Jesus* to be the *other* ! *Preaching* is a home-Act to the Non-Elect, the Doctrine *Preach'd* reaches Men let them be what they will. Accordingly *Noah* || *Preach'd* in his Day home to the *Disobedient Spirits* that in the Apostle's Day (long after) were in the *Prison* of Hell 1 *Pet.* 3. 19. The Doctrine of Preservation in the *Ark* was *Preach'd*, not offer'd. Again, the *Ark* was built for *Noah* and his House, it was not * *prepar'd* for, not to

* 1 *Pet.* 3. 21.

* καταγγελλῶς.

|| 2 *Pet.* 2. 5.
with
Gen. 6. 3.* *Heb.* 11. 7.

ured to the old World. Thus the open
 Rejecters of the Mystery find *Preaching* the
 Doctrine of Christ to be a Home-Act, to
 stir up their *Corruption*. Furthermore, *Acts 6. 9.*
 here are Others of the Non-Elect who do
 not reject the *Doctrine* of Christ, but re-
 ceive it in the Lump, when the Doctrine is
 reach'd to them. Thus *Simon Magus* be-
 lieved at *Philip's* Preaching Christ in *Sama-*
ria, *Acts 8. 13.* and the *Stony Ground* Hear-
 ers that first sprung up were brought to it
 by sowing the Seed of the Word upon them,
 and then withered away, *Matth. 13. 5, 6.*
 To these may be added the hard hearted
Israelites in the Wilderness, who it's said
Heb. 4. 2. had the Gospel Preached unto them;
 but the Word Preached did not profit them
 being not mixed with * Faith in them that * *Deut. 1. 32.*
 heard it. The Holy Ghost would, accord-
 ing to the Counsel of God, give them the
 Word; But it was not his Good Pleasure
 to bestow Faith of the Operation of God with *Col. 2. 12.*
 the Word, nor was he bound thereto in
 God's Covenant and Promise. So likewise
 the Gospel of *Canaan's* Rest had been
 preached home to them, *vers. 6.* for it ap-
 pears by their Story in the Wilderness,
 that they did many Things, as the Fruits of *Mark 6. 20.*
 that Preaching: Yea, with an *External*
 Faith they received the Gospel Preached in
 its Types. Then believed they his Words; *Psa. 106. 12,*
 they sang his Praise: But they soon forgot his *Verf. 13.*
 Works: they waited not for his Counsel. And
 to the People to whom the Type of the
 Gospel-Rest was Preached, entered not in, be- *Heb. 4. 6.*
 cause of Unbelief, at last. The Gospel comes
 with a Home-Act to the Non-Elect, a Home-
 Act of Preaching the Doctrine to them that
 receive the Doctrine Preach'd, tho' they
 are not the Chosen of God. The Preaching
 comes,

- comes, and by a *Common Operation* of the Spirit worketh a * *Common Faith* in the Non-Elect. Also, as a *Fruit* of it they make a *Profession* of the same, albeit they receive it not, nor *can* receive it, in the *New Nature*, in which || *Workmanship* of the Spirit, the *Doctrine* together with the *Salvation*, comes to God's Chosen. They receive it not under a *Distinguishing Work* of God the Spirit, as the Spirit is the * *Principle* of their receiving it, as well as the *Worker* of it.
2. The *Doctrine Preach'd* is a *Home-Act* to the *Elect* of God. Among these the *Doctrine* of the Gospel may sometimes be [singly] received by a *Home-Act* of *Preaching*, before the *Salvation* of that *Doctrine* and *Faith* of God's *Elect* is [concomitantly] received by this *Remnant*, according to the *Election* of *Grace*, among the *Elect* of God by *Another* home-Act of *Preaching*. These *Twain*, *Doctrine* and *Salvation*, may be *Separated* in the *Elect* Themselves for some *Time*. And we may justly suppose this, not only because the *Elect*, according to the *Foreknowledge* of God the *Father*, are *saved* and *called* with a *Holy Calling* under [one] *Word* of *Truth*, of his own *Will*, and are not *begotten* under *Another* *Word* of *Truth* even as the *Spirit* will, as is said of his *Distribution* of the several *Gifts* of God, 1 Cor. 12. 11. For this also cometh forth from the *Lord* of *Hosts*, who is *Wonderful* in *Counsel* and *Excellent* in *Working*. But I say also, we may suppose a *Separation* of These sometimes, *Doctrine* and *Salvation*, as to the [Elect] for a *Time*, by *Warranty* of the 1 Cor. 15. 1, 2. Moreover, Brethren, I declare unto you the *Gospel* which I *Preached* unto you which also you have received, and wherein stand. [Received]. It was a * *Home-Act*
- * Acts 8. 13. with Vers. 21.
- || Eph. 2. 10.
- * Joh. 3. 3.
- Tit. 1. 1.
- Rom. 11. 5.
- 1 Pet. 1. 2.
- 2 Tim. 1. 9.
- Ja. 1. 18.
- 1 Cor. 12. 28. 29.
- * Acts 18. 17.

of Preaching the Gospel unto them, it seems, that they had receiv'd the *Doctrin*, and stood therein. For the *Salvation* is clearly distinguished in the next Words; *By which Gospel Preached unto you, and received by you) also ye are saved, if ye keep in Memory (or hold fast the Doctrin from a Principle of the New Birth) What I Preached unto you: Unless ye have believed in vain. i. e. in vain as to Salvation, if you have only receiv'd the Doctrin, without receiving a Change of Nature [with] the Doctrin: For then indeed you have only receiv'd the Doctrin with an || Outer Court Faith, if you || have receiv'd it without a Change. Again afterwards, ver. 12; Christ was Preached that he rose from the Dead; And this was plainly by a Home-Act. For by the * Spirit that Preaching had produc'd Faith; there being no more Reason to question the Faith of the Doctrin, than to doubt of the Preaching of the Doctrin. Both are alike coupled, v. 14. so that the Nature of Preaching is to go thorough in the Motion of it, to arrive * home, to go quite on to the Persons, and not to receive Check by Suspensions of the Will and Non-Acceptance of the Sinner, as your Offers do in Mid-way. Preaching sticks not in the Thick Clay of Proposals, nor loses the || End, that is lost in Propounding the Offer; and that by the Difficulties in the Way thro' which the Free Offer passes. For tho' the [Offers] be never so Free (and indeed * Ministers are too free of them to thrive in their Ministry), Yet so long as the [Passages] of the Offer are block'd up, give me * Powerful Preaching that God hath ordained, and so of God either finds its way, or makes its way thro', before all your Free Offers. An offer (tho' you call it Evangelical, and*

1 Cor. 15. 2.

|| Mat. 13. 20.

* 2 Cor. 4.

13, 14.

* 1 Thes. 1. 5.

|| Isa. 55. 10,

11.

* Jer. 23. 28.

* Rom. 1. 16.

*Ministerial, Grace Offer, or what you will, yet) performs nothing where it is not accepted: But now Preaching doth a great deal of Good in the very * Convictions it brings into Wicked Men, even while the Doctrine is rejected. Preaching Glorifies God in the very || angering of the Men whom God hath not Chosen, by revealing to them Their Portion of the Word. Compare 1 Sam. 16. 10. with Chap. 17 28. Jesse made seven of his Sons to pass before Samuel, and Samuel said unto Jesse (aye, and that Preaching went to Eliab's Heart, who was the Eldest Brother, to hear that of Seven of Jesse's Sons, Samuel should say to Jesse) Neither hath the Lord chosen these. Well, what follows in the next Chapter? And*

x Sam. 17. 28. Eliab his Eldest Brother heard when David spake unto the Men (after he came down unto his Brethren in the Army), and Eliab's Anger was kindled against David, and he said, Why camest thou down hither? And with whom hast thou left those Few Sheep in the Wilderness? I know thy Pride, and the Naughtiness of thine Heart; for thou art come down that thou mightest see the Battel. As if he had said, What! David, Thou thinkest to be King in Israel, dost thou not, if the King here falls in Battel, because Samuel lately hath

** 1 Sam. 16. 10. anointed thee at * Bethlehem? Aye, Thou art come down to see the Issue of the Battel, how it fares with Saul, that if he dies, thou may'st mount up to be King in His Room. Thus, Preaching Election-Grace to David touching the Scepter of Christ, had netled Eliab, and the Doctrine of Non-Election touching Himself, and the passing by his other Brethren (born all of them before David) with a Neither hath the Lord chosen These, had exceedingly anger'd him.*

This

This now as to *Preaching*. But sure, an [offer] of the *Horn of Oil*, or an [offer] of Christ in his *Spirit*, while the Anointing falls in the Midst of the Congregation, as *David* was [anointed], not [tendered] the Ointment, as 'twas [put] upon *David* not [propos'd] to *David*, in the midst of his Bre- Vers. 13.
thren, must needs displease God: Because of his appointing the *Particularity* of the *Anointing from the Holy One*, as appears 1 *Job*. 2. 20. compar'd with *vers.* 19. Offers too must needs displease God, because they are so commonly Pleasing unto *Men*. Your * *Free* * Jam. 3. 2.
Offer is very *Indeterminate*, and yet pretend-
 ed to be in the *Lord's Name* too, while the *Lord* knows them that are *His*. Moreover, 2 Tim. 2. 19.
 your Offer of *Salvation* is *Universal*, for you so offer *Salvation*, as it's plain you [ex-
 clude] none from *Salvation*. You [offer] *Salvation* to the *Lump*, when yet your *Of-
 fer of the Salvation* can never reach home to
 all that God calls you to *Preach*, as your
Preaching the Doctrine may, so long as God
 hath said *a Remnant shall be saved*. Your Rom. 9. 27.
Obligatory Offer too is as wide as the rest
 (of which after).

To Open and clear it further, as the
 Scriptures have shewn us the Home-Act of
Preaching; to prove that *Preaching* the
 Gospel, and *offering* the Gospel are not one
 and the same Thing in the *Mind of Christ*. 1 Cor. 2. 16.

1. *Preaching* is carrying the *Doctrine* of
 the Gospel [thorough], and quite home to
 [all] the Hearers, will they, nill they. We
 meet with many Proofs of this. *Acts* 10 42.
 And he commanded us to *Preach* U N T O
 the People. *Acts* 3. 20 And he shall * send * * Acts 1. 11.
 Jesus Christ which before was *Preached*
 U N T O you. *Acts* 17. 3. This Jesus whom
 I *Preach* U N T O you is Christ. He is the
 Mes.

- || John 5.39. *Messiah* of whom the || *Old Testament* speak-
 eth. *Acts* 8. 5. *Philip* went down to the Ci-
 ty of *Samaria*, and *Preached* Christ UNTO
 them. *Act.* 13. 38. Be it known UNTO you
 therefore, Men and Brethren, that thro'
 * Heb. 7. 24. *this* * *Man* is *Preached* UNTO you the
 || 1 Cor. 16. 22. Forgiveness of Sins. Hence is that || *Ana-*
thema in the same Style of *Preaching*, and in
 the same Pattern of Wording it, by which
 we know the Meaning to be quite another
 Thing than an Offer, *Gal.* 1. 8, 9. Tho' we
 or an Angel from Heaven *Preach* UNTO
 * Rev. 22. 18. you, * *than that* which we have *Preached*
 UNTO you, let him be accursed. As we
 said before, so say I now again, if any Man
Preach any other Gospel UNTO you, &c.
 In all these Places it is express'd that *Preach-*
 || Rom. 14. 21. *ing* is UNTO Persons. But || *Proposals*
 are Things that are only put *before* Persons,
 as the Word signifies. Offers are bringing
 the Things *for* them, and fixing them at a
 Distance over *against* them. But wait for
 || 2 Kings 14. 8. || *Acceptance* before the Things propos'd and
 offer'd can approach *unto* them. But *Preach-*
 ing, whether it be Good *Preaching* to do
 Good, or Bad *Preaching* to do harm, hath
 some *Answerable* Approach to the Persons
 * Acts 28. 29. in the Assembly, and is a * *Home-Act*, and
 makes a *thorow* Motion to them. The Holy
 Ghost tells us so of *this*, Men only to ex-
 cuse their Degeneracy tell us so of *Offers*.
 Then where it is *Preaching* the Gospel, it
 * Isa. 2. 11. *testifies* on God's Behalf; it exalts the * *Love*
 in all his *Persons*, the Lord the *Father*, the
 Lord the *Word*, the Lord the *Spirit*. The
 || Luke 7. 29. || *Testimony* of *Preaching* shall || *justify* God in
 with
 Psa. 51. 4. condemning Refusers of the *Doctrine*, as well
 as justify God in condemning Men, who
 tho' they accept of the *Doctrine* in a Christ-
 less State, do all of them to a Man, having

no Interest in the Salvation of the Doctrine,
 walk Unworthy of the very *Form of that*
Sound Doctrine in the Unregeneracy of their
 Natures, and a secret *Enmity* in their Hearts
 to the *Power of Godliness*. The Testimony *2 Tim. 3. 5.*
 of *Preaching* likewise justifies God in giving
 the Spirit of Grace, as the *Principle of Ac-*
ceptance to accept the [Salvation] of Christ,
 as well as to receive the [Doctrine] of
 Christ; for God gives that Spirit as the
 Principle *to and in all the Elect of God.* Now *Col. 3. 12.*
 the *Offer* of the Gospel, because it's no
 Preaching the Gospel, doth not justify God
 in condemning One, or saving Another;
 no, but seems rather to justify the *Creature's*
Acceptance, where God's *Elect shall inherit,* *Isa. 65. 9.*
 and are saved by the Gospel. *Acceptance* of
 the Gospel is a piece of the Gospel wrought
 in them by JEHOVAH the Spirit, which
 your *Tenderers* of Salvation to a Man of
 them do either *deny* or *Overlook*. Neither
 can *Offers* be a fit means to justify God in
 || *Condemning Men* for refusing a [Do- || *Luke 12. 47.*
 || *ctrine*] which was never *Preach'd* them,
 but rather to justify God in condemning
 the *Minister*, who instead of *Preaching* home,
 * *offer'd his Proposals*, and put down his * *Jer. 23. 16.*
 Messages at a great Distance *off Hand*, as
 seem'd good to the Profferer to fix them in
Mid-way, and stay for the Sinner's *Accep-*
tance. *Offers* lay all down for your *Accep-*
 || *tance* at || *Mid-way-Block*, and never get || *Joha 6. 44.*
 farther. They approach no nearer, there
 Doctrine lies, there *Salvation* lies. What-
 ever it be that's * *Offer'd*, Doctrine or Sal- * *Prov. 14. 22.*
 vation, before the *Elect*, or before the *Non-*
Elect, or before all promiscuously, there it
 sticks in *Mid-way*, waiting for *Free Ac-*
 || *ceptance* of your *Free offer*. 'Tis not home, || *Job 17. 12.*
 || UNTO Sinners.

2. *Preaching* is carrying the Doctrine and Salvation in it home to the *Elect* of God, as to a *Discriminate* Part of the Hearers. So the Person of Christ who is Salvation may be * *Preach'd*, but How can he be *Offer'd*, since the Holy Ghost tells us, he is the WORD which by the Gospel is *Preach'd* UNTO you, 1 *Pet.* 1. 25. It's said *Acts* 20. 7. of the Disciples, who came together to break Bread, *Paul* [Preached] UNTO them. The Gospel, as to Christ's Presence with their Souls, || *reach'd* them. So *Acts* 8. 35. it's said of the Eunuch, then *Philip* opened his Mouth, and began at the same Scripture, and *Preached* UNTO him *Jesus*. Here *Preaching* was a Home-Act to the *Good of his Chosen*. It reach'd quite thorow, and stuck not at *Mid-way*.

* 1 Chron.
29. 18.

|| 1 Thes. 2. 13.

Psa. 106. 5.

7. I argue from the Scope which the Scripture gives us in *Preaching*; to exalt the *Sovereignty* of God, *Gal.* 3. 8. The Scripture foreseeing that God [would] justify the Heathen (lo! there an Act of his *Sovereign Grace!*), thro' *Faith*, or bringing *Justification* * *home* into their very Souls thro' the *Eye* of their *Faith*; it follows, *Preached* before the Gospel unto *Abrahams*. The Scripture *Preach'd*; because of God's *Sovereignty* to be exalted. *Offers* exalt not the *Sovereignty* of God in the Congregation, nor are fitted to it. *Preaching* the Gospel doth, and is fitted thereunto. Therefore *Preaching* and || *Offering* are not Both One. *All* *Preaching* the Gospel is fitted to exalt the *Sovereignty* of God, but *no* offering the Gospel is fitted unto this Service. How can they then be prov'd to be Both One? Besides, if *Offers* had exalted the *Sovereignty* of God to the * *Elect*, then the *Scripture* would have spoken of them that they did so.

* John 10. 10.
latter part.

|| Luke 1. 51.

* Isa. 45. 4.

so. But it no where *doth* speak of them after this Manner. Offers therefore exalt not God's *Supreme Will*. Preaching the Gospel is Preaching Glad Tidings in an Effectual Sovereignty of Grace to the *Israel whom he hath Chosen*; and the Blessings of the Gospel, as in *Matth. 5.* in the Hearing of the *Multitudes*, are pronounc'd and convey'd to the *Poor* whom he hath chosen rich in Faith, and Heirs of the Kingdom. But proffering the Gospel debaseth the Sovereignty of God, instead of exalting it. How abject and Precarious is it in the Great and Glorious *Name of JEHOVAH*, to stand up and say, here Sinners, I offer you Christ, why don't you take him? Ah! it's a Taking of God's Name in vain, and perverting of God's Message, if the Man be God's Messenger. Preaching is Supreme, it breaks in upon a Man by *Authority*; Offers are Servile; they make Parleys, and *debase* Majesty, and so cannot be the same Thing with Preaching that *exalts* it.

8. *Lastly*, I argue from the *Efficacy* of Preaching; God the Spirit fills it: And thence I prove that no Offer of Grace did ever come up to Preaching the Gospel. 'Tis not Preaching the Gospel, while it ceases to be the joyful Sound. But it ceases to be the Glad Tidings, whilst the Preacher sinks from *Operations* of the Gospel by God the Spirit, into *Offers* of the Gospel by the Propounders of the Tidings. Offers of Grace to Sinners are disprov'd divers Ways from Effectual Grace to be the same with the *Preaching* of Grace. For,

1. *Preaching* the Gospel is a revealing Act: Offering the Gospel is a Tendering Act. In *Preaching* the Gospel the Soul sees something of the *Glory* of the Gospel by it: But an Offer, tho' it be an Open Act of pro-

|| Isa. 46. 10.

Isa. 44. 1.

|| Matth. 5. 1.

Jam. 2. 5.

* Deut. 28.

58.

* Matth. 7. 29.

Psa. 89. 15.

|| Isa. 40. 5.

* John 6. 40.

propounding Christ to the Soul, reveals nothing of Christ, is no *Glass* of the Gospel for Sinners to behold in it how they are transformed by the renewing of their Mind, nor in an Offer can they see how they are changed into the same Image of the Glory of the Lord, from Glory to Glory, even as by the Spirit of the Lord. The Gospel is ** opened* when it's Preach'd, but the Gospel is *Hidden* notwithstanding the Offer. The very Mystery is not seen hereby. When Men upon the *House-Tops* pretend to offer Christ, the People do not see what is said to be offer'd. They can behold nothing to answer the Pretence, [*here, Souls, I * offer you Christ, why should you not this Moment accept him?*] Preaching sweetly reveals him ** in* the Soul, Offers never so much as lay him open to the Soul, but Tender him Unseen. It's plain then offering is no Preaching. The seen Part and the Unseen are separable among the Receivers. The Unseen Part to Nature is Preach'd to Saints, to you *|| Excellent* ones, yea, to the *Elect*ed together with you ; while the whole Visible Cluster, the seen Part, passeth among *|| the rest*, who are *blinded*, and never see the Kernel. An Unseen Thing, seen neither by the Eye of the Body, nor by the Eye of the Mind, cannot be *|| offered*, but it may be Preach'd to Men. Salvation included in the ** Gospel-Doctrine*, as the Kernel is in the Nut, can't be *Tendered* separately (to use their Phrase) from the visible Cluster of the Doctrine : Nor indeed is that Doctrine *|| Tendered* at all, while Preached unto all : And while the Salvation apart from ** the Letter* is Preached to those People, who touching Election are beloved. While Men therefore are making Offers of an Unreveal'd and unseen Christ,

let them not think it is * Preaching the * Isa: 40. 5: Gospel in the Salvation and Glory thereof at all:

2. Preaching the Gospel deals with the Elect of God in Order to the Change of their Nature, answerably to the Settlement of their Relation in Christ, and so to bring them, for the making of their Calling and Election sure, to an [Evangelical Communion] with Father, Son and Spirit, by more Spiritual and [fixed Believing] on the Lord Jesus Christ, thro the * Indwelling and Consolatory Operations of God the Comforter. * 1 Cor: 3. 16.

Accordingly unto this End, Preaching the Gospel is mightily own'd by the Good Spirit of God to change the Sinner, and elevate his Capacity under Sanctification of the Spirit in the New Nature to this Supernatural Believing and Supernatural Communion. The Scriptures do speak so much, and almost constantly of the Holy Ghost; either as to his * Person or Work upon the Soul in Passive Phrases, whether it be express'd of Spiritual Believing or its Spiritual [Concomitants] Repentance unto Life, Love, Joy, &c. * 2 Tim: 1. 14.

or of its [Fruits,] and call'd the Fruit of the Spirit, that the Ministers of Christ are plainly put in trust with the Gospel, to use all such meet Words and Passive Phrases of exalting the Spirit and his Work, as are fitted to bring up the Report of the Gospel to the Honour and Glory of * God the Spirit, in the Practical Mysteries of Christ. And were there was never more Ground to expect this from Ministers, than is now-a-days; when Believing is so slightly talk'd of, and press'd as if it were but a || Natural Act: And that after so many Books have been written of the Spirit, to explain the Scriptures upon this Subject: I say of the

2 Pet. 1. 10:
Neh: 9. 20.
2 Thel. 2. 13.
A&S 11. 18.
Gal. 5. 22.
1 Thel. 2. 4.
Isa. 53. 1.
* A&S 5. 3, 4.
|| A&S 8. 13.

the [Spirit] and his [Work,] almost this
 * Heb. 3. 9, last * Forty Years: Yet almost *Forty Years*
 10. with *Pls. long*, in an Eminent Manner, since this *Con-*
 95. 10. *vincing* Light began to spring forth under
 Dr. Owen's Labours in 1674. has the *Spirit*
 been *griev'd* by this Neglect with some of
 the *Last*, and with many of the present
 Generation. For to this Day is the No-
 tion of an || *Offer* of Grace: And it's a meer
 Conceit adapted to feed *Unconverted* Hope:
 as if *Believing on the Lord Jesus Christ* was
 an Act of the Soul before a Man is *born of*
 the *Spirit*. Offers do naturally feed this
 Conceit, and cherish it in the Bosom of Un-
 converted Men, albeit some Cunning Prea-
 chers have their * *Artful* way to Shift and
 Screw, as if they meant *Preaching*, tho' they
 call it by this odd Name; and that to offer
 Christ and *Preach* him was || *Both One*.
 3. *Preaching* the Gospel takes hold of the
 Heart. The Reason is, because the Lord
owns Preaching. It's his own *Ordinance*,
 and so it is made an *Effectual* Means. But
 * Offers being *Human Devisings*, must needs
 be *Ineffectual* Means. Offers can't take hold
 of the Heart. The Devil will maintain
 his Fort a whole Siege under your || *Offers*.
 The Evil Spirit in a Sinner is never likely
 to yeild, or be subdu'd at this Rate. *Jesus*
I know, and Paul I know (said the Evil Spi-
 rit in the *Acts*) *But who are ye?* So the De-
 vil hath such a Strong Hold in Sinners,
 that he will but *leap* upon your Offers:
 The *Gospel* I know, and *Preaching* of the
 Gospel I know: But upon * *Offers* and Prof-
 ers, he'll insult, *What are you, you Powerless*
Motions? Now consider it, Preachers, will
 you go and make Proposals to *Satan*? The
 Devil is to be Defeated of his Cap-
 tives by [*Preaching*] *Deliverance to the Cap-*
tives

ves, and an effectual *Opening of the Prison*
them that are bound: But the Persons in *Isa. 61. 1.*
 lavery, and under present *Power of the*
god of this World, are not to be * *let go* *2 Cor. 4. 4.*
 ut of his Hand by Parleys. They are * *Isa. 45. 13.*
Translated from the Power of Darkness, and *Col. 1. 13.*
 et you think to bring them off from the
 ws of Unseen Destruction, by * *Tender-* * *Luke 17. 1.*
g an Unseen Salvation to them. The *De-*
il in the Sinner is stronger than the Sin-
er. Lust in the Heart, Unbelief in the
 ature, Captivity in the Will, do all Pi-
 on the Man, and Stake him down against
 our || *Offers*. But the Preaching of the *|| Psal. 95. 10.*
 ospel breakes in with *Power*, closes the
 eart, disarms Unbelief, breaks the
Bands of the Will in Two, and by the
 rm of *Jehovah* the Preaching is not in ** Psal. 107.*
 ain. Offers rob the Father, and rob *14. with Psal.*
 hrist, and the Holy Spirit and the Soul *116. 16.*
 d All. They rob Free Grace in *keeping*
ck Part of the Price of our Salvation, and *Acts. 5. 2.*
 at is *Strength* to lay hold of Christ.
 hou dost Offer me *Christ*, Poor Crea-
 re! But why dost thou not Offer me
 e *Spirit*, who is my Strength for Christ?
 n! how *fruitless* is it to speak of Christ
 a * *Free Offer*, and yet to keep him off * *John 6. 44.*
 the Gospel with your wary *Propo-* *with Mat. 15.*
 s, that free Grace shall not strike in too *24.*
 ar the Soul, but you'll keep Grace and
 e Soul afunder, till the Soul || *agrees to* || *Rom. 11. 25.*
 cept it! Yes, rather than Preach Grace
 me, you'll stand and discourse the Sinner,
 if you had met him about Business at
 e *Exchange*, and being about to drive a
 rgain with him, *|| Tender* Christ up- *Jer. 7. 24.*
 certain Proviso's: Thus also you'll ma-
 ge the Offer (at least *some* of you) as if
 u were Proposing a *Match* for your Son
 C or

- or Daughter; and gave extraordinary Encouragements too for closing it. You'll propound a *Free * Offer*, provided the Sinner give up himself but free to Christ. Alas but the Lord, I am sure, will never make you *Fruitful* in *Converting Souls* at that Rate. This will never do! The Spirit of Christ must shew you quite another way of Preaching, and bow your Hearts to it.
4. The *Preaching* of the Gospel is so spoken of in *the Holy Scriptures*, as in Point of Efficacy no Offer of Grace can match it; and consequently is not the same Thing. An Offer is in *Word* only, but Preaching is in *Power*. *The Kingdom of God is not in Word, but in Power*, 1 Cor. 4. 20. An effectual Preaching is the *Stretching forth of the Rod* of that Kingdom. Man's Preaching the Gospel is an Act in Christ's Name and in Christ's Spirit, in the Power which Christ hath *sent*, and so is influenced with God's [Working,] Mark 16. 26. &c. as Man's *propounding the * Offer* is never so influenc'd, as I can find throughout the Bible; so poor Souls under some Measure of that gracious Working by Preaching the Gospel, have found God *withdrawn* under the Offer. Preaching is a *Binding up the Broken in Heart*, Isa. 61. 1. &c. * Offers have been known to fester and fret the Wound. Preaching [manages] well. It's *Deliverance to the * Captives*, &c. the *Opening of the Prison to them that are bound*, Luk. 4. 18. where as Offers can say nothing but that they [mean] well. They make *Essays*: They *Essay* at this, &c. Essay at that, but they ** produce nothing*. Preaching Christ unto the *Gentiles* is a *Home-Act*: It's accompanied with Christ being *Believed on* in the World, 1 Tim.
- * Hos. 4. 15.
- 2 Tim. 3. 15.
- Psal. 110. 2.
- || Rom. 10. 15.
- * Job. 6. 24.
- || Song 7. 12.
- || Jon. 3. 2.
- * Isa. 3. 12.
- * Isa. 61. 1.
- || Job. 4. 2.
- * 1 Sam. 17. 39.

16. And says Paul to his *Corinthians*, 1 Cor. 15. 11. of the Apostle's *Preaching*, Whether it were I or They, so we *Preach*, and so ye *Believed*. How was Christ *Preached* to the * *Gentiles*? Why he was *Preached* so feelingly, so effectually, so *closely*, so savingly, that the *Gentiles* 'tis said, *Acts* 13. 42. besought that the || *same Words* might || *Phil.* 3. 1. be *Preached* to them the next Sabbath. But when do the *Scriptures* ever tell us || *Offers* had that effect? So that it's Prof- || *Jer.* 18. 12. fessors of the Gospel have begun this Controversie, in straying from the *Text* to corrupt it with * *Foreign Phrases*. And whether by proffering or Offering, *They* mean another Thing than *Preaching*, or no, it's no matter; for the *Word* means it. This openly appears by turning it into *Latine*, [*Oblatio*:] which surely all of them know means another Thing than *Preaching*. The effectually called are not called to Christ by || *Offers* of Salvation, but by *Preaching* Sal- || *Psal.* 119. 118. vation to them, 1 Cor. 1. 23, 24. we *Preach* Christ Crucified — unto them which are * cal- * *Mark.* 16. 49. led, both *Jews* and *Greeks*, Christ the Power of God, and the *Wisdom* of God. For tho' *Wisdom* in the Counsels of the Gospel goes before Power, and albeit Contrivance forelays Accomplishments, yet the Power of the Gospel is * *felt*, before the *Wisdom* of the Gospel is *discerned*. And that's the Reason why unto you that are called, Christ Crucified is the *Power* of God, before he is the *Wisdom* of God unto you. In a Word, Christ is [*Preach'd*] to the saving of the Soul; But he is *Offer'd* to the Amusing of the Auditory: Which produceth nothing that is Close, Home and Applicative, upon the Elect or Non-elect, but the Sound of a common Form to *Muse* on, For

- ¶ Prov. 19. 27. wheresoever he is offer'd, it's certain he comes not *home enough* for God to be *Glorify'd* either in Men's *accepting* or *refusing* Christ.
- * Jam. 3. 2. In * Offers Christ is only laid *before* men *distantly*, *ineffectually*, and the *Gentiles* still lost, as to any *Recovering Efficacy* of
- ¶ Jer. 23. 28. Help by the said ¶ *Tenders*.
 §. *Preaching* the Gospel both in *Math. 11. 5.* and *Luk. 7. 22.* (where the Words are *and to the Poor the Gospel is Preached*) rendered in a *Passive Efficacy* of *Preaching*
- * Rom. 12. 2. *i. e.* The Poor are *Gospeliz'd*, or * *Transform'd* into the very *Image* and *Spirit* of the Gospel. Besides, it shews us *what* Poor
- * Jam. 2. 5. are meant, even the Poor in * *Conditions*. Because the *Blind* who receiv'd their *Sight*, and the *Lame*, who walk'd, and the *Lepers* who were cleansed, and the
- ¶ John 11. 43, 44. *Dead* who were ¶ *raised up*, whom *John's Disciples* had look'd on and seen, were not *Figuratively*, and *Tropically* the *Blind*, *Lame*, *Lepers* and *Dead*; but *strictly* and *absolutely* in the *Letter* were such. Now the
- ¶ John. 6. 30. Argument for ¶ *Conviction* of *John's Disciples* must be all of one and the *same Piece* of *Evidence*, or *some Part* of the *Evidence* will be an *Unfit Means* to remove the *Doubting* and *Questioning* of the said *Disciples*
- ¶ Math. 11. 2, 3. For they ¶ came to *Jesus* to see a [*Sign*] of his being the *Messiah*, according to the *Truth* of the *Prophecies*. And among other *Prophetick Signs* of *Messiah* in the *Days* of his *Humiliation*, it was foretold that his *Converts* and *Followers* should be an *Afflicted* and a *Poor People*, as to their *Outward Condition* in this *World*, not *in Spirit* meerly as elsewhere. *new* Poverty is seen by Men, *Inward Poverty* or *Poverty of Spirit*, is not so *discern'd*

and so here could have been no Sign, or Evidence and Demonstration to Men that *Jesus was the Christ*. Accordingly it proves, *John 20. 31. with Acts 18. 28.* that *Offers* can be no *Preaching*; because they can't be rendred in the *Passive Success*, as *Preaching* here is. The Effect that * *Offers* have upon Poor People can't be rendred thus in *Passive Efficacy*. * *Isa. 32. 6. latter Part.* I can say properly, a Man that is Converted is *Evangeliz'd*, and it comes up to the *Efficacy* and *Truth* of the Thing, that he is so turn'd into the *Life* and *Power* of the Gospel. But if I say in the *Passive* of the *other* Word, a Man is || *offer'd*, it doth not signifie he is under the Effect and Seal of the *Grace*. || *1 Cor. 8. 13.* *offer*. Then further, when a Man comes out of *Doors* to || *offer Christ* he loses his || *Prov. 16. 9.* labour; Because He who hath the *Offer*, if he receiv'd never such Benefit, could not have it express'd in the *Passive* of an *Offer*, as to say the *Converted Man* in * *Jer. 23. 26.* the Benefit of the *Offer* is || *offer'd*: But || *Jer. 14. 14.* now in the Benefit of the Man who hath receiv'd the *Preaching*, or *Evangelizing*, he may be fitly said to be *Evangelized*. On the other Hand, if a Man should say of him who hath the Benefit of the *Offer* he is || *Offer'd*, and thereby mean he is Con- || *1 Cor. 10. 5.* verted, he would speak *Non-sense*, because he would not signifie he is converted. The *Active* (as in the other Way, of *Preaching*) can't be turn'd into the *Passive*. He that hath the Gospel *Preach'd* to him to his *conversion*, is *Preach'd* into the * *Image* * *2 Cor. 3. 18.* of the Gospel. But supposing a Man were converted by the *Offer*, what Sense would it be to say, He that hath the *Offer* is || *Offer'd* into the *Image* of the || *Psal. 25. 3.* *Offer*? *Preaching* therefore and *Offering* are not the same Thing.

6. *Preaching* the Gospel is bringing the *Blessing* of the Gospel to be of *Experimētal Vertue*, in the *standing* of the *Purpose* of God according to *Election*. A Man by *Experience* knowes something of the Gospel, and both * *hears* and feels how it [enters] his Soul under the *Preaching* of it. For my own Part I declare, I can give no Account of any Good I ever got by || *Offers* of Grace: But thro' Grace I can speak somewhat to the *Praise* of the Gospel of *Christ*, concerning what I have got by *Preaching* of Grace. Oh! when a Minister comes under the Taste of the *Blessing* in his own Soul to *Preach* Christ, he may be sure that when he comes to *Preach* Christ, he shall come to his *Chosen One* in the *Fulness* of the *Blessing* of the Gospel of *Christ*, Rom. 15. 29. He need not *Tantalize* the People of God with *Offers* to Talk to them of Grace that comes near them, but can't *enter* them, when as Grace *Preach'd* comes with a *Blessing*, and *enters* well as *draws near*. But * *Offers* prevail with no Benefit on the Hearers, for the more they are *examīn'd*, the less they *Signifie*. And thus I have prov'd that *Offers* of *Christ* are not *Preaching* Christ.

C H A P. III.

The Proof of the Second of the Three Growing Points in this Debate: or, the Proof of this Proposition, That to Propound the Grace-Offer in the External Means, is no Means of the Spirit's Working an Internal Ability in Sinners, to close savingly with the Offer: neither doth or will be set in with Offers to any such End.

His Proposition is a Direct Reverse, or quite contrary Theme to the Triumphs of the Plea about Offers: Yea, it's contrary to the very mending Clause of their Article, suggested so plausibly before in Chap. in the Favour of Offers. The Emendation of Defects discover'd in their Article is this, That while the Offer of Christ (say they) is ** Propounding in the External Means to Sinners, the Spirit of Christ may be working an internal Ability in these Sinners, to close savingly with the Offer.* I design (if the Lord will) in this Chapter a direct Confutation of this *vain Confidence.* It's an ** Error* injuriously vented to the Dishonour of Free-Grace! And is also set up as the Corrupt Principle of some Men very wrongfully, to the Dishonour of the ** Spirit,* and his Work! Now the Arguments against this false Opinion, that I may help to pull down so specious a Piece of old Adam, are such Proofs of the Free Gift of Grace, as by the Light of the Glorious Gospel of Christ, may be carried on in this Chapter. These may be wrought up sweetly, even higher and higher, unto what surmounts

|| Job. 31. 33.

* 2 Cor. 6. 3.

|| Deut 31. 21.

* Jer. 13. 25.

* Psal. 29. 2.

Rom. 5. 16.

1. Tim. 1. 11.

- * Isa. 28. 15. all the Doctrine of your * Offers in the
last Words. Low Lands of this Wilderness. And if
2 Tim. 2. 25. God peradventure will give Men Repentance
to the Acknowledging of the Truth, a few
Things may be profitably known, and
* 1 Thes. 2. 13. made * Effectual of God to Wound and
Slay the Fore-plea which is so injurious to
the Grace of God.

An Offer no
means of
Grace.

- Argum.* 1. Offers of Grace and Tenders
of Salvation are no [means] of a saving
Ability to Close with Christ, because they
are neither Means of *Christ's Institution*, nor
of the *Spirit's Operation*. God hath appoint-
ed the *Preaching* of the Gospel, and * *Christ*
hath commanded it, 2 Tim. 4. 2. *Preach*
the Word: But neither God hath appoint-
ed, nor *Christ* commanded, the *Propounding*
of the Gospel, to be the *Means* to work
his Grace. And albeit God the Spirit
works upon the *Preaching*, yet he works
not upon the || *Proposal*, nor fills up an
Offer of Grace with any of his own *Presence*
of Grace, to accompany that Pretended
Offer to the saving Change of a Sinner.
The Gospel is no Means of Working by a
|| *Proposal*, but it is a Means of Working in
the Spirit's Hand by the Spirit's *Fore-Oper-*
ation on the said [Gospel,] in order to
Work with it an Internal Ability in the
[Sinner.] The Spirit Works by * *Fore-*
Operation on the Gospel, as the Gospel is a
Revelation and an Institution of Christ, ac-
* Rom. 3. 25. cording to the || *Fore-Ordination* of God the
Father. Also, that Fore-operation of the
Spirit on the Gospel, according to God's
Fore-ordination, is performed by him in
an Act of Christ's Minister's *Evangelizing*
or in their [Preaching] the Gospel. They
* 1 John 1. 3. have a Taste of it in their * own Souls by
the Spirit *Pre-operatively*, while they are
believ

delivering it. And that before it is followed with any distinct and || *Consequent O-* || 1 Tim. 4. 16:
 peration of the Holy Ghost, in the Soul of any elect Sinner it's Preach'd to, unto Conversion, and so to any certain Object to be converted to Jesus Christ with *Power*.
 The Spirit comes down from Heaven with the Gospel, fills it, and fills the Minister's Soul, and so makes it * *efficacious* to an elect Sinner of the Auditory, and to the Elect alone, in respect of *the Saving of the Soul*: Heb. 10. 29.
 And that so feelingly and *discerningly*, that every one of them saith, sure it is to *Me!* This is Preach'd and brought into *Me!* What Reason then is there here, to expect the * *Blessing* of the Gospel in *Offers* of Christ, when as indeed it's none of the *Means* of the Blessing? the Spirit is concern'd in the *Preaching* of Christ, he is not concern'd in the || *Tending* of Christ. He regards no Proffers, if ever he *reveals the Arm of the Lord* with Power. Proposing is no *apt Means* in its self, as it is no *appointed Means* to attain the End. For it is Preaching the Doctrine and Salvation together, which the * *Holy Spirit* delights to work on, that is the *Means Pre-ordain'd* of God, and which God takes up, and puts a Divine Stamp on, and works with || *Graciously* in the Conversion of the Elect. And as the [Doctrine] is a means to be Preach'd to the *Non-elect* for [other] Ends than Salvation (of which hereafter in a Separate Chapter :) so neither Doctrine nor Salvation are *Means to be Offered* and Tendered to any Sinners for Acceptance: but the *Doctrine* is to be Preach'd as a separate Means, even to the || *Non-elect* for Acceptance of the said Doctrine, and so is to be Preach'd to all Promiscuously. And
 the

1 Pet. 1, 12:

* Ezek. 37. 7:

Heb. 10. 29.

* Rom. 15. 29:

|| Jer. 5. 31:

|| 1a. 53. 1.

* Joh. 16. 14:

|| Psal. 119. 29.

* Eccl. 7. 29:

|| Mark. 16. 15:

the Doctrine and Salvation *Both* are to be Preach'd as the joint *Means* of Faith and Comfort to the *Elect* of God. For so long as a Minister Preacheth the *Gospel*, he useth Christ's Means, and these are *apt* Means to Convert Souls : But when he degenerates into his Offers, Christ leaves him to sound forth a dead * *Letter*. Men whose Principle is to [offer] Christ, do without doubt Presumptuously take upon them a Way of dispensing the Word, which Christ hath never * Instituted. *Paul's* Preaching the Kingdom of God; *Acts* 20. 25. was carried on by this [apt] Means, to testify the *Gospel of the Grace of God*, Verse 24. Not by this unapt Device of the Creature || to offer the Gospel, and tender the Grace of God.

Arg. 2. Proposing the * *Offer* in the External Means can be *no Means* at all of the Spirit's Working an Internal Ability in Sinners, to close savingly with the || *Offer* because, it is the Spirit Himself who is the *Author* of this Internal Ability. The Faculty, tho' sanctified, is no *Self-Mover* in the Sanctification, but is || *led* to Christ by God the Spirit. Now the Holy Spirit who is the Author of the Internal Ability, Himself the Worker of it, is neither * *offer'd*, nor indeed *can* be. 1. The Spirit is *Sent*, as God's Hand is stretch'd out thro' Christ in the Office of the Comforter. *John* 14. 26. *It is the Comforter whom the Father will [Send]* Also, saith Christ, *Luk* 24. 49. I [Send] the Promise of my Father **upon** you. And in *John* 15. 26. *When the Comforter is come, whom I will [Send] unto you from the Father.* And again, *John* 16. *If I depart I will [Send] him (the Comforter) unto you.* This must also be secretly meant in the Breathings of the Old Testa-

mer

|| 2 John. 1.

* 2 Cor. 3. 6.

* Ps. 81. 12.
last words.

|| Ho. 10. 2.

* Jer. 3. 17.

|| Amos 2. 4.

|| Gal. 5. 18.

* Jer. 23. 32.

* Acts 1. 2

ment. As *Psal.* 144. 7. [Send] thy Hand from above, first thy Christ, the man of thy Right Hand, and then thy Spirit thro' Him. *Psal.* 80. 17. Next, rid me, and deliver me out of great Waters. That is, out of Great Deeps of Sin and * Sorrows, out of Sins and Sufferings, out of Corrupt Doctrines (that are * *Jer.* 8. 14. Waters too) entertain'd by Strangers to the Truth, and out of great Trials for my || *Jer.* 2. 18. Faithful Standing it out, and my not receiving them, as others do. Deliver me from the Hand of Strange Children, that I may be *Psal.* 144. 11. neither drown'd in a Spirit of Error, nor persecuted for the Spirit of Truth by Strange Children that believe him not. Now was it necessary that this should be done under an Act of Providence, and not more necessary to be done under an Act of Grace, *Col.* 1. 13. in Translating out of Darkness into the Kingdom of God's Dear Son? was this necessary to free the Soul from the Bondage of Men, and not more necessary to free the Soul from the || *Eph.* 2. 2. Slavery of || Satan? If it must be the Working of the Spirit as the Author of an Escape from outward Opposition and Hatred of the World, How much more must it be the working of the Spirit for a Deli- * *Rom.* 6. 14. verance from the Inward Power of * Lust and Corruption, in his Operation of a full A- *Acts* 16. 31. bility to believe on the Lord Jesus, and to close savingly with Him in the Revelation of Eternal Life? How sweetly is the sending of the Spirit, as well as the sending of || *Psal.* 57. 3. Christ from the Father, hinted in the || Old Testament? As *Psal.* 110. 2. The Lord shall [Send] the Rod of thy Strength out of Zi- * *Luk.* 24. 49. on: And it's plain that the * Promise was to take Place, after Christ was ascended and gone to Heaven: What was that Promise then of the Rod of his Strength, after *1 Pet.* 3. 22. Christ was gone into Heaven, but the Holy Ghost

- e Pet. 1. 12. Ghost who should be sent down from Heaven,
 to carry on the Gospel and Government of
 Christ in this World, in spite of all the
 * Acts 4. 27. * Enemies of Christ, whether among the
 Jews or Gentiles? The Request is, *Psal. 43.*
 3. Oh [Send] out thy Light and thy Truth :
 Let them lead me &c. Here is Christ and
 the Spirit whom the Father was to send.
 Joh. 12. 46. For says Christ, I am come a Light into the
 World, and again, saith his Apostle speak-
 ing of Christ, *the Darkness is pass'd, and the*
 1 Joh. 2. 8. *true Light now shineth.* So God's Truth joyn'd
 with God's Light may well be interpreted
 e Joh. 5. 6. of the Spirit, because *the Spirit is Truth.*
 latter Part. These Two were Pray'd for to be sent forth
 as Persons under the Similitude of Qualities;
 because the Substance of the Old Testament-
 Doctrine and Types about Christ and the
 Spirit ran in these Two Streams of Simili-
 * Deut. 33. 27. tude, *Light and Truth.* These * Two in
 God, Christ and the Spirit, were to be sent
 by the Father, as Persons, to [guide] the
 Soul to the true Church, where God's
 * Psal. 132. 13, * Presence remains and dwells ; of which
 14. Mount Zion was the Figure, and so was
 the Temple upon it, in the Times of old.
 It is an Act proper to a Person to conduct
 and || lead : And so these Persons, *the Christ*
 || Psal. 143. 10. of God, and *the Spirit of Christ,* are Persons
 Luk. 9. 20. for Spiritual Conduct ; let them lead me, let
 them bring me unto thy Holy Hill, and to
 thy * Tabernacles : To thy Gospel-Churches,
 wherever these Churches shall, Tabernacle-
 like, be planted for a while in the Gospel-
 Times. 2. The Spirit [comes], as *Joh. 16.*
 7. former Part. *If I go not away, the*
 Comforter will not [come] unto you. *Will*
 || 1 Theſ. 4. 3. not. he hath a || Will of his own. The
 with Will of the Comforter is the Will of God,
 1 Cor. 12. 11. because the Comforter is God, and he will
 not

not come unto you, if I go not away. Like-
 wise *Joh. 15. 26.* But when the Comforter
 is [come] &c. That's the Character of him
 in Relation to his Office, he comes. Talk
 not then of *Sinner's* coming to Christ before
 you duly insist upon the *Comforter's* * Com- * *Joh. 6. 44.*
 ing unto Sinners, for when he is [come] with
 Faith Christ, *Joh. 16. 8.* He will reprove, or *Luk. 24. 49.*
 convince the World of Sin, and of Righteous-
 ness, and of Judgment. Again, *Ver. 13.*
 When the Spirit of Truth is [come]. 'Tis
 his Office still to come. And again, *Acts 1.*
8. After that the Holy Ghost is [come]
 upon you. It's a Wonder to Me, that when
 the || Scripture speaks so much of the Spi- || *Acts 17. 11.*
 rit's Coming to the Creature; Ministers should
 insist so much upon the Separate Coming of
 the Creature to Christ, without the Spirit
 expressly. But what will not Men do to || *1 Tim. 4. 1.*
 uphold their * Offers when we see they * *Prov. 28. 13.*
 tick not to turn the Holy Ghost and his Ope-
 rations out of Place? 3. The Spirit [falls],
Acts 10. 44. While Peter yet spake these
 Words, the Holy Ghost [fell] on all them
 which heard the Word. and *Acts 8. 16.*
 As yet He (the * Holy Ghost) was [fallen] * *Acts 8. 15.*
 upon none of them. So *Acts 11. 15.* and as
 he began to speak (says Peter rehearsing the
 Matter, of which he was || accused by the || *Acts 11. 2. 30.*
 Jewish Brethren for going in to the Gentiles)
 the Holy Ghost [fell] on [them], as on [us]
 at the Beginning. 4. The Spirit, who is
 the Author of this Internal Ability to close
 with Christ, is * Shed forth, *Acts 2. 33.* * *Acts 10. 45.*
 therefore being by the Right Hand of God
 exalted, and having received of the Father
 the promise of the Holy Ghost, he hath [shed
 forth] this, which ye now see and hear. He is
 shed on, *Tit. 3, 4, 5, 6.* God our Saviour, || *1 Joh. 2. 20.*
 or the Father) — according to his Mercy
 saved

*saved us, by the Washing of Regeneration, and
 Renewing of the [Holy Ghost], which he [the
 on] us * abundantly thro' [Jesus Christ] our
 Saviour. He is, as this Worker of all Inward
 Strength, Faith, Love and Joy, spread
 abroad, Rom. 5. 5. the Love of God is [spread
 abroad] in our Hearts, by the Holy Ghost which
 is given unto us. Thus the Scriptures witne*

*Now let me step to the Use of it, and
 weigh it at this || Ballance of the Sanctua*

Is the Spirit [sent] in an Offer of the Spi
rit, as the Means of sending him? Or is

sent in the || Promise? And is he not sent
*in Evangelizing, and Preaching the * I*
ther's Promise and Christ's Departure to God
and his Intercession there at the Right Hand
of God, to send the Spirit? Is God's Hand
in the Office of the Spirit stretch'd out thro'
Christ by means of || propounding Christ, or
propounding the Spirit to the Soul, or
sending the Spirit in the vertue of the Righte
ousness of God by Christ, as the true Means
Preached; even as God sent his Son in the
*vertue of God's own * Love to us, according*
to the Preaching which hath been spoken
by the Mouth of all his Holy Prophets since
World began? Doth the Spirit come in ||
Offers of Christ as the External Means, or
Preaching the Mission of Christ which may be
*way for the * Mission of the Spirit? Did not*
the Spirit's [Coming] depend upon Christ's
going to the Father? And is not the Preaching
of the Gospel the Means of his Coming
still, not as the Means of Grace are ||
fer'd, but as fill'd with Christ's Presence
Again, doth the Spirit [fall], to work
*Ability by * Offers of Christ as the Ex*
ternal Means, or by advancing the Person of
Christ as the true Cause, and by advancing
his Office, his Dignity, Glory, Fulness, &c

* Psa. 65. 10.
with
Psa. 36. 8.

|| Job 31. 6.

|| Gal. 3. 14.

* Luk. 24. 49.

|| Psa. 119. 128.

Rom. 3. 21.

* 1 John 4.
9, 10.

Acts 3. 21.

|| Ezek. 45. 20.

* Gal. 4. 4.

|| 1 Cor. 3. 13.

* Mic. 3. 5.

As so many Arguments for the Holy Spirit's
Descending upon an Elect Sinner to work
 Faith? It's Preaching the Gospel, not * of- *
fering it, is still an Advancement of the my- *
 sterious and hidden Cause of the Spirit's
Falling in and *with* the Word. Received. Gal. 3. 2.
Ye the Spirit by the Works of the Law, or by the
Hearing of Faith, as the Apostle says to the
Foolish Galatians? For if a Sinner lay hold of Ver. 13
 Christ before the Spirit lay Hold of Him,
 he receives *the Spirit of Life* afterwards by Rev. 11. 11.
the Work of the Law, and not by *the Hearing*
of Faith. Not by the Gospel be sure; for
that tells us *the Spirit of the Father works in* John 6. 45.
the Sinner, before the Sinner comes to Christ.
 Is the Spirit *shed forth,* or *shed on,* or *shed*
abroad for this Internal Ability of coming
 and closing (as they'll have it) with the
 Offer, as the * Offer is propounded, or is he *
 shed down to work this Ability to close Isa. 35. 8.
 with Christ, as the Gospel is advanced? Sup-
 pose a Minister in the Darkness of his Spi-
 rit should say, lo! Here. || *I offer you the Spi-* || Jer. 23. 28.
rit, Sinners, take him. Would it not be
 strange Doctrine? And yet why not, here
 I offer you the Spirit, as well as here * I * Isa. 59. 13.
 offer you Christ? For as Christ in regard of last Words.
 Priority is a Greater Gift than the Gift of
 the Spirit, so Christ can't be clos'd with pos-
 sibly in a saving Way without the Spirit, to
 Create, or work the closing Faith. The
 Spirit can't Come, or fall, or be shed on to do
 this separately from Christ; he comes in
 God's Gift of Christ to the Soul. Why
 then I have Christ by God's Donation ante-
 cedently to my having the Spirit of Christ,
 is a Worker of the Ability to close with
 Christ; and I have the Spirit antecedently
 to my having the Faith which the Spirit
 works in me. So that none of this can be
 * offered

* Isa. 29. 8. * offered Me as my Internal Ability to close
 || 1 Cor. 10. 15. with Christ. How then is an Offer of Christ
 in the External Means, a Means of my Ability wrought in me to close therewith?

Arg. 3. Proposing the Offer in the Ex-

* Psa. 44: 17. ternal Means can be * no Means of the Spirit's working an Internal Ability in Sinners

|| Exod. 23. 7. to close savingly with the Offer.; because
 first Words. the Spirit is the Principle of this Saving

Ability, and continues to work by and from this Principle into all the Acts that are

* Luke 6. 43. * Correspondent with it. Now Principles of

* Jer. 29. 9. my closing with Christ can never be * offered to me consistently with the Gospel

|| 1 Cor. 2. 12. when it is by an Antecedent, free Interest in those Principles, that I freely close with

Christ. I can't have a New Heart to close with Christ, but as the Spirit of Christ is

* 1 Cor. 3. 16. my * Indwelling Principle of this new Heart, in which the new Heart must subsist as its

substantial Principle. Otherwise, how can I be in the Spirit? Rom. 8. 9. or live in the

Spirit? 1 Pet. 4. 6. Gal. 5. 25. or Pray in the Spirit? Eph. 6. 18. and pray in the * Holy

* Rom. 8. 26. Ghost? Jude 20. or, how can I worship God in the Spirit, or in the Holy Ghost? Phil.

3. 3. and John 4. 24. if the Holy Ghost be not the Principle of my Life, of my Praying,

|| Gal. 3. 3. of my Gospel-Worship? For the Text tells me, God is a Spirit, and they that worship him, must worship him in Spirit and in

Truth. What is the Meaning of that Phrase in Spirit? Why, the Meaning is, that to

worship God in Spirit, is to worship him in the Holy Ghost. The Spirit of God is the

Principle of the Worship, wherever the Worshiper is brought to a full Participation

of the Mystery of Gospel-Worship. It is plain that the Phrase in Spirit is expounded

and meant elsewhere of the Holy Ghost, and

Joh. 4. 24.
 Opened.

Matth. 22. 43. He saith unto them, How doth David [in Spirit] call him Lord? here it must be understood of the Holy Heb. 9. 8.

Ghost this signifying, as the Apostle's Phrase For the Holy Ghost was the Principle; well as the Author, of that bright Discovery about Messiah, in the Soul of David spir'd and guided by the Spirit of Prophe- Rev. 19. 10.

To worship God in Spirit then cannot meant of joyning the [Soul] with the external Performances, as Dr. Hammond hath Paraphras'd it. And there are other near Reasons against it. Because then, There would be no more brought to pass the Christian Worship as to the Principle, than in the Principle had been common before in the Jewish Worship: Where the * Soul, be sure, was joynd with the * Psal. 119. 11.

external Performances. 2. So low a Connection as the Soul joynd with Outward Performances will never agree with so high Description of the State of the Worship-ers as is there given, so as to bring it up to the Character of the Text, in Vers. 23.

When the Hour cometh, and now is, when the true Worshipers [shall] worship the Father in Spirit and in Truth: For the Father seeketh such to worship him. Such? Whom? Why, such must have the Spirit to be their Principle of Worship, thereby to know what they Wor- John 4. 22.

ship. And thus it is that they have the Spirit of Wisdom, and Revelation in the Knowledge of Christ, while the true Worshipers have John 4. 23.

Christ together with the Father for the Object of their Gospel-Worship. It's this Spirit of Wisdom, the Holy Ghost himself, who is also the Spirit of Revelation of the Object, who is the Spirit in which also God is rightly worshiped, as in the Principle thereof. And to do it in Spirit is not

meant to joyn the *Soul* with the *External Performances* of the *Christian Religion*.
 3. When *Spirit* is joyn'd with *Truth*, it is not meant in *Scripture-Phraſe* of [our *Spirit*, but of *God's Spirit*. To this agree the *Testimonies* of *1 Joh. 4. 6.* & *Pct. 1. 2.* *Joh. 14. 17.* *Joh. 16. 13.* And 4. When *Spirit* is joyn'd with *Spirit* it is not joyn'd with *Truth*, but with the *Body*, and that in *Convers Places*. This plainly ſhews us when to interpret *Spirit* as meant of the *Company of the Body*. See *Jam. 2. 26.* & *Cor. 6. 2.* & *1 Cor. 5. 3.* for the *Conjunction of Body with Spirit* is in *Other Texts* which clearly ſhew that the *Phraſe in Spirit*, *Joh. 4. 24.* can bear no *Interpretation* of that *Nature*. To ſhut it up with that *Instance*, *1 Theſſ. 5. 23.* about *Spirit, Soul and Body*. *Your whole Spirit* (that is, the *Frame and Temper of your Mind* under all *Providences*) and *Soul* (which hath all the *Reasonable Faculties*) and *Body* (which conſiſteth of the ſeveral *Members*) be *presented blameleſs unto the Coming of our Lord Jeſus Chriſt*.

¶ *Job 33. 4.*

Well, How can I *be, and live, and pray, and worship* in the *Spirit*, if *God the Spirit* be not my [*Principle*] *in and from which* thro' *Chriſt*, I *live in the Spirit, and pray in the Holy Ghost*? Now can a *Minister* from the *Pulpit* to a *Sinner* ſay of the *Spirit* as a *Principle*, here I || offer thee the *Indwelling Principle, the Spirit*? Or can he ſay of what is commonly reckon'd the *Principle of Grace, a New Heart*, here is *New Heart* for thee, *Sinner*; here is *Regeneration*, here is *Saving Faith* for thee, *Sinner*, Take theſe *Principles of Life*, and come and lay hold of *Chriſt*? Why, how would this *Divinity* ſound in our *Pulpit*?

How would our Holy Doves by the Rivers of Song 5. 12.
 Waters be scar'd at a Preacher that should
 come among them, and talk at this rate!
 But if Ministers are *not* wont to say thus to
 Sinners; concerning the Spirit, as a Princi-
 ple of Life, of Motion; a Principle of the
 Faith of closing with Salvation; and of all
 other Grace in the Soul; then why should
 They accustom themselves to say thus of
 Salvation, here *I* || offer you Salvation, take
 it? I say for Example, They are *not* wont
 to say, come Sinners, here is the Spirit, the
 First Principle of all this Faith and Willing-
 ness, by which you have an *Internal Ability*
 to close with the * offer; I do now there-
 fore || offer you this Spirit of God, and tender * Phil. 1. 10;
 you this Principle; Here reach into your || Mic. 2. 11.
 selves this *New Heart*. I offer you, accept of
 this *Ability*, and therein close with the *Free*
Offer. On the other Hand, if they are * Psa. 119.
 not wont to say This, nor after this man- 104.
 ner, then why should they use Themselves
 to say, here *I* || offer you Christ? it would, || Rom. 16. 17.
 notrow, be readily granted, that such sup-
 posed Tenders of the [Spirit] of Grace, as Zech. 12. 10.
 First Principle in the Soul, and the Pro-
 founding of [other] Principles of the Soul
 that are Spiritual, and that according as
 the Spirit pleaseth to work them, would be
 strange Doctrine, when put up thus in * Of- * Heb. 3. 10.
 fers, and sent along to the Ears of Men.
 And yet why may not the Sound be, *I* of-
 fer you the Spirit and Spiritual Principles, I
 offer you the very Ability to close with the Of-
 fer, as well as *I* || offer you Christ, and I of- || Rom. 24. 21.
 fer you Salvation? For these latter Blessings
 which Men still venture and pretend to
 offer are the greatest Blessings. Christ is
 the Greatest Gift of God's Love. And what,
 the Greatest Gift of God's Love to be

- || 2 Sam. 14. 23. || *offered* and Tender'd, do Men think, and yet will they not so readily *offer* and tender the *Less*, the *saving Ability* its self to close with the main Blessing of all? By all it's plain, that a free * *offering* me Christ can be no *means* of mine *obtaining* Christ, because it's no means of my *Freeing Ability* to close with Christ upon *Offers*. For if an Offer of the inward Ability was the *Means* of that Inward Ability, why are Men so Unfaithful in their || *Offers* of Christ, and not to offer the *Ability* too, and urge it upon Sinners touching *Faith*, as they urge it upon them touching *Christ* [here I tender you *Faith*, a *Power* of closing with Christ Practically, I offer you *Regeneration*, I reach out a *Heart*, I tender you a *Will* to do it]
- * Mat. 13. 41. Thou dost * *offer Christ* to a Sinner, O Man! Why not the *Spirit* of Christ to a Sinner too? If thou dost offer a Sinner *Privileges* above Nature, why dost thou not offer that Sinner *Principles* above Nature to receive them? Surely *one* may as well be done as the *other*. Well, I am sure Both of them may be *exalted*, and must be: But who of them will say Both may be || *offer'd* and must be, Christ and the Spirit too, as the *Principle* of closing with him? Oh! It shews that * *Offers* are not the *Means* to work an Internal Ability, to *quicken* the Faculty that doth *savingly* close with Christ and then become the true *Principle* of the said Faculty in its Close. Exalting of the Father, exalting of * *his Christ*, and exalting of the *Spirit* are the *Means* of making this Inward Ability. For the Glorious Name of God in the Father, the Word and the Holy Ghost, is to be * *lifted up* in Preaching the Gospel. Here now is the *Means* But your *Offers* lift up nothing, except your
- * Acts 4. 26.
- * Isa. 2. 11. with
 Vers. 17.

own Folly and Darkneſs! Oh! To exalt the Spirit from the *Father* and *Chriſt*, as a Principle of Life and Motion in the Soul, is a Means of Conversion to many, but || *Pro-* || *Iſa.* 9. 16.
ounding the Offer of I know not what, while
 all the Glorious Mystery of *God* and *Chriſt*
 veil'd, in the very. || *Tender* and *Propo-* || *Zeph.* 3. 9.
 ſal of the Benefit, is a Means to convert
 None, to ſtrengthen None, to work the
 giving Ability in not one Soul. The Spirit
 himſelf muſt be the Strengthening * *Prin-* * *Rom.* 8. 13.
 ple of my Faculty, as well as the *Author*
 of its Renovation, to cauſe my Act in the
 giving Cloſe with *Chriſt*. For the Sinner's
 Faculty renewed is not the Sinner's *Principle*.
 's but the *Instrument* of the Uſe and Mo-
 tion of Grace in the Spirit's Hand. He
 himſelf by || *Indwelling* is the Principle, with- || 2 *Tim.* 1. 14:
 out which, after he had become the * *Aut-* * *Rom.* 15. 16.
 hor of * *Sanctification* and had chang'd the laſt Words.
 Faculty, the Faculty would relapſe into a
 total Deprivation of the Habits and Abi-
 lities of the New Creature. Grace as a
 Habit or Quality could never ſubſiſt in the
 Faculty of a Man, || *ſeparate* from the Spi- || *Rom.* 7. 18.
 rit as his *Principle*, to maintain by In-being
 and Indwelling, what he had once created
 by *In-working*. Now are * *Offers* of *Chriſt* * *Job* 34. 35:
 and Salvation to the Sinner the *Means* of
 working this Inward Ability of the Sinner
 cloſe with *Chriſt*, when as this Inward
 Strength of Power wrought in the Soul is
 by the *Holy Ghost* quickning the Faculty,
 and then || *abiding* the very Principle of the || 1 *Joh.* 3. 24.
 Power, and ſo enabling the Faculty quick-
 ned, the Will or Heart, to lay hold? And
 this Principle the Spirit becomes, by an
Indwelling Abode, as well as he is the In- * 2 *Joh.* 2.
 ward worker of that Power by In-being. His with
 firſt Operation on the Faculty, as the Ef- 1 *Joh.* 5. 5.
 fect laſt Words.

fect of his Gracious In-being; turns the Soul to Christ. The Scripture is full to this Purpose. *John 14. 17. The Spirit of Truth— dwelleth with you (as a Person of the Godhead in the Trinity) and shall be in you both as an Office-Worker, one called, and so the Paraclete, to carry on Salvation [beside] Messiah, and as a Principle of clearer and stronger Experience in Believing as well as a Principle of Gladness and Consolation. This, as to the Principle of Conversion, is the Substance of that Prayer in Ephraim, Jer. 31. 18. last Words. Turn thou me, and I shall be turned; for thou art the Lord my God. So the Absolute Promise Ezek. 36. 27. I will put my Spirit within you &c. There's the Holy Spirit as a Cause and Worker. Then Ezek. 37. 14. ye shall know that I am the Lord, when I — shall put my Spirit in you, and ye shall live. The Holy Ghost there is the Principle of Life. And Chap. 11. 19. I will put a New Spirit within you. How? As an inward Worker of the Ability, and as the Principle of the Ability together. Again, 2 Cor. 1. 22. He is the earnest of the Spirit in our Hearts. i. e. he is a Principle of Grace which is of the same Piece with * Glory. God is to us here, what he will be hereafter, only in a lower Measure here of what he will be in a higher Measure hereafter. For as God fills us with Himself and dwells in us Himself, who is our Portion: So he will inhabit us more abundantly as he will be in us the more * Exceeding Weight of Glory; a Glory to be revealed in us, Rom 8. 18. and the Revealer of it to be admired [in] all them that believe. For as Earnest-Money is of the same Species, though not of the same Value, as the full Sum is of which is behind: So the Spirit given us*

* Eph. 1. 14.

Lam. 3. 24.

* 2 Cor. 4. 17.

2 Thes. 1. 10.

an Earnest in our Hearts, is God's be-
 lowing || Himself upon us thro' Christ by || *Pla. 16. 5.*
 the Spirit, in giving us of the same Kind of
 blessedness, which he will bestow upon us
 Heaven. Then 2 John 2. The Apostle
 speaks of the Truth's sake which dwelleth
 us. Doubtless it's one of the Titles of
 the Holy Ghost who is spoken of, whom the
 faithful were enabled to call by the Name
 * Truth in that Daring Generation of * 1 Joh. 2. 27.
 professors, who were headed by Ebion and
 Cerinthus in their Blasphemies of the Holy
 Ghost, and also of the Son of God; and
 no doubt but they counted and call'd this
 dwelling of the Holy Ghost in the Saints as
 their Principle, a Lie. To do the * Spirit * *Pla. 96. 8.*
 honour therefore in the Face of that Gene-
 ration, the Apostle calls him the Truth, and
 professeth his Love to the || Elect wrought || 2 John 1.
 in by the Truth of the Gospel, and was
 sent to them for the Truth's sake which
 dwelleth in us. Yea, it's expressly the Spi-
 rit's Title, 1 John 5. 6. last Words, The Spi-
 rit is Truth. And 1 John 4. 12. God * dwelleth * *Eph. 2. 22.*
 in us. i. e. he dwells in us as the Prin-
 ciple of our Life, and of our Motion and
 obedience unto Christ. Likewise Verses
 5. 16. God dwelleth in Him that confesseth
 that Jesus is the Son of God; it being in that
 erroneous Day which the Apostle bent his
 style against, esteem'd both a * Phantasti * *Acts 26. 24.*
 cal and Dangerous Point to hold. And it
 cost the Saints much to be Faithful to
 Christ in that Age: And it seems not one
 that that Day was able to come up to this
 pound, Holy and Bold Confession [that Je- *Rom. 10. 9.*
 sus is the Son of God], but what had God the
 Holy Ghost dwelling in them, and becoming
 the Principle of the same Confession. And
1 Cor. 13. He that dwelleth in Love (for in
 D 4 that

|| 1 Joh. 3. 13. that Day too the Faithful were || *hated* for holding Supernatural Truths: He that dwelleth in Love therefore of the Truth, and of Them that hold it) *dwelleth in God*, as his Principle, and God *dwelleth in Him*, as his Possession and Heritage for ever. So 2 Tim. 1. 14. *the Holy Ghost which dwelleth in us*, as a Powerful Maintainer of his own Interest and of the || Image of Christ in us. To which add 1 Cor. 3. 16: *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? And how dwelleth he in you? The Answer is, in you, as ye are His Temple to inhabit, and as He is your Principle to act.* The * *Indwelling* of the Spirit is acknowledg'd as a known Case in the Saints of the New Testament, and his abiding in them as their Principle is shewn since his falling on them. Rom. 8. 11. *If the Spirit of Him that raised up Jesus from the dead (i. e. the Spirit of God; for God raised him from the dead) dwell in you.* It's plain that this was the Indwelling Principle of the Saints, for by this Principle they *walked after the Spirit*, Ver. 1. and by this Principle they *ministered the Things of the Spirit*, Ver. 5. now this was from a Holy Similitude between the Principle in them and the Objects before them. And that the Spirit of God was their Principle so to walk and so to Mind, is further evident in what the Apostle supposes of the Romanes, Ver. 9. *If so be (says he) that the Spirit of God dwell in you.* Thus the Spirit of God after Sanctification and Possessing of the Faculty moves the Faculty towards the Object, both as the Gracious [Author] and the Gracious [Principle] of the Motion. But yet still to take in more of the Bowels of the Mystery, I proceed to a Fourth Argument.

* Arg. 4. The Spirit's Working an Interest

al Ability in Sinners, is an Operation of
 God's Grace he works [under] the * *Impu-* * Rom. 4. 22.
tion of the Righteousness of God to the
 elect in Christ, according as he hath chosen Rom. 3. 22.
in him. How doth the Spirit Work
 Faith to lay hold of Christ? Without all Eph. 1. 4.
 doubt his Operation of Faith and all Grace
 in and under the Imputation of the Righ- Phil. 3. 9.
eousness of God: Because of the Antece- 2 Pet. 1. 4.
 dent Vertue of *the Righteousness of God* to
 appease God's Justice, and remove the Ob-
 stacles in the way of God's Mercy. For
 how can I think the Spirit works an *Abili-*
ty to close with Christ, before Christ clo-
 seth with the Sinner by the *Holy Ghost?* And
 how can Christ close with the Sinner by
 his Spirit, except in *the Righteousness of* Rom. 1. 17.
God? And how can Christ close with the
 Sinner by the Holy Ghost in * *the Righte-* * Rom. 3. 5.
ousness of God, unless it be under that Righ-
 teousness? And then it must be under the
 same Righteousness that he works *Faith:*
 because it is in the Vertue and Use of that
Righteousness of God wrought in Christ, 2 Cor. 5. 21.
 that the Spirit (or Holy Ghost) works all
 the Ability in the Heart of a Sinner to
 close with Christ. Besides, the Father
 hath * *Treasur'd up* all the Applicatory Store * Col. 2. 3.
 in Christ, of which *Fulness,* as it's called
 John 1. 16. the Spirit *brings* in his Office,
 and must therefore necessarily be under-
 stood to work *under the Righteousness of*
God, imputed // to and found upon the Elect // Rom. 3. 22.
 God, as the *Over ruling Cause* of
 their Believing, since *all Power is put into* Mat. 11. 27.
Christ's Hands of the Father. Otherwise, we with Mat.
 ke in wrong Conceptions of the Spirit's 28. 18.
 Working; as if the Holy Ghost, the *Com-*
forter, who is the Spirit of Christ from the
 Father, wrought on the Sinner to [believe]
 with

- || John 16. 14. without the || *Glorifying* of Christ. But
 this must not be allow'd; for the Spirit *takes*
 of Christ, and shews it unto us, John 16. 14.
- || Eph. 2. 8. Again, Faith is || *obtained* through the Righte-
ousness of God, 2 Pet. 1. 1. Oh! then it's
 plain, that the Spirit who is the Author
 and Principle of it from * Christ, both
 works it and dwells in us, to maintain the
 Use of it, under the *Righteousness* of God
 and so becomes unto us in his Operations
 and Supplies, a || *Worker* and a *Principle*, is
 the very [Vertue] of * God's *Righteousness*
 wrought in Christ, through the Death and
 Blood of his Son. Now to him that believes
 on him that justifieth the Ungodly, what do
 your Offers signifie, either as to God's || *Im-*
putation of Righteousness, or as to God's
 * Operation of Faith under it? We do plain-
 ly see that all this Doctrine of Christ is
 fitted to *Preaching* the Gospel, but it's
 not at all fitted to the *Doctrine* of the * Offer
 as to suppose an Offer can be any [means]
 of that inward Ability to close with Christ
 which doth so absolutely depend upon the
 Operation of the Spirit under the Righte-
 ousness of God. This Ability or Power
 comes upon us, it can't be || *proffer'd* to us. The
 Spirit will not, and cannot honourably Work
 [without] the * *Imputation* of Christ: But
 Offers of Christ without a due Regard to
 the Imputation of his Righteousness too, or
 || Ezek. 36. 26. the *Work* of the || Spirit, are not fitted
 means to work this Ability. How can the
Working of the Ability in Sinners by the
 Spirit, be expected under that [sort] of
 Preaching, which exalts nothing of the
 * *Imputation* of Christ to the Person of
 Sinner, nor insists at all upon it as the
Comprehensive Act of God's Grace, where
 the Operation of the Spirit is included

* Gen. 15. 6.

with

Psa. 32. 2.

ould they have an Internal *Ability* without an Internal *Worker* thereof † under the Righteousness of God? Would they have *Strength* to come and lay hold of Christ without an Internal *Manager* of that Faith, and without an *Indwelling Principle* of Strength to the Soul to stay and uphold the *Workmanship of God*? And that while there is an *absolute Need* of this Strength to uphold it, against all the Opposite Power of *Lust* and *Darkness* of *Unbelief* and *Self-love*? Now as the Righteousness of God in Christ * *abides* on a Sinner; so in this Righteousness abiding there's a *Foundation* of God's Free Grace Justifying, upon which the Spirit doth not only *Work* Grace renewing, as *Faith*, *Repentance*, *Humility*, *Watchfulness*, and the whole of *Sanctification*, *Peace* and *Comfort*, as likewise *Stability* and *Increase* of Grace, with *Perseverance* therein; but the Spirit abides in the Soul a continual * *Principle* of Grace. He dwells there secretly, *silently*, *surely*, *faithfully* and *Fæderally*, even while he suspends his Gracious Operations; at what time he holily *resents* our Follies, and *corrects* our Disorders in this Life: And at that Time he will be *Grieved* to a ceasing of his joyous Operations, and his gladness *with our Spirits*, and thereby * *putting us to Grief*, and making our Hearts *grieve*, by the *Testimonies*, *Texts* and *Arguments*, which he brings against our Follies. He changeth the *Theme* he us'd to insist on, and alters his Voice in the Gospel into *Heavy Tidings*, which will make any new creature to be *sad* in Heart, and full of *Grief* and *Heaviness*! For as much then He is the * *Principle* of this Grief in the Soul, He Himself is said to be *grieved* in the

† According to the effectual Working in the Measure of every Part, Eph. 4. 15, Eph. 2. 10.

|| Gal. 5. 17.

* Rom. 8. 33.

|| Dan. 9. 26.

|| 1 Pet. 1. 2.

* 1 Joh. 4. 13.

|| Isa. 59. 21.

|| Eph. 4. 30.

Rom. 8. 15.

* Lam. 2. 32,

33.

|| 1 King. 14. 6.

* 2 Cor. 7. 9,

11.

Provocation of it. For which Cause, he further convinceth us of the Sin of *Quenching the Spirit* in his Work. All this Latitude now, and consistent Gospel about the Spirit and his Work, falls in with the [Preaching] of the Gospel, and the Preaching of the Righteousness of God, as the * *Chariot* of his Praise, in which he *rides* to take Possession of the Sinner. But come now to you [Offers,] all this Sinks and Dies, if lost, you hear nothing of it in your *Offers*. The || *Propounding of the Offer* no external Means; it's not the Chariot of Praise, State and Honour, in which the Spirit comes to execute his Office, under God's *Mediatorial* Righteousness.

Arg. 5. (To go on) The Holy Spirit's Operation in all these Respects, viz. on the Gospel, on the Heart in moving the Faculty towards the Object, both as the *Work* and the *Principle* of the Motion, and all under the Righteousness of God through Christ, depends upon a *Cause*, and so will work Salvation by nothing that is below the true *Means* in the Hand of that Cause. The Cause of the Spirit's Working Salvation is jointly the *Father* and the *Son*. The Preacher then ceaseth to Preach the Gospel while by sinking into his Offers, he ceaseth to ascribe Glory to * God in the joint Cause of the Spirit's Operation. Now that cause is *Fore-ordination* of the Elect to Salvation by an Act of the Father, and *Redemption* of the Elect to that Salvation by an Act of the Son, and *Fore-operation* of the Spirit upon the [Means] of that Salvation, in his *Applicatory* Work, while he is pursuing Salvation from the *Father* and the *Son*, who have certainly begun it, and advanc'd it in and by *Jesus Christ*. Salvation as it is managed by

* Thef. 5. 19.

* Song 3. 9, 10.

|| Deut. 31. 21.

* Luk. 9. 60.

the Holy Ghost, depends entirely upon the
 Cause of it in the Father and the Son,
 to what hath been wrought long ago
 God and Christ towards the Ability of
 Sinner in the Work of Faith. These
 try the Work of Salvation by the Holy
 Ghost still on further from the Beginnings
 thereof. The Spirit works all his Works
 Salvation by the * *Father's Pattern* and * *John 5. 17.*
 * *Christ's Sampler.* Accordingly, the * *Joh. 10. 25.*
 Spirit works them in Salvation upon all
 Elect alone, as well as in Providence
 the Elect's Sake, according to what the
 Father and Christ have done; The Spirit's
 Operation is a || *new Creature* in the Work || *Gal. 6. 15.*
Faith, which is called *the Operation of*
the Spirit, Col. 2. 12. So that God and Christ
 cause Salvation to be wrought off by
 the Spirit's * *Pre-operation upon fit Means.* * *John 9. 6.*
 and Salvation in Believing is wrought
 through the Spirit's working effectually on
 the Gospel, to make it a right *Preaching*
 in the joint Cause thereof. And then
 is he *formed Christ in the Soul*, or lets in
 the Object of Faith thro' the Eye of Faith,
 fall directly upon the new Born Soul,
 it hath this Ability created in it to dis-
 tinguish Christ: And so Christ is form'd in the
 Heart; after the manner any outward Ob-
 ject is form'd in the Eye. When I say I have
 seen a Man or Object in mine Eye; 'Tis not
 meant that the Man, or other Object are
 in my Eye locally, that's impossible; but
 they are in mine Eye Objectively, I [see]
 them. So Christ form'd in us or *Christ in* Col. 1. 27.
the hope of Glory, is not to be understood
 that Christ at the Right Hand of God is
 locally and *Substantially* formed in us, or is
 in us the Hope of Glory: But it speaks
 that Christ who is at the Right Hand
 of

John 3. 3.

1 Cor. 8. 6.

¶ Prov. 27. 19.

* Rom. 10. 2.

¶ Luk. 2. 30.

of God is the *Object* of Faith, the *Substantial Object*, let in *Spiritually* to the Soul *from above*, that the Soul [sees] him in a *living Act* of Faith, as he is represented in the *Word*. And this is Christ *form'd* in us. When we come *spiritually* to have *compleat* Sight of Christ in the *Glass* of the Gospel. And this also is *Christ in us the Heir of Glory*. Neither are These, as the *Quakers* have urg'd we make, *Two Christs*, one *without* us and another *within* us, which They have no Christ but the *Light* within them. There is but one *Lord Jesus Christ* and he is at the *Right Hand* of God, as we believe on him there. Neither do *Christ form'd in us*, or, *Christ in us the Heir of Glory*, make *Two Christs*, any more than a *Conception* of the *Object*, or of a *Man seen*, are *Two Objects*, or *Two Men*, one *in the Eye*, and another *before the Eye*. 'Tis but one *Object*, or one *Man* still, even while it is *in the Eye*, and *without the Eye* too. It is here also, as it is with the *Face* of a *Man seen form'd in the Water*: When a *Man* looks into the *Water*, and sees a *Face* there form'd by *Reflection*, which directly || *answers* to the *Face form'd without the Water*: This is not *Two Faces*, but *one Face* represented. One *Face* is seen as that one *Face* casts its own single *Reflection* on the *Water*. Well, it's the *Spirit's Work* from a [*Cause*] to form *Christ* in the *Soul*. He produceth *Faith* as an *Eye* to discern *God* in *Christ*, and especially By discerning *Christ's Person* and *Righteousness*, to feel a *Heart* wrought to * *Strive* to [*Christ*] and the *Righteousness* of *God* in *Christ*, and to use a *Hand* wrought in *Faith* to lay hold upon what is || *brought* to a point of a *New Creature*, convinc'd of *Self-weakness*.

ed to use a Foot or the New Creature's
 ability for Walking, to [go] or [come] to
 Christ, as the Soul is order'd and train'd
 under divers Exercises of Providence
 led to the said Motions, before Faith,
 thro' the Spirit's Office under the Righte-
 ousness of God, can be enabled in the said
 Acts and Motions, to discern, to stoop, to
 receive and lay hold of what is brought, also
 to go or come, and lay hold again of what
 is set down in the Eye of the Soul at a far-
 er Distance. All this shews, that the
 Work of Grace is begun and carry'd on in
 the Soul by Operations of Grace under
 Teaching, and not by Offers of Grace un-
 der Preaching. And that while Preaching
 thro' Christ are the Spirit's Means of Grace, Offers
 of Grace are none of his Means of Grace.

6. Arg. and Last. The true Means of Sal-
 vation in the Hand of the Cause to work
 the Ability of Believing, are by the Ever-
 lasting Covenant of God's Grace far ad-
 vanc'd above an Offer of Grace. The || Jer. 11. 8.
 Everlasting Covenant of Grace which was
 made by and among all the Three Glorious
 Persons of JEHOVAH, Jehovah the Father,
 Jehovah the Son, and Jehovah the Spirit, up-
 on the Foundation of God's Electing Love in
 his own Supreme Will and Free Grace:
 Also, the Father's Gracious Mission of the
 Holy Ghost, as Comforter, in the Name of
 God's Son, as Christ, according to the Free
 and Everlasting Covenant, do neither of them
 signify the least Provision made towards
 the Blessing of your [Offers]: But do carry
 the Signification of the Blessing upon the
 [Operation] of the Spirit accord-
 ing as is provided in the * Covenant
 thro' Christ. This is by another
 kind of Means than Offers of Grace;

* Isa. 49. 6, 8, 9. Isa.
 42. 6.

And

And the Means are *Evangelizing*, or Preaching of *Effectual* Grace by Jesus Christ, and Salvation is begun, advanc'd and perfected by all the Glorious Three; *Father*; *Son*; and *Spirit*. This now is *Glad Tidings*! It's said of the Spirit, *John 15. 26, 27. He shall testify of Christ, and ye also shall bear Witness*. Christ could say this to his Disciples, for he knew the *Covenant* that it should be so. But now if an *Offer* [could] bear Witness, ye He that *hears* the Offer [doth] not from the Offer bear Witness. Because it is not provided in the *Covenant* to be a [Means of Conversion; or that He who hears the Offer shall bear Witness: But it's provided in the *Covenant* that He who hears the

* John 16. 13,
14.

* John 14. 26.

right Gospel-Preaching, even the * Holy Ghost's *Pre-operated* and Prepared Gospel which exalts the Witness of the * Spirit shall believe under the Hearing, and bear witness too of what he hears. Oh! To comfort, and to *Preach* God's *Covenant-Operations* of his Grace; and not to put off poor Sinners with your *Un-covenanted Proffers*. Oh! If you Preach'd the true *Means* of Salvation, and did not put Souls off with a

Heb. 2. 3.

3 Tim. 2. 15.

[Offer] of the *Great Salvation*, you would be *Ministers* and *Workmen* indeed *that need not to be ashamed*! And it would be a mighty Argument that the Spirit of God was in your Ministry! Oh! You would be enabled to go on and do great Things in God's Name, and in God's Hand, let who may oppose you, in so bright an Advancement of the Glory of God by Christ! The Lord grant now, that the *Holy Spirit* may testify

Acts 5. 42.

Mat. 3. 12.

us to *preach Jesus Christ*, and may burn our *Chaff* (of which our *Offers* of Christ have been some Part of that *Chaff* to be burnt up) with *unquenchable Fire*, even the Holy Spirit

ing and * Refining Operations of God the * Mal. 3. 2, 3.
it. And so much for this Chapter.

CHAP. IV.

Third Growing Point in the Debate,
is to prove, that an Offer of Grace is
* no Gift of Grace, and then where's * Prov. 25. 14:
your Free Offer?

How strangely do Men run beyond the
Bounds of Truth and Modesty, while
their Zeal towards *the Doctrine of the* || Of- || Job 16. 3:
precipitates (or hurrys) them into
Foolish Assertion, which Self-concern
erwards causeth them confidently to ut-
among the Common sort of People, viz:
that a Gift and an Offer are Both One! What
Bridle in the Jaws of the People causing to Isa. 30. 28:
is here! Let Offerers blush! This Trans-
port of their Reason doth very nakedly ex-
pose their Judgment, whilst it puts me up-
on some Doubt, Whether they can fairly
tell me what their *Free Offer* means. Be-
cause, it can proceed from no Order of
Thought in Men to trump up this Identity.
It is meer Confusion. For a Gift and an Of-
|| apparently are never one sort of Act, || Job 33. 3:
nor one sort of Thing acted. To make one
thing identically of Two that are so divers
from the Other, is certainly a very in-
excusable Fiction of the Brain. I'll labour
I may, to disprove the Errour from the
Scriptures. For *the Natural Man* receiveth * Jer. 13. 15.
the Things of the Spirit of God, for they are
hiddenness unto him; neither can he know them,
because they are Spiritually discerned, as the
Holy Ghost * teacheth us by the Apostle Paul, * 1 Cor. 2: 13

- 1 Cor. 2. 14. Consequently, a *Natural Man* Notion of them will spoil a *Spiritual Man*
- 1 Cor. 2. 12. || Apprehension of them, while the [Spiri-
tual] Man forsakes the Light of the Scri-
tures, to form up the Matter of a Gift
God in his Thoughts, just according to the
- * John 8. 15. * *Assistances* he receives from the [Natural
Man about it. My Meaning, to speak here
to the Matter, is this, That He who goes
by the meer Help of his *Dictionary* in the
Debate, will soon injure his *Concordance*
the very Doctrinal Parallels of the Bible
and in a very Fundamental Instance of the
too, by this Promiscuous Confusion of draw-
ing forth *Gifts* into *Offers*. For what is
the Infinitive Verbs (*dare, donare, proferre*
&c.) be promiscuously, or mixtly, rendered
to offer or *proffer*, by *Grammarians*? Will
still the Holy well order'd * *Bible* admit
none of the Blind Confusion. Nay, if we
consult the Natural Man Himself in the
Turning of Words, and do weigh some Texts
against it, we may find an Advantage given
which makes o'the Gospel's Side. We are
told in *Latine* that || *Offero* is to Offer
Tender, to proffer or propose; and that
the Phrase *Oblatio Pecunie*, signifies a *Ten-
dering of Money*. Now let us bring this
some *Pecuniary* Instances (or *Money-Instan-
ces*) in the Bible, and see what will come
of it. Where can we find that the Scriptures
do even from any *such* Case afford us Evi-
dence to conclude, That an *Offer* and a *Gift*
are Both one? Is a *Tendering* of Money
a *Gift* of Money? Is a *Tendering* of any other
Human Reward the Gift of that Reward
too? I say a *Human* Reward, for in this
begin to fall on *Humanity*; because it's *Humanity*
here that hath corrupted *Divinity*.
And besides, in a meer Offer of this Instance
for

Isa. 5. 20.
with

Acts 17. 11.

Acts 23. 19.

Acts 24. 26.

something may be learn'd to carry farther: To instance in *Naaman* the *Syrian's* Offer *Elisha*, who plainly among other Natural good Things, which *Naaman* calls a Blessing, *1 Kings* 5. 15. tendered him *Bags of Money*, as appears by the Sequel of the Matter in comparing *Verses* 22. 23. Now know I say he) that there is no God in all the Earth but in Israel : Now therefore I pray thee take a Blessing (an Earthly Blessing, some Money) of thy Servant. Well, this was but a tender of Money, no Gift thereof, for the prophet refus'd it, *Ver.* 16. I will receive none. Now then could that be given which never was received ? It was offered, and that's Consistent with a Refusal ; it was not bestow'd, for that is consistent only with an Acceptance. *Elisha* would not meddle with the Money, but was *Gehazi*, his Covetous Servant, who ran after the Rich *Syrian*, and beg'd of him some of that Money, which just before had been offer'd his Master. *Gehazi* su'd for One Talent of Silver, which is Three Hundred Seventy Five Pounds of our Money, as || *Brerewood* computes it : But *Naaman* urg'd him with a large Gift of Two Talents, or 750 Pounds, which was more Money than the Servant knew what to do with to bestow on Himself). Thus *Naaman's* Proffer and Tendering of Money to *Elisha*, became *Naaman's* Gift to *Elisha's* Servant in procuring that Servant's Acceptance of the Money. This proves that a Gift of Money, and an Offer, Tendering of Money, are Two Things, tho' some *Dictionary-Divines* take a Liberty to confound and mingle them, as much they will.

|| *Valet proinde Talentum Hebraicum in Argentis nostris, 375. li. Auri vero Talentum Hebraicum -- Valet de nostris 4500 li. De Ponderibus & pretijs veteris numismatis. p. 12.*

So the Scripture distinguisheth (in Humanity) the Offer of a Thing from the Gift thereof ; as in the Instance of *Balak's* Offer

to *Balaam*, Num. 22. 17. *I will promote thee unto very great Honour.* Thus *Balak* proffered him an outward Reward, which he afterwards magnify'd into a *whatsoever he would have*. *I will do whatsoever thou sayest unto me, if he would but curse the People of God.* And *Balaam* replies, If *Balak* would [give] me (as large as he hath offer'd me, and far more even) *his House full of Silver and Gold, I cannot go beyond the Word of the Lord, &c.* here a large Proffer was made in *Balak's* Word (tho' not so large as in *Balaam's*); but as to Gift, which lay in the Effectual Performance of Deeds, there was no Gift of the Proffer, but an Absolute Disgrace of *Balaam* after the Proffer was ineffectually made. The Gift was suppress'd, while the Offer alone was express'd. If *Balak* had hit on it, he should have promoted *Balaam* first of all, that *Balaam* might have been forestall'd of his Honour, and then if he had miscarried in his Point, *Balak* could the more notably have degraded him afterwards. But look to *Balaam*, there was no such Thing to be had Out of an Offer, no Gift of Honour. For when it came to the upshot, the Proffer of whatsoever that Covetous Wretch would have had, who loved the Reward of Division, all vanish'd from Proffer into Perfection: And from the Proffer of Honour into the pouring out of Contempt upon *Balaam*.

Num. 24. 11. *Flee thou to thy Place, I thought to promote thee unto great Honour, but the Lord hath kept thee back from Honour.* Gift of Honour here was no Gift of the Honour. Therefore these Two are distinct even Human Things. The Scripture doth not confound them.

See what will be made of that Instance
Acts 8. 18. *When Simon Magus saw that he*

aying on of the Apostle's Hands, the Holy Ghost was given, he offer'd them Money. He made an Offer of it, but he could not make it a Gift. These are distinguished, and can't be made to be the same Thing in this Instance. Let I observe the Greek Word in the Original, προσήνευκεν, is, he brought it near. For the Preposition in a Compound is elsewhere rendred, Heb. 10 22. let us draw near]. So that in Simon's Act towards the Apostles, there was an *Adduction* of the Money, but the Word is not an *Oblation* of the Money. These likewise do somewhat differ. *Oblation*, or offering of Money, is laying Money before one as an *Enticement* towards a Bargain, altho' nothing of the enticement should prevail, and while it is unknown whether the Money will be accepted or rejected. But *Adduction*, or Bringing Money near One, as this Word for Simon's Dealing in the Case signifies, is such a bringing it, as wherein it's morally reckon'd the Money will be accepted, and as ready Money, is brought, in actual Payment of Sum, to Him whom the Money concerns. Thus Simon brought it near the Apostles, and immorally concluded, They would take up and grant him the Thing he desir'd. So that the Translation, he offer'd them Money, comes not home to the Elegant Original, he brought Money near, which the Apostles holily rejected with the severest indignation, Thy Money perish with thee, &c. And here indeed albeit it did not prevail on the Apostles to become Simon's Gift, yet as an *Ungodly Offer*, it brought down an effectual Curse upon Simon. By all it discovers that Gift and Offer are apparently distinct.

ACTS 8. 20.

We have *another* Instance in Money given into the Hands of Church-Officers at a Collection for the Saints, or Poor. This is the *Gift* of the Congregation's Money, not the *Offer* of their Money. And it's One Thing to *give* the Money in the Church, and another Thing for the [Church] to *propose*, as 2 Cor. 8. 4. how it shall be distributed. By the whole it appears, even in the Distribution of Human Substance, that a *Gift* of Money is another Thing than the *Offer* of Money. * *Gifts to the Poor*, as the Phrase is Esther 9. 22. are || not *Offers* to the Poor. What Advantage then have Men for their *Offers* from the [Dictionary] in the *Dark*, when the [Concordance] of Places in the Bible calls for Exposition in the *Light*?

* Ps. 112 9.
|| Acts 10. 2.

Let me argue against this *Coincidence* farther, in the Distribution of Human Gifts. A Gift either finds, or effectually procures Acceptance. Indeed in the Nature of Gifts in general, there is a Mutual Concurrence *found or made* of Both Sides. A Gift is Effectual, it finds Acceptance, or makes Acceptance; an *Offer* is Ineffectual, it neither finds nor makes Acceptance: Because it ceases not to be an Offer, and so falls short of a Gift, specifically distinguish'd by the *Acceptance*. It is not contrary to the Nature of an Offer, that it's Tendered o' one Side, and yet rejected of the other. Giving and having are reciprocal, *i. e.* where *One* is, there the *Other* is too. Prov. 17. 8. A Gift is as a Precious Stone in the Eyes of Him that *hath* it: As he values it upon the Score of Possession, so it becomes a Gift because he hath it. But *offering* and having are not Reciprocal, Prov. 19. 6. Every Man is a Friend to Him that *giveth* Gifts. That *giveth* Gifts, not that *offereth* Offers. How

would *that* sound? Sure then they are distinct. So *Prov.* 18. 16. A Man's *Gift* maketh room for him. He that starves not a Cause in seeing it hath Counsel enough to plead for him. The Reason is, his *Gift* prevails, and is effectual on the Part of the *Receiver*, to make him Possessor; as well as Effectual on the part of the *Giver*, to be absolutely alienated from his own Possession any longer. Whereas a Man's *Offer* may leave him out where he was. And be sure, if a *Man's* *Gift* makes room for him, *God's* *Gift* is so effectual, that it much *more* makes room for God in Christ by his Spirit to enter the Heart of a Sinner. So *Prov.* 21. 14. A *Gift* in Secret pacifieth Anger. But an *Offer* only deferreth Anger if it be hearkned to, and if it be *not* hearkned to, the Proposal inflameth Anger, as *Prov.* 6. 35.

Next is the Consideration of Common Gifts of God, or Divine Gifts in Human Things. A Gift is effectual in what Kind soever it is. The Wise Man saith, *Eccles.* 3. 13. that Eating, Drinking and Enjoying the Good of a Man's Labour is *the Gift of God*. It is not written, it is *the Offer* of God, the Tender of God: No, but the Gift of God. Then they be not Both One; The Rich Men, *Luke* 21. 1. did not make *Proposals* of their Bounty, but cast their *Gifts* into the Treasury; and this also was of *God* that opened their Hearts to do what they did, who yet opened the *Widow's* Heart more, tho' she threw in but *Two Mites* because she *cast in all that she had*, sum'd up in *One Farthing*. And here too in *God's* Gift of Human Things, giving and having are *reciprocal* and mutual. *1 Cor.* 7. 7. Every Man hath his proper Gift. 'Tis not *offer'd* him, as to say he *might* have it if he would,

Mark 12. 42;

Verse 44;

only he hath it *not* because he *refuseth* it. But every Man *hath* it, the Text saith Where One is, the Other is. Where the *Gift* is, the *having* of the Gift is too. On the other Hand, *having* and *offering* are not reciprocal. Why then do we cheat our Selves

* Ez. k. 13.7. with the * *Grace-Offer*?

Moreover, it is said of God in Nature and Spiritual Blessings he *giveth*, where it would spoil the Sense to say, he *offereth*. Therefore these Twain are not the same Thing. For,

1. This is prov'd in *Natural Things*, As
 ¶ Job 33. 4. 17. 25. he *giveth* to all || *Life* and *Breath* and all Things. It is not he offers *Life* and *Breath* and all Things. So 1 *Tim.* 6. 17.

* Eccles. 5. 19. The living God *giveth* us * richly all Things to enjoy. It is not he proffereth us richly.

Thus *Job* 5. 10. who *giveth* Rain upon the Earth, and *sendeth* Waters upon the Field. It is not who *Tendereth* Rain, by causing his Thick Rainy Clouds to hang over, or *before* the Earth, as a *Tender* of Grace (they say) is laid *before* a Sinner : But the Holy

* Act. 14. 17. Ghost saith, who * [*giveth*] Rain, and *sendeth* it. These are Effectual Phrases. So

Jer. 5. 24. *Let us now fear the Lord our God that [*giveth*] Rain, both the former and the latter in his Season.* He *giveth* Rain, not he *offereth* Rain. Accordingly, *Psal.* 147. 13.

he *giveth* Snow like Wooll. Now if he *offer'd* it, as sometimes Clouds in hard * *Winter*

* *Job* 37. 10. Seasons make a *shew* of it, but do not yield it, neither doth it come, then the Earth could not *receive* it. Also *Vers.* 7. he *giveth*

¶ *Psa.* 111. 5. || Food to the Hungry, with *Vers.* 9. he *giveth* to the Beast his Food. And *Eccles.* 2. 16. God *giveth* to Man that which is

* *Deut.* 26. 11. * Good. Likewise *Jer.* 31. 35. he *giveth* the Sun for a Light, &c. Yea, *Eccles.* 5. 18.

God

God giveth unto Man the Days of his Life. 'Tis not in any of those Natural Things spoken ineffectually, as to say, God offereth to Man or Beast. Now then are giving and Offering Both One?

2. This is prov'd in *Spiritual* Things. *Isa. 9. 6. Unto us a Child is born, unto us a Son is given.* So *1 Thess. 4. 8.* God hath also given unto us his Holy Spirit. 'Tis not, to us a Son is offer'd, nor that God hath offer'd us his Holy Spirit. 'Tis said, *2 Pet.*

1. 3, 4. his Divine Power hath given unto us all Things that pertain to—Godliness, through the Knowledge of him that hath called us to Glory and Vertue; whereby are given unto us exceeding great and precious promises. The Promises are not offer'd us,

but are || given us, and Christ keeps the || *Gal. 3. 18.* gift in his own Hand for us, and so manages it as serves all the Gracious Ends of the Honour. So in *Psal. 16. 7.* I will bless the Lord who hath given me Counsel. And

Job. 2. 13. Behold I, and the * Children * *Isa. 8. 18.* which God hath given me. Also *Job*

5. 10. he giveth Songs in the Night.

And *Isa. 40. 29.* he giveth Power to the faint. Moreover, *Psal. 84. 12.* he giveth

Grace and Glory; and that is quite another Thing than the Offer of Grace and Glory. Also *Phil. 1. 29.* Unto you

is given in the behalf of Christ, not only to believe on him, but also to suffer

for his sake. So the Object of Faith is given, *John 6. 32.* Moses [gave]

you not that Bread from Heaven, but my Father giveth you the true Bread from Heaven. And *2 Thess 2. 16.* God

our Father, which hath loved us; and hath given us Everlasting Consolation, and hope through Grace. Again, *Prov. 3. 34.*

* God

† Jam. 4. 6. * God resisteth the Proud, but he giveth Grace unto the lowly. And Job 34. 29. he giveth Quietness; not he propounds the Offer of Quietness. So 2 Tim. 3. 16. All Scripture is given by Inspiration of God. The Scripture is not offer'd, but bestow'd. The in John 14. 27. It's my Peace I give unto you. Also Mal. 2. 5. My Covenant was made with Levi, my Covenant) of Life and Peace, and I gave them to him, even the Fear wherewith he feared me, and was afraid before my Name. So 2 Cor. 3. 6. The Spirit giveth Life. And Jam. 1. 5. If any of you lack Wisdom, let him ask of God, — and it shall be given him. And Lastly, 1 Cor. 15. 57. Thanks be to God which giveth us the Victory through our Lord Jesus Christ. So that a Gift is no Offer.

Obj. Gifts and Offer in Scripture seem to be Coincident, or Words that fall to one and the same Thing, as Psal. 72. 10. The Kings of Sheba and Seba shall offer Gifts. Therefore Gifts may be offer'd.

Answ. Gifts and Offer in Scripture have been plainly distinguish'd; and therefore all the Instances can't be brought down to this, to prove a Coincidence. Whatever it be, That Phrase shall offer Gifts, doth nothing justify the Pretension, as Offer signifies a Proffer; For that's the Sense which we are distinguishing it. But rather that Phrase of the Psalmist signifies the *Mazebach* among the Hebrews, or the Unbloody Sacrifice, Gift and Present to be made the Offerings of God under the Law; as appears too by the Apostle's Use of the Phrase in his Coupling it with the *Zebach*, or Blood Sacrifice. For so Sacrifice and Gift were together in the same Legal Worship at the Altar. Heb. 5. 1. Every High Priest

among Men, is ordained for Men in things pertaining to God that he may Offer Gifts and Sacrifices. So Heb. 8. 3, 4. every High Priest is ordained to offer Gifts and Sacrifices: And there are Priests that offer Gifts according to the Law. So that there too in Psal. 72. 10. It is us'd of the offering of Gifts in the same Sense as Gifts are Offer'd to God at the Altar; and what is this to the Offer of Grace and offers of Christ to Sinners for their Acceptance? What Cognation or Kin is there between the two Phrases? I see none. Again Heb. 9. 9. the first Tabernacle were offered both Gifts and Sacrifices. And Heb. 11. 4. By Faith Abel offered unto God a more excellent [Sacrifice] than Cain, by which he obtained witness that he was Righteous, God testifying his [Gifts]. His Sacrifice in the Repetition of the same Thing is called his Gifts. That a Gift and an Offering, where they are coincident, are of Kin (we see) but in the Offerings, and also in the Law of the Leviticus, or Bloody Sacrifices: But yet they are not so of Kin in the Preaching of the Gospel to Sinners, as to make a Gift of the Gospel and an Offer of the Gospel to be the same Thing. No, it will not do to argue that These are the same, because [Offering] of Sacrifice and [Gift] of Sacrifice are sometimes the same Thing; we have express Scripture to identify a Gift and an Offering to God, but none to identify a Gift of Christ and an Offer of Christ to a Sinner. The Phrase of the Psalm evidently comports with the judaical institution about the Offering of the Minchah, the Dry Sacrifice or Gift, to which in particular there are many Texts in the Old Testament that speak. And upon this

Consi-

- * Jer. 33. 11. Consideration is that Phrase of * *Sacrifices*
 with
 Jer. 17. 26. *Praise to God to be understood; because it*
 holds even under the *New Testament*, the
 1 Pet. 2. 5. *Praise is one of the Spiritual Sacrifices (not*
 1 Pet. 1. 2. *blubloody, like the *Mincab*, otherwise they are*
as Sprinkled with the Blood of Christ) which
are Offer'd up to God. For he that offereth
eth Praise glorifies God, Psal. 50. 23. Also
so by Christ Jesus we are to offer the Sacrifice
of Praise to God continually, that is, the Fruit
of our Lips, giving Thanks to his Name, in
 Prov. 3. 9. *stead of offering to God the Fruit of the*
Ground, and the First-Fruits of all our Increase,
as under the Law: And then joyn'd with it,
But to do good, and to communicate, forget not:
For with such [Sacrifices] God is well pleased,
 Heb. 13. 15, 16. *Be farther as to Psal. 72. 10. I need only*
 observe that the Phrase of *Offering Gifts*
 common to all sorts of Things given to
 God in *General*, and therein Comprehend
 the Gifts, which even according to the
 Law of the *Mincab*, the Kings of *Saba*
 and *Seba*, or the *Wise Men from the East*
 should Offer Gifts to the Lord Christ, which
 came to pass in their *Gold, Frankincense and*
Myrrhe, as that Text hath it, *Matth. 2. 11.*
 For otherwise we have the same Phrase
Offering Gifts apply'd also to the *First-born*
 who were given, or offered to God under the Law.
 The Place *Ezek. 20. 31.* which answers to this Phrase
 of the Psalmist. *When ye Offer your Gifts*
saith the Lord God, when ye make your Sacrifices
to pass thöröw the Fire, ye pollute your Sacrifices
 with all your || *Idols, even unto this Day.*
 || 1 Kings 11. 7. *When ye offer your Gifts. What's the*
 Meaning? Why, when you offer your *First-born*,
 you go to Work after the Manner
 of the *Idolatrous Ceremonies* of *Melchizedek*

The First-born were their Principal Gifts
 to God. These were the First-born of
 Man and Beast. They were given to God;
 according to his own Institution, *Exod* 13.
 12. The Ground of it was in Remem-
 brance that the First-born of *Israel* were
 reserved, when all *Egypt* were Smitten in *Psal.* 136. 10.
 for their First-born, and destroyed. You pol-
 lute your selves (says God) with your Idols
 that you make your Sons (to which the
 Gift of the First-born answers) to pass thro'
 the * Fire, and dedicate them to me (says * *Jer.* 32. 35.
) according to the Statutes of *Molech*,
 or || *Moloch*, as it's sometimes written) || *Amos* 5. 26,
 which I have severely forbidden, *Lev.* 26. with
 2. That's the meaning of the Place in *Acts.* 7. 4
Ezekiel. Now the Kings of *Sheba* and *Se-*
 (or the Princes, the Chief Ones of *She-*
 for Human Wisdom, as the Wise Queen
Sheba came from the South to hear the
 Wisdom of *Solomon*, who was *Messiah's*
 type) offered their Gifts: It was a Part
 of Christ's Reward that he should have that
 honorary Gift, and Offering of Sustenance
 in his Infancy. Accordingly, the Wise Men *Mat.* 2. 3.
 from the East, the Princes or Chief, the
 Kings of all the *Arabian Astronomers*, devo-
 ted and gave their Substance to the Lord
 Christ, who, as God, telleth the Number of *Psal.* 147. 4
 Stars, and calleth them all by their Names,
 though as the Infant *Jesus*, he was born King
 of the Jews. Therefore it was that they *Mat.* 2. 2.
 gave him the Honorary Hire, as the He-
 ro-Root for Gift in *Psa.* 72. 10 will bear.
 All offer Gifts. It's spoken in the same
 sense with the Phrase, Offer an Offering un-
 to the Lord, even in the Sense of Sacrifi-
 cing, or Offering at the Altar; and Christ
 using an Altar too in his Priestly Consecra-
 tion of God, whercof, or of the Offerings
 at.

Heb. 13. 10.

Mat. 23. 19.

at which Altar, we have a Right to eat, the Gifts presented to him; were in that Offering of the Wise Men, and likewise in Offering and Giving Praise to God, are sanctified by the Altar. Besides, the Word here in Psa. 72. 10. To Offer, is but a Word that appertains to a Person's External Act in drawing near to the Object: And this hath no Inherent Power to enter, when it comes nearest. It comes from a Hebrew Root that signifies only to approach, or draw near, קָרַב *Karabh*, he approached, came to, or was near. The Word from the same Root is used about [Offering] Sacrifices sweet Odours in the Original, or Chaldee Ezra. 6. 10. That they may offer Sacrifices or מִהִקְרִיבִין *Mehakhrebin*, offering Sacrifices, as we read it in the Participle. And the Gifts of those Rich Men, Luk. 21. are called Verse 4. the Offerings of God. The Phrase therefore of offering Gifts, in Psal. 10. is not any Proof that a Gift of Grace in the Gospel and an Offer of Grace, are One and the same Thing, as some would contend.

Well, let us come fully to the Direct Matters of the Gospel, and there let us see how an Offer can claim equal Efficacy with a Gift; and how Men can prove them both One in the Matter before us. Be sure, Gifts and Calling of God go together, and Both are without Repentance, Rom. 11. 29.

In the Gospel we have directly God's Gift of [Christ,] which no Offer can come home to. I argue therefore from the Efficacy of the Gift against the Inefficacy of the Offer, to prove, they are not the same in our Preaching the Gospel, as the Means of Converting Sinners. God's Gift of * Christ effectually procures Acceptance

* 2 Cor. 9. 15.

contrary to the Nature of the Gift of
 d, that there should be no effectual Accep-
 ce of what is given. The Son of God
 receive on him the Gift of God, and was
 all the full Intents of God's Purposes the
 ediator, the Father giving him to be
 rist, or giving the Man Christ unto his
 y begotten Son, that his Son thereby effe- John 3. 16
 ally became the Mediator in the Person
 Christ, as God-man; and that, altho'
 Elect for some Time, after their Being
 Standing in the World, * knew not this * Isa. 55. 9
 ft, received not this Gift Themselves.
 t yet their Head (as was most Congruous,
 agreeable to the Nature of the Relati-
 for a Head to do) first knew it, and re-
 v'd the Gift of God in Himself for Them.
 nce John 4. 10. If thou knewest the Gift
 God, &c. It was an Absolute Gift, and
 been receiv'd, though the Woman of
 maria as yet receiv'd it not. And had
 en receiv'd in the Settlements by the
 n of God, who had chosen to become
 rist the Free Gift, and that before any
 son in the World had receiv'd, or
 old receive the same Gift. A Gift al-
 ys is effectual, an || Offer ineffectual. So || Prov. 25. 14
 n 3. 16. God [gave] his only begotten
 n. Gave him into the World in the
 en Human Nature from the Womb of
 Virgin, according to the secret Settle-
 mts of Christ, where he was effectually
 ceiv'd, first in the Womb of the Virgin
 der the Over-shadowing of the Power of the Luk. 1. 35
 hest, and then was receiv'd by as many John 1. 12
 believed on him.

2. In the Gospel we have directly
 d's Gift of the [Spirit,] or the Holy
 ost, by and through Christ, which no
 of the Spirit could come home to.

This

|| Eph. 1. 13.

This is an effectual Conveyance, and so not an Offer which is Ineffectual. 1. The Gift of the Spirit's Person, as he is the *Paraclete* or, as *called* to be in Office as *another* besides Christ, to pursue the same Ends, is manifestly above any Offer of Grace. He himself is bestowed, as the *Comforter*, or as a Person in Office, to Work and Maintain his Gifts and Graces. Thus *Acts* 2. 38. Ye shall receive the Gift of the Holy Ghost; For as one Person in Office was given, and that Person is Christ, the Object of Gospel-Believing: So Another Person is given as a *Sealer*, after he was given as a *Sanctifier*, and that Other Person is the Spirit or the Holy Ghost. Again *Acts* 8. 18. The Holy Ghost was given. And *Verse* 20. He is likewise called the *Gift of God*. 2. The Gift of his several Distributions in the Office, or the Distributions of his Gifts to the Church unto *Some* of the Members in one Kind, unto some again in Another. Thus *Heb.* 2. The Apostle speaks of these Distributions as God's Gifts of the Holy Ghost according to his own Will. Above all, the Distribution of them is most plenteously sort in *1 Cor.* 12. where *Verse* 1. They are called *Spirituals*, *i. e.* Spiritual Gifts. as much as to say Gifts of the Spirit, or Gifts that Accompany the Gift of his Person at the Free Bestowment of the Spirit on the Elect of God. The same are called *Verses* *Diversities of Gifts*, but the same Spirit who works them and maintains them according to the Will of God; yea, they are called *Diversities of Operations*, *Verses* This plainly Distinguisheth Gifts from Offers, for Grace-Offerings can be no Grace-Operations. Then in *Verses* 9, 28, 39. *Acts*

Distribution of these Gifts as fitted the former Time of Miracles, is called *Gifts of Healing*. These could be no more because of their Efficacy and Operation still. So that let us instance how we find in Scripture from *Gifts*, most certainly they are not *Offers*. Again, because these lie in Spirituall, as distinguish'd from all Temporals of this Life, of which I wrote before, they are called *the best Gifts*, Ver. 31. How then will Men who make Preaching of Christ and Offering of Christ to be both one, reconcile it, that the * *Offer* and *Gift* of Christ are one Thing too? Gift of Christ and Preaching of Christ sure are distinct Things. Preaching of Christ doth not lie in Tendering, but in Proclaiming the Glad Tidings. It lies in *Shewing, Telling, Declaring* &c. *the Things of the Kingdom of God*. These are the proper Acts of our Ministry by the Word: Preaching then and Gift of Christ that is Preach'd are not the same. Therefore if you *suppos'd* that Preaching of Christ and Tendering of Christ were Both One; still Gift and Offer could not be one. Preaching lies in Glad Tidings, but that of what is Preach'd is an effectual Inwardness in the Glad Tidings. And these are very distinct. Besides, Gift in the Tidings of Christ and the Gospel is never an Offer, Proffer, Tender, as we can find in the *Bible*, neither in the Original, nor in the Translations. And it's strange to me, if they were Both One, why a Gift is not sometimes rendred an Offer in the Translation, or at least sometimes rectify'd in the Margins, which yet we do not find. Without doubt it would have been so; if Preaching of the Gospel and the Gift by Grace had been an Offer of the Gospel; or a Proffer. Are

* The Remonstrants in the Synod of Dort have studiously avoided the Word *Offer*, while they speak their own Sense, thro' a Design to confound it with *Gift*;

And never in their Acts & Scriptures, that I can find, use the Phrase *Gratia oblata*, but in their very Notion of Universal Grace, call it *Gratia collata*. *Circa Artic. 4. p. 57. 10. that is, they will not have it an Offer, but a Gift. See the end of whom Men derive these Notions.*

these Words and Phrases ever us'd prom-
cuously in our Bibles! *How readest thou*
Ah! Men have got up an ill Custom, &
they seem loth the People should take
notice they have been mistaken! But
vertheless they *do* see it, and *will* see
more and more. Yea, the more Men
by such Means to cover their Nakedness
the more they expose it.

Gifts of the *Gospel*, as explain'd and
distinguish'd, are in God's Word thus differ-
ent. Gifts *for*, Gifts *unto*, Gifts *upon*,
Gifts *into*. I may pursue it according
to this *Quadruple* Distinction.

i. Gifts *for*. Gifts are *for* the Elect,
are receiv'd by *One Chosen* for them, &
by their *Head*, before they are accepted
themselves who are the *Members*. As
Holy Ghost saith, *Psal. 68. 18. Thou*
received Gifts for Men. They are effectual
Gifts, in as much as they are received
Another, even *the Lord* that *hath chosen*
Zion, the Lord Christ for them; or rather
according to the Original, *וְיָתַן* in
Man. Thou Oh Son of God hast received
Gifts *in the Man*, in the Man Jesus,
Chosen of God, as the *Head of the Church*
for every One of the Members; and for
the Man for all the Elect of God. Thus Christ
Himself *the Man* in the Son of God is a Gift
of God for. That is, for his People to hear
and believe on, in the Time God hath
This Truth will appear in Scripture under
a double Branch of Donation: 1. As
[God's] Gift of Christ *for*. So *Rom. 8.*
He spared not his own Son but delivered
him up *for* us all: *i. e.* Gave him for
all. This Act of God in Giving him
the *Cross* for us was effectual in him
was so given; for he was *Obedient*

Psa. 89. 19.

Psa. 132. 13.

Luk. 23. 35.

1 Pet. 2. 7.

death, even the Death of the Cross. Here a Phil. 2. 8.
 It is distinguish'd from an Offer, and is
 it, cannot be the same. 2. As to [Christ's]
 gift of himself for, in Point of saving Be-
 fit, as the Preposition ὑπὲρ signifies.
 His also was an effectual Act. Gal. 1. 4.
 He gave himself for our Sins. He gave
 himself for them to be above the Reach and
 Power of our Sins; altho' he was to bear them
 as a Heavy Burden, or as a Porter * bears * 1 Pet. 2. 24.
 his Load, as the Word *Sebalam*, Isa.
 40. 4. signifies. He gave himself to come
 under the Imputation of them. Here was
 not an Offer of Grace, but an Operation || Mat. 18. 7.
 of Grace. So Gal. 2. 20. ——— The Son of
 God — loved me, and [gave] himself for
 me, says Paul. He gave himself for Me to
 be above the Reach and Power of my own
 Sins in Particular. And withial; Eph. 5. 25.
 Christ loved the Church, and [gave] himself
 for it, even for the Church to sanctify and
 cleanse it with the Washing of * Water (or with * Heb. 10. 22.
 the Abundant Gift of the Holy Ghost) by
 the Word, Verse 26. Likewise, Tit. 2. 14.
 Christ [gave] himself for us; to wit, for this
 End, That he might redeem us from all Ini-
 quity, and Purify unto himself a Peculiar Peo-
 ple Zealous of || Good Works, Vers. 14. And || Tit. 3. 8
 John 10. 11. The Good Shepherd [giveth] his
 Life for the Sheep; for this End, that the
 Sheep may be saved into the Life of Grace * Isa. 53. 6.
 here, and into Everlasting Life and Glory
 hereafter. And then who [gave] his Life
 as a Ransom for all, as saith that Scripture,
 Tim. 2. 6. for all who have their Election * Thes. 1. 4.
 of God. 2. In point of Substitution and
 Representation, as the Preposition ἀντὶ, or that
 of for signifies. The Place is Mat. 20. 28.
 The Son of Man came — to [give] his Life
 as a Ransom * for many. ἀντὶ πολλῶν, in the * Mat. 2. 22
 and

Stead of many, or in the Room and Place of many. To give his Life for many, and to propound the Offer of his Life for many.

2. Gifts are *Unto*. The Meaning of Gifts in Scripture (touching the Gospel) are home, effectual and discriminate. They come so *unto*, and on the Behalf of the Person, as that he is by *special* Grace singled out from every Creature left. 1. The Elect are given *unto* Christ by an Act of God within himself from Everlasting. Neither is there any other *Head*, or *Saviour*, true with them but He, *in whom* God's Soul *lighteth*. This was the absolute Gift of all Persons to Christ, without any Qualification foreview'd to || *incline* God unto the choice. And so was done immediately by a Gift of the Father, John 17. 6. *Thine they were, thou [gavest] them unto me.* Thou didst not propound the * Offer, but didst promote it of thy own Free Choice. And John 6.37. *All that the Father hath [given] unto me, shall come unto me.* It is a Mighty *Home-Act* which the * Offer is not. The Father hath given many to be * *Under* Christ, who were not given *unto* Christ, to be of the *Mystical Body* in the Everlasting Settlements. giving *unto* is a very home and effectual Gift. 2. Christ is given *unto* the Elect, so to them, so as that there is a Conveyance of the * *Grant* and Purchase. He is given in his Person to be a *Head* over all *unto* the Church which is his *Body*, Eph. 1. 22. His *Body* is of a Different Consideration; some of his *Body* are *Glorify'd* already; some are || *call'd* and not yet *Glorify'd*; others are neither yet *Glorify'd*, nor yet *call'd*; yet are all of his * *Mystical Body* still: and shall be called, if there was no other
- Prov. 25. 25. the || good News about the Kingdom of God
- Ha. 42. 1.
- Eph. 1. 5.
- 2 Pet. 1. 16.
- Isa. 28. 15.
- * Eph. 1. 22.
- 2 Tim. 1. 9.
- Eph. 2. 1.
- * 1 Cor. 12. 12.

in the Main, but Christ's Interest, because they make up Christ's Fulness, Ver. 23. In, he is given in his Righteousness unto the Elect of God. This Righteousness is the Gift, Rom. 5. 16. and the Gift by Grace, Ver. 15, and the Free Gift, Verses 15, 16. and is expressly the Gift of Righteousness, Vers. 17. || Of- || Psal. 119.
 is all along shut out, as a Thing too low || 117.
 Grace. And Rom. 6. 23. The [Gift] of Eternal Life. For, as Death, the Wages of Sin is paid, not offer'd, so Eternal Life being a Gift of God in Opposition to wages is not offer'd, but bestow'd. And yet Ministers come with their Propounding the Offer, and tell us the Offer of God is Eternal Life. How do the Fat Ones upon Earth, Psal. 22. 29, when they eat and Worship, stain the Velvet-
 tion, by || pouring out Foolishness, and Chang- || Prov. 15. 2.
 the Truth of God into a Lie! 3. The Rom. 1. 25.
 Gift is given unto the Saints. Acts 11. 17. I gave them (the Gentiles) the like [Gift] as he did unto us. So Matth. 7. 11. If ye then that are evil, know how to give Good Gifts unto your Children, how much more then shall your Father which is in Heaven [give] Good Things to them that ask him? Which Text compar'd with Rom. 8. 11. 13. brings us to this * Interpretati- * 2 Pet. 1. 20.
 on of the Scripture by the Scripture, that Good Things which are given to God's Children by their Father, are summ'd up in this one Gift the Holy Spirit. And why? Because the Holy Spirit is the Worker and Principle of the Good Things. Where-
 ever God hath given Christ, he giveth * Spirit of Christ to be and to work un- * Rom. 8. 9.
 der him. 4. Grace and Privilege are given to the Elect. Thus saith the Apostle, Rom. 8. 4. 7. Unto every one of us is [given] the Spirit of Grace. — And Acts 11. 18. Then hath he also granted unto the Gentiles [granted] Repen-
 tance

tance unto Life: There's Grace as a Fruit of the Spirit. And likewise by the same Spirit there's the Fruit of the Ministry in some one or other Instance of the Spiritual *Distributions* of the Holy Ghost given by Preaching the Gospel. So *Rom. 1. 11.* *I long to see you, faith that Apostle of the Gentiles, that I may impart unto you some Spiritual Gift, to the end you may be established.* There's more Grace of the Gospel, under the Privilege and Operation of the Spirit! And other Gifts of Christ by his Spirit, are * explained to be the Officers of the Church wrought up by the Holy Ghost for the Ministry of the Gospel; and that both extraordinary Officers given to some, as *Apostles, Prophets and Evangelists*; and ordinary Officers given unto others, even such as continue by a constant Succession in the said Grace being *Pastors and Teachers* of the Saints and mystical Body of Christ, *Eph. 4. 11, 12.* Of these Officers, it's for his Body. And so he doth not name whom they are given to, as *Sinners*; but in naming the Officers, he comprehends the Objects whom they are given unto, according unto Grace; and that is in their mystical Relation, as the Body of Christ, that so many Thousands of them are yet *their Blood Unconverted.* What an Encouragement is here for the Faithful Ministers of Christ in all Ages to go on, and Preach the *Absolute Gospel*, and throw away *their Offers*, and most of their *If's*, being plac'd, while in right Faith they may be assur'd, that Christ will own their Labour by his Spirit in their Preaching the pure and Unmixed Gospel, to *Sinners* in View because it is for the Perfecting of Saints in this issue. We are sure to have them brought forth *Saints* under the Spiritual Labours

* Eph. 4. 11.

Ezek. 16. 6.

Eph. 4. 12.

Ministry. Also *Verse 12.* shews it to be grant unto the *Church*, as the most *special* object of Grace; because as to the first Object of all in this Grant, it is more *general*, said to be **UNTO** [Men], *Verse 8.* gave Gifts unto *Men*. That is, by his Gifts he discriminated Men from *Evil Angels* who received no Benefit at all by his Gifts; for in his * *Ascending*, when he gave Gifts unto *Men*, he spoil'd the *Chief* of Them that were fallen Angels, *Devils*, even *Principalities and Powers*, and he shew'd of them openly, triumphing over them in it, *Col. 2. 15.* after he had wrought a full Victory for such as he had chosen, had not cast away. Well, in all these instances the Matter is *home*; a Gift is **UNTO**, but an Offer is *before*, and laid down over against the Sinner, and there according to the *Nature* of a Proposal stops, and comes on no farther than *Midway-Block*. Now then is a Gift and an Offer the same thing?

Psa. 78. 49.

* *Psa. 24. 3.*

with

Psa. 68. 18.

Isa. 41. 9.

Gifts are upon. Upon the Person favored. 1. The Gift of *Christ's Righteousness*, even the *Free* [Gift] came UPON Men (sav'd by Grace) unto *Justification* Life, *Rom. 5. 18.* All the Elect of God are Universally *Passive* under it. There is not One of the whole Number that concurs the least unto it. 2. The Gift of the *Holy Ghost* is [upon]. So *Acts 10. 44, 45.* while Peter yet spake these Words, the *Holy Ghost* came DOWN upon all them which heard the Word. And they of the *Circumcision* (the Jews) which believed, were astonished, as many as came with Peter; because that DOWN the Gentiles also poured out the [Gift] of the *Holy Ghost*. See *Tit. 3. 5, 6.* — The *Holy Ghost*, which he hath poured DOWN us abundantly through *Jesus Christ*

our Saviour. Where now will you find Offer [upon] any? An Offer can't come close; it sticks upon Terms, and stands off from the Sore. It talks of Wine and Oil, but pours none On. Whereas the Gospel is Free Gift. When they had nothing to give, neither Pharisee nor Publicane, he forgave them Both. Oh! Now this was upon a Sinner! The Holy Ghost is in it. The Power of Mortification eats into old Adam and as a Principle of the New Life takes away the Disease sweetly. But then, 3. The Gift of a Common Mercy may be upon. We read of such an Outward Mercy as has eminently come ON God's Servants, the Fruit of Prayer. And how? As the Spirit who works up the Heart to Gospel Prayer, and is the Principle of it in the Soul, comes upon us from God and Christ. So the Mercy bestowed is a Fruit of Prayer as Prayer is a Fruit of the Spirit, and the Mercy is a Gift [upon] us. And this may be the Meaning of that Place, 2 Cor. 1. 11. *You also helping together by Prayer for us, for the Gift UPON us by the Means of many Persons, Thanks may be given by many on your Behalf.* The Gift here was that Grace Deliverance from Death, aye, from a severe Sentence of Death for the Cause of Christ, which Paul and Timothy had been threatened with by their Persecutors; of which Death they had the Sentence Themselves, concluding they should escape the Peril, and that there would be no farther Enlargement for them. However the Prayer of many praying in the Holy Ghost alter'd the Case. For God by this means granted their Deliverance from that great a Death at that Time, as was in Appearance at Hand, and ready for the

Psa. 38. 11.

Luke 7. 42.

* Psa. 145. 18.

with

1. John 5. 6.

and

Psa. 51. 6.

2 Cor. 1. 9.

Jude 20.

a Perillous Hour. This he calls a Gift UPON them by the means of many. It came upon them from God the Spirit efficiently, who wrought it out graciously for them, and was bestowed ON them by the Means of many: because it was so clear an Answer to Prayer, and obtain'd by the Intercession of many.

4. Gifts are into. Into the Nature of the person endow'd. So the Gift is *inwrought* by the Spirit, as the Word is for *inwrought* prayer, call'd *effectual fervent* Prayer, Jam. 1. 16. And hereby God's Gift in the Gospel effectually procures *Acceptance* of the sinner. Hence too God's Spirit which is given, is put * *within* a Man, within the * *Nature* of any Person effectually wrought on. * Ezek. 36. 27. Therefore Eph. 2. 8. *By Grace are ye saved through Faith, and that not of your selves, it is the [Gift] of God.* Faith is within us, when if Faith be a Gift, that Gift is within us. But now let any Man tell me how Offers can be *within* a Man, whenas it is the Nature of an Offer to be only *without* a Man? Upon the whole, it's plain that an Offer comes not home to a Gift; an Offer approaches, but a Gift enters. An Offer is near, but a Gift is home, to one, and upon one, and *within* one. Thus I have prov'd that an offer of Grace is no Gift of Grace to Sinner.

Last of all, upon the Matter of this Chapter I Query, why doth not the Preacher sometimes say, here I give you Christ, Sinners, as well as he'll dare to say, here I offer you Christ, Sinners, if a Gift of Christ and an Offer of Christ be Both *one*? But sure his own Modesty would blush at the Harshness of the Expressions [here Sinner, I give thee Christ, I give thee Salvation.] Why then

then doth not his *Wisdom* blush at the Folly of confounding these Two, and running Both into One? Is it not because his Folly is over-laid with Flint and Obstinacy, and till God take away his *Stony Heart*, and give him *the Heart of Flesh*, he cannot be ashamed, or || blush thereat?

Ezek. 36. 26.
|| Jer. 6. 15.

C H A P. V.

A Resolution of the Grand and Puzzling Question. How must we Preach the Gospel, if we do not Offer the Gospel? Or, How must we Preach Christ to Sinners, if we do not offer Christ to Sinners?

Object. **S**IR, we are sorry you have struck at the *Ministry* of wise, great and learned Men, far beyond your Self. Pray, if we are not to follow them in this *Method* of the Ministry, *How must we Preach?* And for my Part, says one, I can't *Preach* the Gospel, if I do not Propound the Offer of the Gospel to Sinners. Nor can I reckon that I *do* Preach the Gospel, unless I *render Salvation* to all to whom I am call'd to Preach; nor *dare* I teach otherwise.

Answer. I might take notice that this is Poor Arguing, when set in the Face of the *Three former Chapters*, the Strength of which depends upon nothing but *God's * Word and Spirit*. Nevertheless, if Men are at a Loss *how to Preach*, unless they go on in the Old Road, let me resolve the *Enquiry* more fully. I must divide my Answers, 1. Into *One General Resolution of the Case, How it must*

* Heb. 4. 12.
with
Psa. 33. 6.
and
Job. 1. 1, 3.
and
Rev. 19. 13.

must be, and to what End without Offers of Salvation. 2. Into many Particular Resolutions of this Point.

The One General Resolution to the Question is, we must Preach the *Doctrine* of Salvation to [all] Sinners openly within the hearing: And must Preach *Salvation* included in the *Doctrine* to the [Elect] alone, and among them. But as to a *Propounding* the Offer either of [Doctrine] or [Salvation], it's a Form of *Man's Device*, and because of the *Evil Nature* of it, as I may shew hereafter, we must do it unto Neither. This in the General. Men must Preach the *Word of God*, and the *Testimony held*; that is, they must so Preach as to fulfil the *Scriptures*, which every where speak of *Evangelizing*, or of Preaching the *Gospel*, or what is in it's own Nature *good News*, and *Glad Tidings*: which likewise in the whole *Analogie of Faith*, do give us Light to expound the preaching of the *Gospel* with the aforesaid distinction; but do no where speak of *Propounding the Offer*, and [Tendering] either *Doctrine* or *Salvation*. As to Preaching the *Doctrine* of the *Gospel* to all, though the *Salvation* of it is to reach but some alone, the Advantage, so far as intended in the *Scripture*, is much every Way, as the *Apostle* saith; Chiefly, because the *Wisdom of God*, the *Government of Christ*, the *Interests of the Church*, and the *Sword of Justice*, are all magnified by the Preaching of the *Doctrine* of the *Gospel* to all Sinners, without Offers of the *Grace*, or Proposals of the *Salvation* made.

1. I argue from the *Wisdom of God*. The Resolution of the Question [How must we reach the *Gospel* to Sinners, if we do not offer the *Gospel* to Sinners] is thus. We must Preach

Keep to the Pattern,

|| Prov. 14. 22.

Rev. 6. 9.

* Rom. 12. 6.

Rom. 3. 2.

- * Prov. 4. 2. Preach the Gospel in the * *Doctrin*. This must be made known in the External Revelation to *all*, because of *the Wisdom of God* in that || *Doctrin* which hath engaged to confound *the Wisdom of this World*, 1 Cor. 1. 18. For *the Preaching of the Cross* is to them that perish *Foolishness*. The *Doctrin* of the
- * 2 Joh. 10. Cross of Christ then, or the * *Doctrin* of Salvation, in which the Salvation is brought to the Elect alone, is a *Doctrin* must be
- || 2 Cor. 2. 15. Preach'd even to Them that || *Perish*. Otherwise, how will the Wisdom of God in it appear to be *Foolishness* unto them that Perish? Especially, while they generally follow
- 1 Cor. 2. 4. *Man's Wisdom* which hath quite altered [God's] *Way of Wisdom*, and forsaken the *Wisdom* in their [own] *Way of Preaching*. So *Verse 21*. For after that in the *Wisdom of God* the World by *Wisdom* knew not God, it pleased God by the *Foolishness of Preaching* (and pray what was then, or is now the *Foolishness of Preaching*, but what contradicted, and contradicts the *Method* and * *Wisdom of the Times*?) to save them that believe. And albeit there be many *Ways* deviating from the *Pattern*, some far more gross than others, as I have plentifully insisted upon *Particulars* in my Last Book about *the Glory of Christ unveil'd*; yet the more refined *Device* of [offering] Christ
- * Exod. 25. 40. where we should * *keep to the Pattern* of [Preaching] him: Especially while our *Generation* hath mellowed it for another *Generation* to gather it, makes the true *Pattern-Form* to be accounted *the Foolishness of Preaching*: While Men have learn'd more *Wisdom* to change the *Form of Preaching*
- || Exod. 23. 2. Christ, into the *Modish Form* of the || *Offering*. God's *Wisdom* in his *Grace* hath contrived a way of saving his Elect that the World

must hear of, even in what they account
 to be the Foolishness of Preaching; to the End
 their own Wisdom may be baffled, and
 God's Wisdom glorified. So *Act. 9.22.* Saul
 Preaching the [Doctrin] of Christ to the
 very Enemies in the Synagogues, Verse 20. 2 John 9.
 increased the more in Strength, and confound-
 ed (by the Wisdom of God in the Old Te-
 stament) the Jews which dwell'd at Damas-
 cus, proving that this is very Christ. Be sure,
 he did not carry himself in the Matter with
 that Men now-a-days call * Temper, which * Mic. 3. 5.
 a New Phrase got up, and fitted only to
 make the Gospel beg for its Entertainment
 in the World. The Synagogues oppos'd him,
 but he had Strength from Heaven to || con- || *Act. 9. 20.*
 found them all. We read of none converted
 there at *Damascus*. What then? The Gos-
 pel nevertheless is Preach'd, and the End
 if it there is attained, namely God's Wis-
 dom glorify'd, while the [Faith] is Preach'd
 which once Paul destroy'd, *Gal. 1. 23.* The
 Wisdom of God must be Preach'd to Sin-
 ners, and the Report made, though not one
 could be converted by the Grace of God in
 all that Synagogue. The * Net must be let * *Mat. 13. 46.*
 down into the || Waters, though the * Fish || *Rev. 17. 15.*
 may not lie where the Net comes, and a * *Ezek. 47. 10.*
 man may toil all Night and take nothing. This *Luke 5. 5.*
 is a Mighty Argument for Preaching the
 Doctrin of Christ, where the Salvation in || *Act. 14. 70*
 the Doctrin doth not at all belong, nor
 faith into the Person of Christ.

2. I argue from the Kingdom and Go-
 vernment of Jesus Christ. There's a singu-
 lar Advantage reap'd by the Right of
 Christ's * Government. It's therefore call * *Luke 9. 2.*
 ed Preaching of the Gospel of the [Kingdom] with
 God, *Mark 1. 14.* And again, *Mat. 24. 14.* *Joh. 5. 22, 23.*
 This Gospel of the [Kingdom] shall be Preach'd
 in

in all the World. The Preaching of the Gospel of the *Kingdom* is the Preaching of a high and *Heavenly* a Dispensation in the Hands of the Lord Christ, that it's above
 * Joh. 18. 36. all * *Human, Secular and Temporal Interests* in the World. The Gospel of the Kingdom of God is above all *Methods, Ministrations* and the *Wise and Learned Ways of Preaching.* It consists not in *Humanity*, which nor
 || Psa. 119. 118. passeth for Divinity. Nor in || *Offers* which juggle out the *Gift* of God, and exalt not the *Operations* of the Spirit. Whatever is the way of Man wide from the Paths of *Wisdom*, Man left to himself *in the Pride and Stoutness* of his Mind, will adhere unto it until God hath *hedg'd up his Way with Thorns* or broken him to Pieces, either by the *huzzling* or || *silencing* him in the Dust! The Gospel belongs to a high Kingdom, and shall give way to none on Earth; but all *Interests and Dominations, Wisdoms, Ways and Forms* under Heaven, shall stoop, or be broken by our Lord Christ's *Sceptre*, in the Efficacy of his mighty *Spirit!* All our *Pride and Wisdom, Thoughts and Ways that are not God's*, must stoop, and shall give way unto the Gospel! This is the Gospel of the *Kingdom* of God. The Preaching of the Gospel therefore is not only to save Men's *Souls* who belong to God, in Him who is *Elect and precious*; but it's also to set up Christ's *Greatness* in the Work, and as a Piece of the *Travel of his Soul* to see the saved brought into *Gospel-Order*, out of which *Orderly Numbers* of the saved his *Glorious Kingdom* shall arise, and be *exalted above the Top of the Mountains*, at latter Day. For, Order *ultimately* in the glorious Kingdom, as well as *intermediately* in the Spiritual and Established Kingdom of *Ordinances and open Worship*

Isa. 9. 9.

Hos. 2. 6.

|| 1 Sam. 2: 9.

Isa. 55. 8.

1 Pet. 2. 6.

Isa. 53. 11.

Isa. 2. 2.

with

Mic. 4. 1.

the Face of the Times, as *Christ's present Kingdom is not of this World*, but divers Joh. 18. 35.
 from all Kingdoms of this World, so this
 order (I say) *is*, and is to *be*, a special
 fruit of the Gospel. Consequently, the
 Government and Spiritual Kingdom of
 Christ under the Success of the Gospel, is
 to be *propagated* every where among the
 Elect of God, and in the *Face* of Men, tho'
 they *persecute* it. All the World must
 be *informed* of Christ's Greatness, and so of the
Import of Doctrine, which as a *King* he hath
 receiv'd an *Authority from the Father* to
 bring in among the World, tho' they can
 never enjoy the *Salvation*, nor believe into
 Christ's Person: Sure then, Ministers of Christ
 know how to *Preach* the Gospel to Sin-
 ners, that even the *Non-Elect* may believe
 to the *Testimony* of Jesus, without
 Grace to them. Christ hath a *Monar-*
chical Government in all the World; or *all*
the World is the Object of it in Providences
 and Common Administrations: As well as
 he hath a *Special Government* in the
 Churches of Christ, and in the
Conscience of Believers. The Sceptre of this *Go-*
vernment in all the World extends
 beyond the saving Vertue of his *Priesthood*.
 The Gospel therefore by vertue of this *Ex-*
clusive Government is to be Preach'd on
 the behalf of God's *Elect* to all People,
 all sorts of Sinners, and under the whole
 Heavens, wheresoever there is an Oppor-
 tunity to utter the *joyful Sound*. Millions
 of *Non-Elect* Sinners [have] been and [must]
 be *reprieved* under other Sins reprieved, and have not
 been, nor shall be, *damn'd*, before they have
 heard the *Gospel*, and sinn'd against it
 worse than what all their other Sins
 amount to) by despising the *Wisdom* of
 God

|| Isa. 9. 7.

* Mat. 5. 18.

Mat. 28. 18.

* Isa. 59. 13.

|| Psa. 103. 19.

* Psa. 132. 17.

|| John 3. 20,

* Psa. 110. 2.

|| 1 Cor. 3. 21,

22.

Psa. 89. 15.

* Mark 16.

15, 16.

God in it, and trampling on the Govern-
 ment of Christ set up among the Elect, be-
 ing included within || *another Government*
 of Christ which extends to all the World
 * *Acts 26.20.* The * *Jews* had the Doctrine of Christ
 Preached to the Body of them throughout
 their *Towns, Cities, and Villages*, to their
 God's *Sovereignty* in commanding them to
 bow to his Christ's Authority, though he
 hath not given him to be a *Saviour* to
 except the Body. 'Tis the Kingdom of
 God is concern'd in it, and therefore the
 you don't offer *Salvation* to Sinners, you
 must *Preach the Kingdom of God* to Sinners.
 So the *Jews* had it Preach'd, *Acts 28. 31*
 and the Elect of God among the *Gentiles*
 had it Preach'd thus to 'em openly in the
 Face of the Times, as it was a Preaching
 of *the Kingdom of God*; or God's *Will*, which
 would have the *Election* to obtain it, and
 should be done, whether the World would
 no, *Acts 20. 25.* I have gone among you
 says he, to them at *Ephesus*, Preaching
 the *Kingdom of God*. Oh! This Kingdom
 of God, this *Sovereignty*, this same *I will*, as
 you shall, among the People, makes *Free-Will*
 to buckle, and puts Satan's Kingdom under
 daily *Contribution*. Oh! When Men were
 sent forth by the *Holy Ghost*, they Preach'd
 the Word of God to Hearers of whom they
 might be morally confident they would
 [oppose] them, instead of [receiving] the
 Truth as it is in *Jesus*. When *Paul* and *Barnabas*,
 sent forth by the Church at *Antioch*
 were each of them at *Salamis* among the
 Self-justiciaries, and the zealous Enemies
 of the Gospel, yet *Acts 13. 5.* they Preach'd
 the Word of God in the *Synagogues* of the *Jews*.
 The *Jews* every where Good and Bad men
 hear of this Man's *Sceptre*, and the *Receiv-*

God hath given of his Son, tho' they had
 Right to his Blood: And that in an e-
 special manner, as he was *the King of the*
 Jews, though they impudently derided him
 with the Title. He is a special King to
 fight Gain-sayers, as well as a special King
 to defend the Church, or all those who in
 the vertue of his Blood * *believe on him*, and
 * *Acts 2. 42.*
 give up *his pure Worship* entirely. The Holy
 Ghost saith, *he shall be Great*, Luke 1. 32.
 Will then, shall not Enemies hear of his
 Kingdom, as well as the Elect of God hear
 of his Salvation? *He shall be called the Son of*
the Highest. Oh! Blessed be God for this;
 it makes me I am not afraid of Men, nor
 of their Reproaches, nor afraid of their Hatred,
 nor afraid of their standing aloof from me,
Psa. 38. 11.
 if the Poor Creatures were afraid of
 seeing the Plague in coming near me, so
 have they of Christ, it tells me, when
 they come to Town, to keep off the Infe-
 rnal. We should be bold in Christ's Cause,
 and They who are *made free by the Truth*
John 8. 32.
 so. We see Christ is to be exalted in
 Preaching, and do any of his Ministers
 who see this, cry out [*How shall we*
preach the Gospel; if we do not offer the Sal-
vation of the Gospel unto Sinners]? The Lord
Luke 1. 22.
 shall give unto him the Throne of his Fa-
 ther David, and he shall reign over the House
 of Jacob for ever; and of his Kingdom there
 shall be no End. This is the Good News which
 we tell to all Sinners, as we have Opportu-
 nity, within the Hearing, whether they
 think it Good, or bad. And Luke 19. 14.
Citizens hated him, and sent a Message af-
ter him. Saying, We will not have this Man
reign] over us. And what came of it;
 could they withstand this Mighty King, at
 the Solemnities of his Coronation? No.

Verse 27. But those mine Enemies which would not that I should reign over them, bring hither ye Angels of God that are strong enough to bind them, and slay them before me. And not this Good News to God's People, who for the Gospel's sake are disturbed by the Adversaries of the Lord Christ, and of his Throne? Here is Scope then to Preach the Gospel of his Kingly Office, the Gospel of the Kingdom, since he is a King to them whom he is no Priest. But now do ye go and Offer Christ for a Priest to all Sinners without Distinction, and so give unto all the Secret Hopes of Salvation? And then cry, if we do not Preach the Gospel then how shall we Preach the Gospel to Sinners? The Text tells you, you must Preach the Gospel of the Kingdom to them: Exalt Christ. Do this then, when you do not Preach the Gospel of the Blood of Christ to them. For that is a Blessing of the Kingdom, and is given to none but to them to whom it is prepared. How can he be a Priest to all, he hath not died for all as an Expiatory, or Atoning Sacrifice? So then if Many were made, only to be rul'd over by Christ as King, there's enough of the Gospel to be Preached to them; namely the Gospel of the Kingdom of God. Ministers are not to offer the Salvation, but to Preach the Gospel of the Kingdom to all Sinners that come into the Meeting-House. That is, you must Preach that the Gospel comes down from Him who hath a Royal and Supreme Sceptre in his Hand, and that he'll give his Efficacious Blood and his Holy Spirit, after another manner, to whom he pleases. This is the Gospel of the Kingdom, that the Salvation which Christ inclosed in the good News must be no otherwise than according to, and by

* Heb. 10.21. || Mat. 26.28. || Rom. 5. 11. ||

come in no wise short of; the *Laws, Counsels, Settlements* and *Eternal Decrees* of Heaven! Oh now this is good News for *Me* to wait under such a Gospel as comes along with his *Powerful Rod in Zion*, till the Spirit of God clears it up to *Me*, as an Effectual Gift of the Grace of God upon me. 'Tis the Gospel of the *Kingdom of God*, and therefore not one strong Lust in my Heart shall master it. God's Spirit will be too hard for my *Unbelief*, and for all my *other Corruptions*; while I sit under this *Unchangeable Gospel*; which Men and Devils strike at, and yet God hath said shall stand! This Gospel of the *Kingdom of God and Christ* satisfies *Me*, whilst *Another* meets with no Delight in it. It makes out Salvation to *Me* among ten Thousands of Men who go up and down drown'd in *Sensuality, Pride, Covetousness, Malice* and *Wrath* at the Growths of *repenting Grace*, while the Gospel *breaks ground*, and maintains the Field of *Battel*, with the *Sword of the Spirit* in Hand against every false Profession, and neither *Pulpit* nor *Law* can stand before it! Oh! 'Tis to me! To me a *Sinner*! To me a *vile Worm*! It is melting Thought within me, that the *Kingdom-Sceptre* should be a *Marriage-Sceptre* unto [me]; which is an *Iron Sceptre* unto Others; *Psal. 2. 9.* The Holy Ghost goes along with this Distinguishing Gospel, because it is *Truth*. But he never goes along with most Men's Sermonizing, because it's *Flattery* and *Falshood*.

Psa. 110. 2.

Eph. 6. 17.

* *Isa. 54. 5.*
with
Psal. 45.
and
Heb. 1. 8.

Again, as *John Baptist* before *Christ's* coming, first Preached the *Baptism of Repentance to all the People of Israel*, as is said, *Acts 13. 24.* so the *Doctrine* and *Testimony* of *Salvation*; and the [*Doctrine*] and *Testimony* of the *Forgiveness of Sins* ought to be

- ¶ Mark 2. 2. ¶ Preach'd to Sinners thro' this Man Jesus, as
 the *Acts* agen say, *Act. 13. 38.* The *Doctrin*
 is to be Preach'd to [all], according to the
 general Command of Christ in the Commi-
 sion he gave unto his Apostles, *Mark 16. 15.*
 This *Commandment of Preaching* was that
 they should go into all the World and Preach
 the Gospel to every Creature. Go Preach to
 every Creature, i. e. go, Preach Glad Ti-
 dings : For These are the Nature of the
 Gospel to all the Elect of God. Go and
 Preach them in a General Extent, even as
 Jesus among the Jews departed to teach
 ¶ Mat. 11. 1. to Preach in their Cities. And it was done
 accordingly, *Col. 1. 23.* the Gospel (saith the
 Apostle) was Preached to every Creature which
 is under Heaven, whereof I Paul am made
 Minister. Go, Preach the Gospel to all
 making known the Doctrine to Jew and
 ¶ Tit. 1. 9. ¶ Gentile. It's plain, *Acts 10. 36.* that the
 Word which God sent unto the Children of Israel
 related to Christ's Dominion which must be
 exalted, and that, as it was extended, as
 as the Commission ran for Preaching the
 ¶ Col. 1. 20. Doctrine of Peace by Jesus Christ, thro' the
 Blood of his Cross, as he was [Lord] of all, the
 ¶ Eph. 5. 23. [Saviour] only of the Body : And so was first
 publish'd throughout all Judæa, and began first
 Galilee, after the Baptism which John Preach-
 ed, as saith the Apostolical History, *Act.*
10. 37. This produc'd a more general Extent
 in the Sceptre of *Messiah's* then begun King-
 dom. Especially under the Power of the
 ¶ Psa. 110. 2. * Kingdom's Rod, while the People had
 Sight of Miracles, and the Apostles spake
 with Tongues (as *Acts 2. 3, 4, 8, 9, 10, 11.*)
 ¶ Isa. 29. 24. The ¶ Doctrine sometimes had a Communi-
 cated Power to close in [notionally] with
 ¶ 1st Words. their Faculties, where it had no Special
 influential Power to close in [Savingly] with

their Faculties. Likewise their Faculties had the *common* Power of Influence, reciprocally to close in with the Notion of the *Doctrine*, and with the *outer Face* of these Truths. For hereby the Holy Ghost intend'd, as we find *Rom. 10. 18.* to square in more Comprehensively a Place for the Sound to go forth into all the Earth, and their Words not their Offers, even the Apostle's Preaching) unto the Ends of the World. And again a very large Area (or Ground-Plat) of Profession, *Rom. 15. 19.* was design'd for the New Building, and that by the Power of the Spirit of God from Jerusalem, and round about unto Illyricum in Paul's Travels (which in the whole, from his first Beginning, until his being Prisoner in Rome, are computed by a very Ingenious and Learned || Geographer, to be One Hundred Thousand, and Nine Thousand, and Two Hundred and Seventy Miles; tho' from Jerusalem and round about unto Illyricum Abstractly taken, it was not more than a Thousand Miles Travel, in all Probability) where that Apostle had fully reached the Gospel of Christ. Moreover, all the whole Square of Europe is since taken in. And why so? To this End, that the Ownership of the Structure might still be greatned, and his Title magnified, as * Lord who had ought the whole Extent of Ground in the Charter of his Covenant, to plant and to dwell in, and to build upon: Insomuch that we find *Rom. 15. 20.* the Apostles strove to reach the Gospel not where * Christ was named: and so great a Square was taken in for the Gospel, partly to this End, that it might openly seen that Christ had lost nothing visibly, but had gain'd Ground, by the fall-off of the || Jews. Hence Men's Rational

|| Bunting's Itinerarium totius sacrae Scripturae. p. 421.

* 2 Pet. 2. 2.

* Acts 22. 21.

|| Rom. 11. 25.

- Heb. 1. 2. Witness of the Lord Jesus, whom God hath appointed Heir of all Things, by whom also he made the Worlds. And a Community of Men have been made Providentially Subject to the Mediator, thro' teaching and Preaching the Word of the Lord in every City where the Word of the Lord hath been sent to be Preach'd, tho' there hath been but here and there of the Hearers the *Elect* of God to be made || Spiritually Subject to the Lord Christ. Besides, it must still be so, for he is King of all, and hath a Right to govern all by this Rectoral Sceptre. And that, as he is *Lord and Christ* the Anointed One, or the *Messiah*, anointed for the Rule and * Government of all in the Natural Part of Religion, as well as *Messiah* under the special Unction of J E H O V A H, or anointed for the * Salvation of the Church alone. Hence, when the Evangelist gives an Account of the Preaching of the Gospel, he tells us *Acts 8. 40.* that all the Cities had the Gospel Preached in them. Likewise it came to pass from this * Universal Kingship of the Lord Jesus, Kings themselves were exhorted to accept of Christ, *Psal. 2. 10, 12.* as a Greater King than Themselves, and were foretold should lay their Hands upon their || Mouths, and not utter a Word against it.
- * Hag. 2. 22. For God will have it so, or he will * put them out of their Thrones: As he hath threatened and done both to Pagan and Papal Monarchs, where the Gospel of the Kingdom hath been || resisted, and then hath destroyed the Bloody Instruments that did it; while he hath been saving of his People by the Gospel, in giving Drink, says he, to my People, my Chosen: And whilst he has taken upon him to avenge his own *Elect*. The Gospel is Free Grace to the *Elect*, and
- Acts 15. 35, 36.
- || Jer. 3. 14, 15.
- Acts 2. 35.
- * Mark 6. 12.
- * John 10. 14, 15.
- * Eph. 1. 22.
- || Isa. 52. 15.
- || Psa. 107. 40.
- Isa. 43. 20.
- Luke 18. 7.
- Pre

erogative both to Them and all the World
sides. Thus the Lord our Righteousness will Jer. 23. 6.
arry it on among the World, even his
*ospel, as the * Proclamation of an Uncon-* * Isa. 61. 1, 2.
calculable King, and the High Magistrate with
no will have his own Laws stand, and will Joel 3. 9.
ake all other Laws stoop, and give Way
His. We must Preach Christ thus, and
is is Good News indeed to the Elect (hid
t some time among the rest) to strengthen Rom. 11. 7.
eir Hearts. Now will any ask me, How
ust we Preach the Gospel to Sinners, if we do
t offer the Salvation thereof unto them? I'll
swer'em; Here's enough about the Gos-
el of the Kingdom to Preach to all. Here's
*the good News of the * Sceptre, a Sceptre* * Num. 24. 17.
Righteousness and Power, to make as
any as the Lord pleases, outwardly bow to
the pure Gospel, and so to be Providentially
lpful to the Elect who receive the Salva-
on of the Gospel. This is some of the
uit of Preaching the Gospel to all Sin-
ers: And for this || Helpfulness God will || Ezek. 29. 18,
ve to Non Elect Sinners good Allowances 19.
the present Life. And indeed that is it
hich Natural Men most love. But if they
ill not live easie with God's People, he'll
ake their Hearts ake under the Message,
hich is Good News, and a joyful Sound un-
his Own. So that to the End God's
ople might lead Peaceable and Quiet Lives 1 Tim. 2. 2.
the Exercise of all Godliness and Honesty,
od will have many to be saved out of the
persuity of Naughtiness that drowns the Jam. 1. 21.
imes, and will have them to come to the 1 Tim. 2. 4.
nowledge of the Truth. Accordingly, both
ewish and Pagan Worlds in the general
amp of Sinners were exhorted to a Na-
ral Acceptance of Christ's Sceptre, in re-
iving the Doctrinal Report of the Gospel
taught

taught in Christ's Name. And thus Sin-
 ners still are *generally* to be exhorted to ac-
 cept of any Doctrine or *Form of Sound Words*
 which they seem to come short of: The
 while by a *Common Blessing* upon the Nat-
 ural Capacity of receiving it, they embrace
 the || *Doctrine* of Salvation, the *Elect*
 God may fare the better, whose Lot it is
 to fall under *the Power of Godliness* in the
 Quarters. This *Natural* Subjection to a
 King, whose Name is the Lord of Hosts, de-
 pends upon his Relation of being the *Un-*
iversal King. A Rejection therefore of the
 * *Doctrine* and Witness hath been in
 Ages Dangerous, while the *Salvation* in-
 hath been brought *unto*, and thro' the In-
 fluences of the *Blood* of Christ in the Oper-
 tions of the *Spirit*, received by the *Elect*
 alone. And what with *rejecting* the || *Do-*
ctrine by some, and *Corrupting* the || *Doctr-*
ine with *Pagan* and *Jewish* Mixtures of *Words*
 and *Practice* by Others, who have outward-
 ly embrac'd it, as to *some Parts* of the *Go-*
spel under this *Debasement*, it hath woful-
 ly involv'd a vast Number of People under
Desolating Strokes of Heaven! Whole *Coun-*
tries have been ruin'd for not obeying
 the *revealed* Gospel, and believing the *Wit-*
ness that God hath given of his Son, or enter-
 taining the *Doctrine* of our Lord *Je-*
sus Christ. Many Places of the *Roman* Empire
 have been dismally shatter'd, and brok-
 en up with *Earthquakes* for the same Cause.
 God has pierc'd them thorow with the
Sword, and infected the *Air* with a *Nois-*
ome *Pestilence* for Despising the wholsom *Breath-*
ings of the *Spirit* of his Grace. Yea, as
 our *selves*, instead of *Fanning* *Winds* to clear
 the *Air*, he hath with || *Stormy* *Winds* rent us,
 because of the *Reproaches* we have cast up

his Spirit, in Men who have both *Preach'd* and *Written* at His Command clearest, and under the Apparent *Operations* of God the *Holy Ghost* hath sham'd us, while *the Spirit* hath blown in the *Doctrines* of the Gospel here he supremely *Wills*. Other Places too for the same Provocation of the *Great* *King* have been fill'd with *Plagues*, and cover'd with an Inundation both of *Wars* and *Waters*. Kingdoms and Nations have been laid together under wasting and Consuming Judgments. These Chargeable Times and Plagues have spent much of the Blood and Treasures of *Europe*. And why? Because it hath been the Gospel of the *Kingdom* of God which hath been despised both by *Publicane* and *Pharisee*; And the Ground of God's *Unseen* Controversie with Man, hath been the *Vengeance* of his *Temple*, and the *Warrel* of his *Covenant*.

Joha 3. 8.

Jer. 50. 28.
Lev. 26. 25.

3. I argue more separately from the *Common Advantages* which redound upon the Interest of Christ, in Preaching the *Doctrines* and Testimony of Salvation to all, while yet the *Salvation* in the *Doctrines* is receiv'd by the *Elect* alone. And I argue to resolve the Question, How we must *teach* the Gospel to, all without *Offers* of *Grace*, or *Tenders* of *Salvation*. This hath been a meet Reason of bringing the true *Doctrines* in Preaching the Gospel to all *People*, whether the *Salvation* of the *Doctrines* hath ensu'd or not. The Sound of the Gospel was to come to and upon *all* whom Christ had sent the Apostles forth to *Preach* the *Doctrines* of the Gospel to. The Reason is, God had an *Elect* *People* up and down in the *Cities*, as in *Rome*, *Corinth*, *Antioch*,

|| Acts 5. 28.

|| Rom. 10. 8.
|| Luke 4. 43.

|| Acts 5. 42.

|| Rom. 10. 42.

|| Acts 8. 12.

|| Acts 18. 8, 10.

|| Acts 13. 13.

Derbe, Acts 14. 20. and in the Nations to
 abroad that have had the Gospel since. For
 indeed to the Elect lying hid, the *Salvation*
 in the Doctrine hath belonged, and the Ele
 have far'd the better in that the [*Doctrin*
 ¶ *Mark 16. 20.* hath come to || *Others* to whom the [*Sal*
 vation] doth not belong. For which Cause
 the Body of the Nations were bound to ac
 cept of the *Doctrine* for a *High-way* of Com
 mon Profession, as *Isaiah* speaks, *Chap. 3*
 that it might be an *Outward Means* i
 bringing the *Salvation* in *Christ*, who is
 way distinct from the other *High-way*, with
 more *Outward Advantages* to the Elect
 And accordingly in the very first Ages, the
Salvation came on more profitably, along
 with the *Doctrine* of Godliness, to the *Chos*
 ¶ *Rev. 17. 14.* ¶ *2 Thess. 2. 13.* ed and *Chosen and Faithful*. The Lord's Or
 in Election-Grace, *Chosen from the beginning*
 unto *Salvation thro' Sanctification of the Spirit*
 and *Belief of the Truth*, have been always
 scatter'd *People*: And *Faithful Preachers*
 sometimes thro' *Havock of the Church*, have
 ¶ *Acts 8. 4.* been scattered *Abroad*, and made to go even
 where *Preaching the Word* to find them out
 ¶ *1 Pet. 2. 9.* The *Chosen Generation* have been found out
 by the *Preaching of the Gospel*, as they
 have lain hid among a greater Number
 the *World*, as *Acts 11. 20.* and sometimes
 among a greater Number of *Jews*, as when
 the *Apostles* travell'd as far as *Phœnice*, as
 the *Isle of Cyprus*, and the *City of Antioch*
Preaching the Word to none but the Jews as
 as saith the *Holy Ghost, Acts 11. 19.* And
 sometimes among other visible Professors
 of the *Gospel* round about them and among
 ¶ *Psal. 105. 43.* them, while God hath been bringing forth
 his *Chosen with Gladness*; and that because
 ¶ *Luke 15. 10.* *Angels have rejoyced*, even when one *Sinner*
 hath repented; altho' the *World* have been
 43

and have not done so, but have re-
 d them for leaving them, contrary to
 pt at the coming forth of *Ijrael*; for
 pt was glad when they departed.

Psa. 105. 38.

Furthermore it is, that within this com-
 n Extent of Old, through the Dominions
 the Empire belonging to *Rome Pagan*,
 Elect of God, even *the Chosen and Jan-*
 ved, were more advantageously covered,

2 Chro. 7. 16.

the Sheep of his Hand folded. This Di-
 ction of *Doctrin* and *Salvation* still makes
 Point of [Election] to be of use in a * Go-

Psa. 95. 7.

* Luk. 24. 47.

- Preaching among all Nations, to find
 the Elect of God, and to bring in *Jacob*
whom he hath chosen. Whereas the other Pre-

Isa. 41. 8.

ce in *Offers of Salvation*, is but the *Qui-*
ng Device of Nature to lull the *Doctrin*
Electin asleep, thereby to please the Times,

and give less Disturbance to the World. Be-
 es, the Outward and *Additional Advantage*
 ind in Defending the true Church from

Boar out of the Wood that *wasts* it, or from
 Remainers of the *Infidel* World that
 t up the very || *Doctrin* Preach'd, is a

Psal. 80. 13.

|| Acts 17. 18.

ater Good to the true Church of Christ,
 n without that ordinary *Providence*, would
 ue unto it by Effectual Grace alone. The

erations of the Spirit on the Elect, or *the*
sen Inheritance, have been back'd by ordi-
 y *Providence*, whereby the *Outward* Safety

Psal. 33. 12.

the Church from the Malice of the De-
 hath been effected by an *Earth*, which
 h help'd *the Woman*, while the *Dragon*

Rev. 12. 16.

Vers. 17.

h been wroth with the *Remnant of her Seed*.
 is hath prosper'd on the Church's Side,
 nd what could have been visibly

ught about, if only the Number of the *Elect*,
 sen in Christ to Everlasting Life, had been
 ed by the Gospel, and if all *the rest* of the

Rom. 11. 7.

orld had remain'd in their Utter *Enmity*
 unto

unto it. For the Fruits would be always too Naked to be found alone without the

|| Mark i. 38. || *Leaves.* And as the Leaves of a Tree are more *serviceable* to the Fruits, and more *Ornamental* to the Tree, than if the Fruits separately by themselves, had all immediately Grown and Ripen'd upon Naked Twiggs; so it is in *this* Case of the *Preaching* of the Gospel. Hence there are Texts which speak of *Provincial* Preaching the Gospel of the Kingdom among the People of the Jews, while Jesus Preached in their Synagogues throughout all Galilee. So again, Mark. i. 39. Jesus went about all Galilee, Teaching in their Synagogues, and Preaching the Gospel of the Kingdom. Likewise in Matth. 9. 35. Jesus went about all the Cities and Villages Teaching in their Synagogues, and Preaching the Gospel of the Kingdom. The Scripture tells us of Preaching the Son of God, Jesus Christ, among the Corinthian Gentiles, 2 Cor. 1. 19. So it tells us, Gal. 1. 16. of Preaching the Son of God among the Heathen, and of the Gospel which Paul saith he Preached among the Gentiles, Gal. 2. 2. So Eph. 3. 7. Preaching among the Gentiles the Unsearchable Riches of Christ. For there are many [Singular] Conversions with Power, where the Lord hath chosen Jacob unto Himself; or (in the Change, Image, Feeling and Gospel-Experience) where the Lord hath chosen Jerusalem, which may be compar'd to grown and ripe Fruits. And there are many [Serviceable] Conversions of quite * another Kind in the Force which may consist in an Acceptance of the Doctrine of the Gospel, some or more of it as it happens, as the Apostle implies 2 Cor. 11. 4. by putting the Case of another Gospel which they had not accepted. Now accepting of the || Doctrine of the Gospel which

Mark. i. 39.

Psal. 135. 4.

Zech. 3. 2.

* Acts 1. 14, 15.

|| Matth. 7. 28.

doth not accompany the Salvation of
 the Gospel, may be compar'd to *Leaves*
 that Shelter and Protect the Fruits. And
 there are several Kinds of the *Serviceable*
 Inversions in [Form,] so the brighter
 and more Evangelical the * Form, still the * Mark. 1. 27.
 more Serviceable is the Conversion. The
 Leaf of a || *Vine* doth more Good to the || Psa. 80. 8.
 Grapes in a Scorching Sun, than the Leaf
 of other Trees doth to their own Fruits,
 which may less need the Leafy Cover-
 ing. Now the || *Doctrine* in the common || Isa. 28. 9.
 Example of it hath been made Useful, and
 may be made of special Use again to some
 of the Elect of God, or the *Children of Ja-* Psa. 105. 6.
his Chosen, through an External Accep-
 tance of the [Doctrine] among the *Non-*
Elect Party. These likewise of the *Non-*
Elect may serve, in God's Purposes and
 Providences, to make a *Bridge*, for the
 Gospel to pass over more effectually unto
 some of the Chosen Number. God may
 make use of 'em to take the common Clu-
 ster in the Garden of Nuts among Scholar- Song. 6. 22.
 Preachers, thereby to carry the Ker-
 nel still farther on, where it profits the
 Church, as it's strip'd both of *Case* and
 all. Therefore the Gospel ought to be
 preach'd to [All] to maintain it's * Ortho- * Acts 9. 20.
 doxy, where yet it's *Salvation* doth not
 come. There was need of the *General* No-
 tice and common Reception of the *Doctrine*
 of Christianity in the World to a common
 end. Hence the Gospel was preach'd A-
 postolically in whole || *Provinces*, as like- || Acts 10. 37.
 wise in the *Cities*; when they had Preach'd with
 the Word in *Perga*, they went down into *Attalia*. || Eze. 5. 8.
 as the Witness is, *Acts* 14. 25. And so
 must go on still ordinarily in that *Cor-*
 (or outer Kind) and Visibility of the
 shar'd

Doctrine among the *Non-Elect*, as well among the *Elect* of God. It was at first Useful, to maintain the * *General Belief* of *Messiah's* Coming; and his Dying for Sin; and that *God was in Christ reconciling the World*; i. e. was taking off the *Common Enmity* of the World, both of *Jew* and *Gentile*, against this Doctrine of *Messiah*; and so was bowing the World promiscuously to *Himself*, as the *General Reception* of the *Gospel-Truth*. Hereby his own *Elect* have been more outwardly * *Shaded and Covered* by Men embracing the *Common Doctrines* of *Salvation*, than a *Handful* of 'em could have been in any *Town* or *Countrey*, in the Time of *Open* and *Pagan* *Persecution*. And for such a *General Reception* of the *Gospel* keeps up the *Common Interest*: For there is a great deal of *Christ* fitted to the *Reasonable Nature*. He is *the true Light* that *lightens every Man that comes into the World*. He is the *Head of Nature*, the *Ruler of Nature*, &c. Now in the *common Nominal Acceptance* of *Christ*, there was room for [*Nature*] in *common Light* and *Grace* of || *Reason*, in *Temper*, *Largeness* of *Intellectual Capacity*, and the other *Endowments* and *Human Qualifications* [thereby to stoop to *Jesus Christ* *professedly* and *externally*, and so to exalt him *Nominally*, and many *Men's* falling in with the *Surface* of the *Gospel*, and by espousing the || *Out-Face* of the *Christian Religion*: So it testified under a *Wise* and *Providential Management*, in the *Hands* of *Him* that hath made all *Things* for himself; yea, *even the Wise* are laid *ed for the Day of Evil*, to fulfil the *Scripture*. For Thus; *the Kingdom of Heaven* is like to a *Net* that was cast into the *Sea*, and gathered up *of every Kind*, which when it was full, they

Luk. 3. 3, 4.
with
Verses 6. 16,
17.
2 Cor. 5. 19.

* Psa. 80. 10.

John 1. 9.

|| Prov. 20. 27.

|| Heb. 6. 6.

Prov. 16. 4.

shore, and sat down, and gathered the Good
 Vessels, but cast the bad away, Matth. 13.
 48. Now then, we are to Preach the
 doctrine and Witness of Christ with Expect- || 1 Tim. 4. 13.
 on of Fruit according to a *Doctrinal*
profession: and that many brought in Profes-
 sion may serve for an * *Outward Defence* * Obad. 21.
 the Works of Providence round about
 the Lord's Own: For so it may be done,
 Preaching the || *Doctrines* and Record of || Mark. 12.
 the Gospel in the more Serviceable Forms 33.
 the Truth to all within the Sound, and
 all that usually come in and go out a-
 round us. But we must Preach the Eternal
Evangelization of the Gospel more Discriminately
 by the Lord's Hand, *to gather together his Elect*
in the four Winds: And that as the Spirit Mark 13. 27.
 works in them savingly to believe on Jesus
 Christ, and * *Guides* them to this Eternal * Rom. 8. 14.
 Life, if the Spirit of God owns us Power-
 fully to gather together his Elect, under our
 Offices, as the * *Angels* shall collect their * Matth. 24.
 Tithes, and *gather his Elect together*, at the 31.
 latter Day. We must now Preach in such
 Discrimination of the Power from all the
 Men, as the Spirit of God will own our
 Preaching *for the Elect's Sake*, who have al- 1 Tim. 5. 21.
 ready perhaps most of them accepted fo-
 rth of Christ as to have built their || *Out-* || 2 Pet. 2. 1.
 Works of Profession. For as to outworks now
 among Professours they are for the most
 part * *extensively wide enough*: We want * 1 Tim. 1.
 more of the Inworks. We wait for more
 the Special Power to go along with the
 Common Form, as once there wanted com-
 mon Power to cause the || *Common Forms*. || Luk. 8. 13.
 there wants no Power to cause the Form
 of Profession, because not only Education and Custom,
 but the Liberty of the Day, have made it
 Common Fashion. Moreover, as to
 the

- the Outworks rais'd in all Ages out of the
meer *Doctrine*, where the *Salvation* in
Christ Jesus (the true Gospel-Ark) hat
* John 6. 66. * *not accompany'd* it, the *Doctrine* alone hat
been sufficient to advance an *Outer Court*.
Which likewise in the several Ages of God's
purifying and *trying* Dispensations hath been
made serviceable to the *Inner-Court-Changes*.
For God will raise *Outworks* to Beautify
and protect the || *Inworks*. By this means
|| 2 Cor. 6. 1. the *Jews*, thro' a long Process of Time
have been able to see, that the *Nations* of
the *Western Empire* have been as much
outwardly Devoted in Zeal to *Jesus Christ*
as [Their Nation] had once been outwardly
Devoted in Zeal to *God*, as to his *Temple*,
and the *Law of Sacrifices*. Hence
they have seen how *Messiah's Interest* hat
visibly grown to an Advance of *Worldly*
Glory, which They, as Men, might some-
what judge of; since once they imagin'd
in their * *Angry Fore-Fathers*, that it could
never have risen to so Honourable a Pitch
as in a little Time it was brought. Against
both *Jew* and *Pagan* have necessarily seen
that there is such *Outward Substance* in the
* Acts 13. 12. * *Doctrine of the Lord Jesus Christ*, as that
all along it hath yielded a great Foot-hold
to the *Common Steps of Christianity*,
whereby Multitudes, notwithstanding the
First Persecutions, have both *Naturally*
and *Rationally* embrac'd it. And so the
Christian Religion in the Success of it hat
weigh'd down the || *Jew*, and weighs against
a great Bulk of the *Pagans*. And yet
this Advantage is Short of what the *Effects*
of *God* have been brought unto in the
Gospel, by the *Effectual Operations* of
the Spirit. For these have inwardly partook
of *God's Salvation*; whilst others

And but in [some] of the Christian
 doctrine], according to the *common Lot*.
 As it appears, why the *Doctrine* of Sal-
 vation ought to be || *Preach'd to all*: in || Luk. 16. 16.
 respect of *God's Wisdom*, and *Christ's Right of*
governing; also in respect of the *Common*
Advantages to the Interest of Christ in the
 world, which are reap'd thereby:

I argue for Preaching the Doctrinal
 report of Christ unto all, separately from
Revelation of the Arm of the Lord; as *Isaiah*
distinguishes, or distinct from the *Salvation* in Isa. 53. 1.
 Doctrine to * *the Elect*, from the Per- * Mat. 24. 24.

Advantages that accrue unto Men by
 meer *Doctrinal* Believing of the Gospel,
 as of a Vital, and *Evangeliz'd* Believing
 Christ Jesus. — And this I argue
 a further Resolution of the Question
 [How must we *Preach* Grace, if we do not
 Grace to Sinners?] The Preachers of
 the Gospel must Preach the || *Doctrine*, tho' || Luk. 4. 32.

some short of the *Salvation*, and where
Salvation doth not belong. There are
Temporal Advantages to the meer *Doctrinal*
Receivers, which the Lord doth bring along
 with their || *Outward Acceptance* of the No- || Mat. 14. 19.
 of the Gospel. Where God sends the
 Gospel of the *Kingdom*, it is not in Vain.

By *Doctrinal* we are assur'd shall be receiv'd
 many; and *Doctrinal Advantages* in Gifts,
 Honour, Reputation, and Rewards of
 common Usefulness to be receiv'd in this
 world shall Crown the *Outward Reception*
 of it; and that far beyond the *Measure* of
 the * *Outward Things* in this Life which * Luk. 16. 25.

shall be given to the Receivers of the Sal-
 vation itself. *Protection* is a constant Fruit
 of the *outward Reception* of God's Messa-
 ge. A *common Faith* that hath entertain'd
Doctrinal has sav'd Nations from many

common Judgments; it hath repriv'd the
 from *National* Calamities, as the Favourable
 Consequence of a *Natural* Entertainment
 of the Gospel-Truths. This *Natural*
 ceiving the [Doctrines] of the Gospel, and
 the Temporal Fruits of it in the Divine
 Providence, hath been much like the
tural Repentance of *Nineveh* at the Preaching
 of *Jonas*; and may be compar'd unto
 || *Jon. 4. 11.* || *Sparing* of that Great City some considerable
 Space of the *Forty Years*, which are mark'd
 by the *Forty* Prophetical *Days* in that
Jon. 3. 4. *sage, Yet Forty Days, and Nineveh shall*
overthrown: At the End of which *Days*
Years, *Nineveh* was appointed to be
 thrown, for the Wickedness that had
 already. And albeit the *Ninevites*
 the Limits of the Prediction for *Forty*
tural *Days*, in which Space the Threat
 Overthrow not coming to pass, as they
 apprehended it at *Forty* *Days* End, they
 turn'd to their wonted Wickedness; and
Nineveh was destroy'd to purpose, accord-
 ing to the true Intendment of the Lord
Jonah's Preaching; even at the End of
Forty Prophetical *Days*; which Destruction
 read of in the *First* and *Second* Chapters
 of *Nabum*, containing the Substance of
Fearful Overthrow of that City. A com-
 Reception of the Truth of the Gospel
 sheltered *Nominal* Christians from the
 ous Seizure of the *Infidel* Nations, and
 been bless'd to an Expulsion both of
Turks in *Germany* and of the *Moors* in
 So great Numbers of Doctrinal Believers
 have been protected for the Sake of
Doctrinal Believing among our selves
 the Lord hath rewarded that *Doctrinal*
 Faith in this Life by the Conservator
 our *Publick* Liberties, which a mere

of the *New-born*, scatter'd through this
 Southern Branch of the Isle of *Great Bri-*
tain, could never be supposed to have en-
 d, without the *others* who make the
 greater Figure. So the more extensive-
 the *Doctrin* and Testimony of Grace || Mark. 4. 2.
 receiv'd in every *Congregation*, the more
 it pours out the *Fruits* of that Doctrin,
 it blesteth the *Substance* of a Congrega-
 tion, to enable Men for the Maintenance of
Doctrin and *Ordinances* in the said Assem-
 bly. The Elect in all Nations call'd *inward*
 without a vast Number of others call'd
wardly to be lodg'd in the Outworks of
 the *World*, would be swallow'd up in this World,
 because of the abounding Wickedness of it,
 were it not for so many *Thousands* of others
 where the Gospel comes, to temper the
 common Profession, and || Mat. 22. 33.
 to allay the *Prodigi-*
 ous Enmity that is in Man against the
sovereign Grace of God. So a common Pro-
 fession may bring *the Peace of Man* to Men,
 which hath also many [common] Advan-
 ces; where yet the *Salvation* of the Go-
 spel doth not come as *the Peace of God* in Phil. 4. 7.
 their own Souls unto them. Peace with
 Times, and Peace from the common
 series of War, may be the Fruit either
 Countenancing, or of entertaining the
Prin of the Gospel. On the contrary,
Romans destroy'd the *Jews*, over whom
 they had had no Power, if the *Jews*
 embrac'd the [common] Doctrin of
Sub.

I argue from the *Justice* of God that
 it be glorified upon || Refusers of the || Prov. 1. 24.
 and [Doctrin] of Salvation; when that 25. 26.
Prin hath been Preach'd among 'em and
 rejected. And this also I argue in defend-
 ing the Preaching of the Word to all,

- Rom. 8. 33. while the *Salvation* in the Word is to Preach'd to *God's Elect* alone ; for a further resolving the Question, How must *Preach* Christ, if we do not Offer him, a *tender Salvation* unto Sinners ? The *Doftr.* is to be Preach'd with an Eye to Ge
- * Acts 23. 26. * *Justice* upon *Despisers*. It's also to [Preach'd] *boldly*, as *Saul* Preach'd at *Iconias*, Acts 9. 27. though the *Salvation* not be [Offer'd]. We are to bear a *Te* *mony* of the Word of the Lord, though bring *Justice* upon Men for their *Refufe*. Our Work is to *testify* of Christ to Men, not to Offer Christ to Men. Acts 25. When * *Peter* and *John* had *testify* and *Preach'd* the Word of the Lord, they *turned* to *Jerusalem*, and *Preach'd* the *Go* in many *Villages* of the *Samaritanes*. When an *Assault* was made both of the *Gentile* and also of the *Jews* with their *Rule* to use * *Paul* and *Barnabas* despitefully, to Stone them, (saith *Luke* his *History* of the *Matter*), with the following Verses. 14. 5, 6, 7. They were *arriv'd* at *Lystra* and *Derbe*, *Cities* of *Lycaonia*, and unto the *Region* that lieth *about* ; and there they *Preach'd* the *Go*. We can't suppose the *Gospel* could
- || 2Cor. 10. 16. Preach'd in whole || *Regions*, but the *Je* of *God* would meet with *Provocat* enough among *Contemners*, *Clamorous* *Christ-Opposers*, to send forth his *Wo* as upon the *Heathen*, which hath *con* them as *Stubbie*. The *Kingdom* of *God* is to be Preach'd only where it hath met with *Success*, but in other *Places* also : As *Christ* said *Luke* 4. 43. *I must Preach* the *King* of *God* to other *Cities* also ; for therefore *sent*. And no *Question* but in such a *ty* of *Places* the *Gospel* Preach'd do
- * Acts 3. 14.
- * Acts 13. 50. with
- Verf. 51. and Acts 14. 1.

e where the open *Refusers* dwell. *Christ*
at thorow the Towns Preaching the Gospel,
 ke 9. 6. Now when the Gospel is Preach-
 in any Town or Countrey, Fame car-
 s the *Tidings*, and tells Men by hear-say
 at the *Doctrin*e, or *Report* is. The Mes-
 e brought is soon broach'd, and dif-
 s'd in all our Coasts. The Errand comes
 x'd with * *Heavy Tidings*, to condemn * 1 Kiags 14.
 e generation of *Gain-Sayers* in *Chorazin* and 6.
thsaida, as well as comes purely with Luke 10. 13.
and Tidings to delight the Lord's *Jerusalem*.
 e [*Doctrin*e] and *Witness* of *Christ*
 nes to all, and Principally comes on the
 and of *Salvation* to God's Elect, to bring
 e true *Efficacy* of that *Eternal Redemption* Heb. 9. 12.
 ich is in *Iesus Christ*: But yet derivative-
 from the Main Fountain of God's Pur-
 es, *other Ends* obtain. And while Men
 use and bespatter *Glorious Truths*, such
 uths as most exalt God in *Christ*, and
 st debase Man in Himself, some of the
 er Ends, even purposed by *the God and*
her of our Lord Iesus Christ, are seen. It was 2 Cor. 11. 32.
 ce said of *Christ* himself, for the Glori-
 ng of the *Justice*, as well as setting forth
 e *Mercy* of God, *This Child is set for the* Luke 2. 34.
and Rising again of many in Israel: And
 a *Sign* which shall be spoken against. Of
 ich Words I can truly say they are a
 xt that God the *Spirit* hath marvellously
 d to *strengthen* my own Faith in *Christ*!
 r If it was once so with *Christ*, I do not
 nder if it was still so with any *Book* or
 on that doth most eminently exalt him!
 e *Righteous End* of bringing the Gospel
 a Place is the *Condemnation* of the *Enc-*
es and *Opposers*, who stand up against
*Doctrin*e. For as to the Main and Essen-
 Points of the || *Doctrin*e of *Christ* and || Mark 16.
 H 3 *Salvation*, 18

Salvation, they are made out so plain
 God's Word, that when made out agree-
 bly, by Preaching according to *the common*
Light of the Word to interpret them, no
 can well deny them. For which Cause
 Non-Elect *Wranglers* and Refusers of the
 said * *Doctrines*, in which the *Salvati-*
 comes to a *Rufus chosen in the Lord*, or
 an * *Elect Sister*, are righteously condemn'd
 for the *hard Speeches* which are spoken against
 them. The Lord knowes what a *Sermon*
 sometimes, and what the very *Title-Page*
 of a Book that exalts Christ more than
Flesh and Blood may desire to hear of, has
 extorted from the Mouths of Men in this
 Kind! All which hath been || *taken in Short*
Hand, and being written in Heaven, will one
 Day be produc'd out of the *Mystical* * *Charac-*
 ter against them! A Refuser of the *Doctrines*
 Christ dies with the greatest Aggravation
 under the *Law of Works*! The *Doctrine* will
 come in as a *Swift Witness* against such as re-
 ject it, whether they be *Opposite Preachers*
 or whether they be incensed *People*. For
 there be of *Both* sorts whom *Satan* stirs up
 against some of the *Eminent Points* of the
 Gospel, yea, against the *Frame* of the whole
 Gospel; Some Men being not able to en-
 dure it, because the *Wisdom of God in a My-*
 || *stery*, confounds their own || *Darkness*. It is
 no Difficulty to produce Individuals of these
 Sorts, who are mounted up to a very High
 Profession. Howbeit, I am to Preach every
 true *Doctrine*, as *Christ Preached in the Syn-*
 agogues of Galilee, though the *Mystery* of
 Godliness, as the alone Foundation of the
 Practicals, will be surely despis'd in Galilee,
 and in every *Synagogue* will be spoken against.
 This now is a Way of Preaching in which
 God is glorify'd, tho' it be Eventually

* Acts 4. 2.

Rom. 16. 13.

* 2 John 13.

Jude 15.

|| Psal. 30. 8.

* Dan. 5. 25.

Mal. 3. 5.

1 Cor. 2. 7.

|| Rom. 11. 8.

Luk. 4. 44.

1 Tim. 3. 16.

Condemnation of many, who have shut
 the very *Doctrines* and Record that *Acts 14. 4, 5.*
 arriv'd at their *City, Town, Or Village*:
 likewise, it will more triumphantly con-
 demn the *Assembly of the Wicked* who have ** Psa. 22. 16.*
 ther'd themselves together, not to answer
 but **PROTEST** against it! As for
 the *Salvation* in the *Mystery* or *Doctrine*,
 it's a *Free Gift*. The Lord bestows it *Rom. 5. 15, 16.*
 on whom he sees Meet. And these whom
 he wills to possess it, are the *Jesusuans*, or the
right, whom he hath chosen, and whom by *Isa. 44. 2.*
 the *Gospel* he *effectually Calls* into it. But
 the *Doctrine*, as another Thing than the
Salvation, is to be reach'd out to the *Mini-*
sters and the *[People]*, *Whether they'll hear,*
Whether they will forbear. Because the *Ezek. 2. 7.*
Doctrine, or Report, reach'd home unto
 them will have some *sure Effect* to the *Glory*
 of *God upon them*. And if that Effect be the
 glorifying of *God's Justice*, to aggravate
 the *Torments* of those *[Haters of God in the* *Rom. 1. 30.*
Doctrine] who do not belong unto the
 word, then the *Gospel of the Kingdom* is not
 reach'd in vain. For this is an End which
 must be obtain'd against the *wicked*, who
 have *Eyes to see, and see not, Ears to hear, and*
hear not: As well as *God's Mercy* to be glo- *Ezek. 12. 2.*
 rified is the *Other End*, in those to whom
 the *Spirit* makes it effectual for *Strength, Com-*
fort and *Salvation*. By this it appears, that
 sinners who Neglect the *Doctrine* of *Christ*,
 by slighting him either upon the *Cross* or
 upon the *Throne*, by neglecting the *Person*,
 or despising the *Offices*, by denying the *Di-*
vinity, or stumbling at the *[Antient * Glo- * Dan. 7. 9.*
ry] of the *Humanity*, which broke out into *with*
 open Apparitions of the *God of Israel* as the *Verf. 22.*
Glory-man, *Exod. 24. 10.* They will each
 have a *Dreadful Account* to give unto

- Acts 17. 31. Him that will Judge the World in Righteousness by that Man whom he hath ordained, and whose * Glory hath been [open'd] in God raising him from the Dead. We Preach the * hidden Glory of the Man Jesus, since God hath now open'd that Heavenly Glory in the Scriptures. We * tell all Men the [Glory of the Man! Ezek. 1. 26. For indeed he is often called the Man, 1 Tim. 2. 5. Zech. 13. Judg. 13. 10, 11. Ezek. 47. 3. Psa. 80. 1. || Ezek. 10. 2, 6. Zech. 6. 12. * Ezek. 40. Dan. 12. 6. Ezek. 9. 3, 11. Zech. 1. 10. Lev. 3. 1. And this Man, Isa. 66. 2. Mic. 5. Psa. 34. 6. Mark 15. 39. Acts 13. 23. Heb. 10. 12. Acts 13. 38. Heb. 3. 3. 7. 4. 7. 12. Heb. 8. 3. 10. 12. Thus the Holy Ghost hath [honour'd] him under that very Character of [Reproach] which he had suffer'd by his Adversaries; as appears, Acts 5. 37. John 19. 12. Acts 5. 28. John 18. 40. Mark 6. with Math. 13. 54. 56. Other places all make it appear, as John 6. 52. Math 27. John 18. 17. Luke 23. 18. John 18. 29. Luke 19. 14. John 7. 15. and Verse 27. Luke 15. John 11. 37. and Verse 47. John 9. 16. and Verse 24. Luke 7. 39. and Mark 2. 7. We believe into his whole Person * God-Man Rom. 9. 5. Heb. 1. 6. 8. tho' some have believ'd and confess'd his [[Humanity,] and Messiah, who had no Understanding or belief of his [Divinity;] so John 7. 31. and Verse 46. John 9. 33. and John 10. 41. We tell all Men, I say, the Glory of the Man as Joseph said unto his Brethren, you shall tell my Father of all my Glory you have seen in Egypt. For Christ's sake, and for Zion's sake, we cannot hold our Peace. We tell all Men the Glad Tidings of the Everlasting Love of the Father in the Glory of his Son Jesus! We * tell all Men of the Glory of the
- * Fore-Appearances of Christ. who is God and Man, Gen. 31. 11, 13.
- * Lev. 17. 4. with
 Exod. 34. 5. and
 Exod. 33. 9. and Exod. 19. Vers. 18, 20. with
 Acts 7. 38.
- Gen. 45. 13.
- Isa. 62. 1.
- Jer. 31. 3.
- * Isa. 48. 20.

an, that it was a Glory *before Time*, and
 Glory hid with God! We proclaim to all,
 the Glory and * *Preheminence* of the Man, * Col. 1. 18,
 cloth'd with wonder under the Old Tes- * Dan. 7. 9.
 tament, and *Fore-Appearing* to give most and
 certain Notices of the New. We Preach Dan. 12. 7.
 the Glory of the Man, as *Alpha*, and his Rev. 1. 8.
 glory as *Omega*. For he is *the Beginning of* Rev. 3. 14.
Creation of God, and *the Ending* of all the
 works of Wonder! They are begun and
 finish'd in him. They run on apace to an
 open Consummation of the * *Glory-Union*, * Joh. 17. 21,
 the Works run on thro' the Channels of 22.
deeming Love into the Ocean of Eternal
 wonders, and the Bosom of Everlasting
 grace! We tell all Men that Christ, as
Mediator, is fitted to *overlay* our Study || Gen. 32. 29.
 and Knowledge of the Glorious *Trinity*; for with
 as we still keep *Christ* in our Eye, as we Judg. 13. 18,
 pass our Thoughts thro' Him into the &c.
 knowledge of * *God*. So that albeit God * 1. Kings 22.
 hath a *First nature*, before he receiv'd on 19.
 in his *Second Nature*, or the Nature of
Christ in God: Yet as a *Believer*, I must pass
 my Thoughts thro' *Christ*, to discern and
 look upon that first nature of God. Other-
 wise, I am a Natural *Deist*, and act as a
 poor, proud, Dead * *Philosopher*; But un- * *And yet this*
 der this vain Application of my Thoughts is the common
 to God in the Darkness of *Gentilism*, I am Way of our Sy-
 nothing of the *Christian*. And albeit Men stems, and Bo-
 will at the *Antiquity* of the [Human Na- dies of Divini-
 ture] of *Christ*, and loose Themselves in ty.
 their [own] Notion about a *Real Incarna-*
 tion of *Christ*, resolving to lean upon the
 strength of *Philosophy* in this Matter, instead of
 leaning upon our *Beloved*: Yet it's plain to Song. 8. 5.
 to that believeth, that *Christ's Humanity*
 is real, really rich and glorious, *John 17. 5.*
 and is the *Foundation of the World*, and a real
 dwelling

- * Heb. 13. 8. Blessing of the Church under the * Old Testa-
 2 Cor. 8. 9. *tament, and for our sakes really became* per
 with under the New. His *Fore-Appearances* (fr
 Phil. 2. 5,6,7, 8. I reject that most Scandalous Word of mo
 Authors, *Praeludium* in the Business, Sug-
 gested from the *Stage*, and not from the
Spirit of Christ) under the old Testame-
 were *real*, and not Imaginary. Christ wa
 || Joh. 12. 41. no || *incomplete* Christ, tho' not come in
 the *World* under the old Testament. The
 Human Nature was *fæderally* compleat.
 Him, Body and Soul, as The Great Exo
 * Eph. 5. 30. *plar, * Pattern* and Draught of our Nature
 from him. Nevertheless, the Humanity
 * Prov. 8. 23. Christ was not after the *same manner*,
 with it was in the Times of his * *Descent*
 Eph. 4. 8, 9, 10. from Heaven and his Open *Incarnation* fro
 the *Womb*. His Humanity was *Spiritual*
 real under the old Testament, tho' e
palpably real till the new. He was *before*
 Substance of the *Manna* in the *Wildern*
 and so was the || *Super-Essential* Bread
 || John 3. 13. Heaven, even as the Lord's Prayer, *Ma*
 Psa. 80. 17. 6. 11: teacheth us; And he was infallib
 as the *Man of the Right Hand*, the Bre
 * John 6. 51. * *in Heaven* before his *Descent*, or befo
 with he came down from Heaven. As Job. 6.
 Psa. 78. 25. And largely made out in my *other Book*,
 the Glory of Christ unveil'd. The Hum
 Nature of Christ was a *Spiritual* Body in
 Old Testament, as it was a *Natural* Bo
 in the New from a *Supernatural* Cause.
 * Prov. 8. 22. was a *Subsisting* Humanity * *before* To
 and it was an *Existing* and *Præ-existing* H
 manity in the Times of the old Testame
 It was *Subsisting*, as it stood *Personally*
 God the Son. it was *existing* and *præ-ex*
ing, as it stood forth (from Christ's *sec*
 subsisting with God) to be *seen* by Men, a
 || Exod. 33. 23. stood forth to be so seen in Christ's || *fr*
 with
 Gen. 18. 1.

appearances of the old Testament; while
 Body was Spiritual and ** Super-Cælestial,* ** Luke 11. 3.*
 and such as was every way fitted to give
 ing to the Shadows of the Law: For
 these were all necessarily *younger* than the
 dy of Christ that was cast upon them, or
 in which ** Body of Christ* the Shadows ** Rom. 16. 25.*
 the Law fell. Now AS this *Præ-Exist-*
with
 e was peculiar to Christ, because of *1 Cor. 2. 6.*
 e true *Fore-Appearances* of his Incar-
 and
 tion, so it confirms it unto Me, that *Eph. 3. 9.*
igen's Hypothesis about the common
Præ-existence of Souls, was his Dream
 in the Schools of *Plato*: Because it is *Es-*
ential to all *Præ-existence*, that there be a
Præ-appearance. But this Reality was pecu-
 to *Christ's* Human Nature, as a *|| Fore-* *|| Exod. 33. 23.*
play of the Future Incarnation from the
 womb of the Virgin palpably, and hath
 never been Common to *all Souls* in general,
 the *Platonists* and *Origenians* have asserted.
 Well, we tell all Men of the ** Ancient Glo-* ** Gen. 1. 25.*
 of the Human Nature of Christ, and of
with
Everlasting Love of the Father to all the *2 Cor. 8. 9.*
 of God federally in him. We tell
 these Things from the ** House-Tops!* And ** Mat. 10. 27.*
 we gather but *Handfuls* of Corn, yet
Fruit thereof shall shake like Lebanon! We *Psa. 72. 16.*
 Men, *Light is come into the World,* and *John 3. 19.*
 Men love *Darkness* rather than *Light,* be-
 cause *their Deeds are Evil.* We tell Men
 in the very *Preaching* and *Professing* at
 Day, there's a *Neglect* of the *Great Sal-* *Heb. 2. 3.*
vation. Poor Creatures neglect *Christ* who
 the *Great* and *Only Salvation* of God's
 of it. For indeed the Words there in the
 end of the *Hebrews* are but an *Applicati-*
 of what the *Apostle* had opened of the
 person and *Righteousness* of *Christ* in the ** Heb. 1. 2, 3.*
 former Chapter. We tell Sinners how
 Dreadful

- Dreadful it is to be Refusers of the Doctrine or Report of Christ, in their not submitting unto this Point of Truth, the [Doctrine] of *Supremacy*, to wit, that God is the *Master* of his * *own Grace*, and that he calls out whom he will to partake thereof among us. We Preach that there is a
- * Mat. 20. 15. || Operation of Power under the Doctrine to discover by an Effectual Call who are God's Elect. We teach Men, that there's an aggravated Condemnation upon the Refusers of the *Doctrine*. That this *Doctrine* comes to all; that *Salvation* comes in and by the
- * Mat. 26. 28. Doctrine to * *many*, and is put into every
Acts 9. 15. *Chosen Vessel*. We declare to Men, that the Refusers of Glad Tidings are such as put away from them the Doctrine of Jesus Christ and put a Slight upon the Doctrines of the Highest Grace. We Preach the Truth of God, while some [call] it *Error*, but never went about laboriously from God's Word to [prove] it *Error*. We Preach
- 1 Cor. 2. 10. *the Deep Things of God*, while Men pretend to fathom them, and tell it up and down any where, to Friends or Enemies, all one to Them, that these Mysteries of Christ because they do not relish with Their Carnal and Prejudic'd Spirits, are || *Heretical Blasphemy, Delusion*, and count our Message *Damnable*. Oh! But when it is found to be otherwise, what will become of Men's
- || Acts 24. 14. *Tongues* that have been set on Fire of Hell. How will Men be horribly afraid, who have let fly their *Passions* against the Lord Himself, because he was Man before Adam?
- Jam. 3. 6. *Fearfulness* will surprize the *Hypocrites*, that pretend to believe in Christ Crucified and humbled, and yet reject his *Condescension* from the Womb and Cross from that High and
- * John 6. 62. * *Exalted Throne*, where the Son of Man
with
Isa. 6. 1:

Lord from Heaven, or Man of the Right
 and, was set up before! Besides, how ma-
 Hypocrites have we in Zion that will
 t have *this Man* to reign over them! For
 ght I know of *Five Hundred* Pulpits, even
 our *Dissenters*, there may not be *Five and*
irty of them, that in fulfilling their Mi-
 try, do ordinarily call him *the Man*, or
 eak of him as *this Man*! How many Co-
 rds have we in Zion, who refuse to re-
 ve Christ joyfully, and take up all from Luke 19. 6.
 s *Green Firr-Tree* in whom our Fruit is Hos. 14. 8.
 nd! Especially, when they have climb'd
 the *Sycamores* of their own Wisdom,
 th a wanton Design upon the Top of
 eir *Parts*, to take their Prospects of Christ
 r *Curiosity*! They never yet in *Temptation*,
 erty of *Spirit*, *Sense of Sin* dwelling in them,
 r true *Humbleness* of *Mind*, heard the Voice
 Christ (that bids every Self-confident
 imber whom he || *saves*, to come down) || Luke 19. 9.
 ling them to *make haste*, and receive
 m as their *own*! How many *Faithless*
 eachers, who dare not Preach Christ ac-
 rding to the *Top and Measure* of their
 ght! Oh! Such a *Rich Man* that I am most
 olden to, will be offended, if I speak out
 that God shews me of his || *Counsel*! But Acts 20. 26.
 hat do I think *Christ* will be, who is a
 reater *Rich Man* than the *Poor Rich Man*
 th You! Again, How many *Reproachers*
 d *Despisers* of a *Full Christ*! How many
 aters and *Halvers* of a *whole Christ*! How
 any *Fighters* and || *Disputers* against the 1 Cor. 7. 20.
 rist of God! It shall be *more Tolerable* for Mat. 11. 22.
 re and *Sidon* at the *Day of Judgment*; and
 ain, it shall be *more tolerable* for the Land Mat. 10. 15.
Sodom and Gomorrah in the *Day of Judg-*
 nt, than for *some* of These whom the Lord
 ll surely make *Examples*! How dreadful
 will

- will their Condition be for sinning against the *Doctrine*, after all this Light of the *Glorious Gospel* which is broken forth! To
- 1 Tim. 1. 11. *Doctrines of Christ breaks out* * more and more. And it's Prophesied of Christ who
- * Acts 12. 24. *the* * *Path of the Just*, that he shall, as the *Path*, shine out *more and more* unto the *perfect Day*. And no wonder, for he is
- John 8. 12: *Light of the World*, and the * *Path of*
- * John 14. 5. *Righteous* too. Howbeit, Men grow more *Angry* at the Light, more *bitter*, more *relent*, more *enrag'd*, more *Subtile* and *Cunning*, nay, as the Apostle says, more *wilish*, to supplant it than ever! And [most] even of whom we are ready to
- * Jam. 3. 14, 15. the [best] do visibly prefer their *Proffer* a [Preaching] of *the everlasting Gospel*, and advance (Dreadful to be spoken!) a *Natural* and *Powerless Religion* in meer *External Motives* of Salvation, before and *what they'll venture to say of the Mighty Operations of* || *God the Spirit*, as *Comforter*, *Effectual Calling*, while they speak of *Things of God*! And where there is *no Sermon* [Preach'd] to advance the *Creation*, I fear there are *Twenty Sermons* read, || *utter'd* and [offer'd], meerly to jog and then to bolster up *Old Adams*!
- Rev. 14. 6. *perations of* || *God the Spirit*, as *Comforter*, *Effectual Calling*, while they speak of *Things of God*! And where there is *no Sermon* [Preach'd] to advance the *Creation*, I fear there are *Twenty Sermons* read, || *utter'd* and [offer'd], meerly to jog and then to bolster up *Old Adams*!
- || Acts 5. 3, 4. *perations of* || *God the Spirit*, as *Comforter*, *Effectual Calling*, while they speak of *Things of God*! And where there is *no Sermon* [Preach'd] to advance the *Creation*, I fear there are *Twenty Sermons* read, || *utter'd* and [offer'd], meerly to jog and then to bolster up *Old Adams*!
- || Rom. 10. 15. *perations of* || *God the Spirit*, as *Comforter*, *Effectual Calling*, while they speak of *Things of God*! And where there is *no Sermon* [Preach'd] to advance the *Creation*, I fear there are *Twenty Sermons* read, || *utter'd* and [offer'd], meerly to jog and then to bolster up *Old Adams*!

Well then: I have been help'd to fix a *Distinction* of the Gospel into *Doctrine* and *Salvation*: And to shew that *Both* are * *Preached* to the *Elect*, and the *Form* alone, as to visible Interest, is *Preach'd* to the *Non Elect*. Some Pains hath been taken to shew, How we must *Preach the Doctrine* and not *offer* it, nor *propound Salvation*. It hath been also shewn how *Preaching* becomes a *sure Means*, issue how it may assist *Individuals*, of reaching *God's true End*: the Gospel of Christ, towards *all Men* when

* Eph. 2. 17, 18.

ver the * Gospel comes, whether the Hear- * Acts 8. 25.
 are the *Elect*; or the *Non-Elect*. For
 at Great End hath been declar'd to be
 tain'd thereby, namely the *Glorifying of*
God's Mercy and Justice, on the one Hand,
 the saving with a || *Special Salvation* all || Phil. 1. 23.
 e *Elect* of God; and on the other Hand,
 securing the *Common Advantages of Pro-*
vidence, which attend the Doctrine in a way
Common Good, where there is a Denial of
God's Grace unto Salvation. And thus, as the
 doctrine is taught the People, and the Do- Luke 20. 1:
 ine Preach'd to the mixed Multitude, we
 ve a General Resolving of the Question,
 must we Preach the Gospel, if we do not
 r the Gospel? Why we must Preach the
 phteousness of the Gospel [Doctrinally],
 in the Righteousness of God. Thus Christ Rom. 3. 22.
 clares of his Ministry, as it's represented
 the Person of his Type, Psa. 40. 9. I have
 eached || Righteousness in the great Congre- || Rom. 3. 21.
 ion: Lo, I have not refrained my Lips, O
 rd, thou knowest. And for Proof that this
 spoken of David in the Person of * Christ, * Luke 1. 67:
 may depend upon the Witnesses of the
 oly Ghost in John 7. 14. and Luke 20. 1.
 ere the very Auditory, or Great Congre-
 ion is fix'd, as to Determine what great
 ngregation was principally meant. The
 Doctrine is to be Preach'd to All, but still || Tit. 2. 1:
 e Salvation of the Gospel is to be offer'd to
 ne at all. The * Offer of Salvation being * Isa. 29. 8.
 Means towards God's putting forth his
 wer so much as upon the *Elect* Them-
 ves. I have insisted so much upon the
 rine of Christ as Separate from the Sal-
 tion, that now the Distinction is plain and
 incontrollable to Him that seeth the Son of John 6. 40:
 d experimentally, and believeth on him,
 ving known the Form of Doctrine, long
 before

- before he hath seen the *Mystery*, or felt the *Power*. For in Regeneration the Truth is said; *Rom. 6. 17.* to be a *Form of Doctrine whereto [Ye] were delivered*, as the Greek reads that Text Passively of the *Converted* εἰς ὃν παρεδόθητε τὸ πρὸν διδασκῆς, into which *Type, or Style, of Doctrine ye were delivered*: Tho' the *Translation*, || not seeing the *Mystery*, is contented to read it Passively of the *Form* it self, as to say the *Form of Doctrine which was delivered to [You]*. ||
- ¶ *Isa. 29. 11.* likewise, who hath the *Love of God dwelling in him*, hath far more than the *Orthodox Doctrine* of the *Love* abiding in him. And
- * *Rom. 5. 5.* this *Indwelling Love*, because of the * *Spirit of Christ* who upholds it, is a *Strengthening Experience* in the *Soul* concerning *God's Grace*: And so will cause a true Believer faithfully to prefer *God's Honour* in the *Gospel* to all other *Interests*. *God's Thoughts and Ways* are *Honourable*, while they despise our own *Thoughts and Ways*. And he that is *Practically* in his own *Heart* led to the *Truth of God*, will see a large *Field* of the *Doctrine* of *Christ* to *Preach* at all *Times* faithfully, and will be contented to *Preach the Doctrine*, and not trust in *Living Words that cannot profit*, in the *Common* *Flattery of Offers* and *Proposals of Salvation* on to all unto whom *God* calls him to *Preach the Gospel*. We should take heed of a *Blind Arrogance* in the *Pulpit*! We are to eye the *Fruits of our Ministry* under the *Operations of the Spirit*, and not entertain a *Fruitless Philanthropy*, or a *Love* to *all Men to Salvation* in their *Individual*. We ought to have a *Fervent Love* for *Christ's Body*, but not a *fond Love* for the *Members of a Harlot*. We are to take heed to our *Spirit*, lest while we offer *Salvation*
- ¶ *1 Cor. 6. 15.*

we deal treacherously against the Spouse Mal. 2. 15.
 Christ, in not Preaching so much as Edi-
 cation unto Her. We have Field-Room
 enough in Doctrine to deliver all our Holy
 Bands, if the Lord be pleased to make us
 wise to know, and Faithful to keep our
 Bounds. The Lord guide the Steps of
 Ministers, so as they may not *err in Vi-*
 sion, nor *stumble in Judgment*, by making the Isa. 28. 7.
 Teaching of Doctrine and Preaching of Sal-
 vation in the Doctrine to have Both One
 Object, and to be Both of one Latitude.
 The Lord enable all his Ministers to Preach
 discreetly, and while they *Preach* the Gos-
 pel not to *Propound* it as an Offer: But
 teach the *Gospel-Doctrine* to all, and Preach
 the *Salvation* of the Gospel with their
 hearts * set Salvation-wise upon the Elect * Pla. 108. 1.
 God alone. *Finally*, the Lord grant, that with
 we may neither rob the *Father's Gift*, nor Pla. 57. 7.
 the *Spirit's Power*, by degrading God's Faith-
 less into Man's Flattery. *Amen, Amen.*

C H A P. VI.

The distinct Resolutions of the Posing Que- III.
 tion, How must we Preach the Gos-
 pel to Sinners, if we do not Offer the
 Gospel to Sinners?

Need not speak much by way of Reca-
 pitulation, I have so much to add by
 way of Enlargement. And yet I shall not
 wholly reject all *Coincidence* neither. Well
 we must Preach the Gospel as the
Gifts of the Gospel are, and not as the
Gifts of the Gospel are not. We must
 Preach

Preach the Gospel and lay open the Things of God, to the Glory of God *in* Christ, to the Glory of God *by* Christ, and to the Glory of God *thro'* him. *In him* ; in the Deeds and Settlements of God the Father. *By him* ; in the Purchases of Conveyance by God the Mediator. And *thro' him* ; in the Springs of Influence by God the Comforter : which Influences *thro'* Christ by the Spirit are quite distinct from all Matter concerning Christ.

1. We much Preach the Gospel as the Things of it are *in* Christ, by a Settlement of God the *Father*. We must Preach the Gospel so as to honour the * *Father*, and that as to his *Choosing* the Elect in Christ *before the Foundation of the World*. Here is a special Sort of Union in God's Act. Now Preaching the Gospel is carrying the Gospel mainly, as it stands in all Parts of the *Fulfilling of our Ministry*, with this *Election-Union*. [Offers] stand not with Election-Union. For tho' Men who talk of || *Offers* do [hold] Election faintly, yet very little I doubt it is, that they hold thereof in the Strength of *Christ*, and *live* by the Doctrine they pretend to hold, notwithstanding all the *Temptations* they have to *drop* it, as Men did for *Forty Years* of the last Century ; which did prepare Matters in this Generation for Men to *deny* Election and *hate* it in the present Day ; and very Few of the || *Offer-Men* who hold Election do seek heartily to take Part with God herein : But Men sleep and nod, till just while the Noise of a *Book* is got out that lays the * *Sleepy Disease* open among 'em, and in a *Few Weeks* it all wears off, and then to Nodding agen. Whatever it be, it's plain that some who pretend to hold Election, do it but faintly ;
for

Mat. 11. 27.

Eph. 1. 4.

Col. 4. 17.

with 1

Acts 20. 24.

Jer. 2. 19.

|| Rom. 16. 17.

* Mat. 25. 5.

for they insist not upon Election-Union, or the Election of Grace, as it was made in Christ Jesus. And then as if a Creature could be Chosen in Christ before Believing on Christ, and yet that there could be no Election-Union of that Creature; nor Justification; and other Grace given him [comprehensively] in Christ, before his Believing on him. In Christ is spoken in Scripture under a Diversity of Comprehending Phrase: as in Christ Jesus, 2 Tim. 2. 1. Thou therefore, my Son be strong in the Grace that is in Christ Jesus. In Christ, Eph. 1. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual Blessings in Heavens [in] Christ. We have all the Spiritual Blessings in Heavens conferr'd upon us in Christ already. So 2 Cor. 5. 20. To wit; That God was in Christ, reconciling the World unto himself, not imputing their Trespases unto them. 2. The second Phrase of the Holy Ghost to express it; is in the Lord, Isa. 45. 24. Surely shall one say; in the Lord have I Righteousness and Strength. 3. Another Phrase of it is, in Him. The Places are, 2 Tim. 1. 9: Col. 1. 19. John 1. 4. 2 Cor. 1. 20. Col. 2. 10. Eph. 1. 4. which Speech in Him is meant in Christ: And in some of the Places named it's meant of Election-Union, viz: 2 Tim. 1. 9. Eph. 1. 4. and Col. 2. 10. The Phrase in those Places imports a Distinct Mystery of the Union, beyond what the Mystery of it is in respect of Influential Union, or that sort of Oneness which we have in Christ by the Conveyances of the Life of Grace, when Faith comes: And that this Election-Union, the Root of all the other Unions, is so great and deep a Mystery of Grace, appears by what is said

2 Tim. 1. 9.

Justification of the Elect is in Christ before believing.

of it in the same Phrase, *in Him*, in Two other Places of Scripture, *Col. 3. 3.* and *John 14 20.* *In Him* in the other Texts mention'd doth not strictly import the *Election-Union* of our Persons in Christ, but *something else* in Christ: Yet it's still *comprehension* of Phrase, as I design'd, that takes in the *other* Settlements of God the Father which he appointed in Christ, though they are distinct from the Election of our Persons *in Him*. Particularly, that Place *John 1. 4.* discovers that all Fulness of *Nature*, and the common Blessings of *Life* are * settled *in Him*. The other Place *Col. 1. 19.* Speaks *more* comprehensively, as the extensive Fulness of *Nature, Grace* and *Glory* dwells *in* * *Christ* by the Father's Settlements. Then *lastly*, that Text *2 Cor. 1. 20.* Comprehends the perfect *Unity, Harmony* and *Stability* of *all the* * *Promises* founded of God *in him*. Thus, as the Father's Settlements stand, all is sure in Christ. But now as to Election-Grace, the Father's

* *Psa. 75. 3.* Settlement makes us one in Christ, as the Union is a *Root*, or Radical Interest, that afterwards bears our Conversion. It's said *Prov. 12. 12.* *The Root of the Righteous yieldeth Fruit.* Who is the Root of the Righteous but *Christ*? The true *Messiah* is here distinguished from *the Wicked one*. For it's plain that all *other* Righteous Ones are first comprehended as Righteous in Christ, even as Branches in a Common Root that bears them. See *Isa. 11. 10.* with *Rev. 22. 16.* There is a Notable Comprehending Phrase in *Acts 26. 18.* *That they may receive Forgiveness of Sins.* This goes deep into the Mystery of the Pardon of Sin. For it takes *in* Forgiveness, both as * prepar'd, without which it could not [be] Forgiveness, and

* *Rom. 4. 25.* For.

Forgiveness || bestow'd, without which it || Acts 5. 31.
 could not be [receiv'd]. Receiving it implies
 clearly that the Thing receiv'd was made
 Ready in the Fulness of Christ, and had a
 Being in Christ, as our's by Free Grace, be-
 fore the Creature's receiving it. Besides,
 if Things (or if all the Blessings where-
 with we are bless'd in Heavens) be
 in Christ before they are by him and
 through him, then sure they must be in
 Christ, before there can be Faith on Christ;
 or before what the Holy Ghost calls Faith
 into Christ. As the same Acts 26. 18. hath
 it, By Faith that is in me, says Christ there
 to Paul, in giving him his Commission to
 go and Preach the Gospel successfully to
 the Gentiles. By Faith, says he, eis eme
 into me. But now when Men have gone
 and Preach'd against these Things, and
 they know they have Sermons lying by
 them quite of t'other Side than the Primor-
 dial Verities, or what we call the First
 Truths: Alas! Here's their Temptation, if
 they come to be a little convinced, they don't
 find in their Hearts (one of a Score of them)
 to [venture] for Christ, and go and [alter]
 their Tone! They had rather stick in their
 * Offers. They are run into Offers of * Heb 3. 10.
 Christ, and there they think to keep. Now
 || Offers of Christ do stand directly with the || Jam. 1. 16.
 Anti-Union Doctrine, and the Anti-Election
 Doctrine, and the Anti-Comprehending Doc-
 trine: And all to give more Honour to Faith,
 the Creatures Act, than they give to the Fa-
 ther's own Act in Election-Grace. Men
 have got an Anti-scriptural Maxim about
 Election. What is that? Why this, Elec-
 tio nil ponit nec tollit, say they; that is,
 Election neither gives, nor takes away any
 Thing

Thing, neither *puts* a Thing nor *removes* it. But that's a Mistake. See what it is to leave the Holy * *Oracles*, and to paddle in *other* Streams where the *Muddy Divinity* Swims down upon us. For the Scripture is as Contrary unto that Notion as can be. Says God, *Psal. 2. 6. I have set my King, or I have put my King, upon my Holy Hill of Sion.* Now is this *Setting* of his King upon his Holy Hill of *Sion*, no Bestowment? Was here nothing *put* do we think? Do our Men and *Systems* that teach us the Maxim, make nothing of this King *set, put* and *bestowed* all the Times of the Old Testament? Yet the next Words are, concerning the *Everlasting Decree* of this King's Election of God, *Vers. 7. I will declare the Decree, Thou art my Son,* says God of the Father's Act towards Christ. Here is a *Regal Son*, or a *Filial King*, and yet a King and a Son in *Decree*, before the Decree in *David's Time* had openly brought forth *Christ*. If our Wills therefore rightly bow to the Truth as it is in Christ, we shall own, even as it's plainly revealed, that Election-*Decrees* do *put* something, or bestow something in God's Account. For putting or granting the Thing, is *setting* it, and setting it is *Settlement*, which is God the Father's Act, before it comes to any Open and Subordinate Action of ours. And so choosing in Christ *puts* a *Union* in the Choice, answerable to the Choice it self. Now || Offers of Christ suit not this Doctrine of *Election-Union*, but agree with that Doctrine of *Proud Nature* which denies all sorts of *Union* before

* 2 Cor. 6. 2. *Faith.* * Offers stand not with any One Gospel-Mystery, as the Truth is in Jesus but stand with all as the Things are only concerning Jesus. They stand not with the

* Rom. 3. 2.
with
AAs 7. 38.

See my large
Exposition of
this Text in my
other Book.

¶ Eph. 5. 13.

the *Mystical Quickning* of the Elect [in] the Head. How should we Preach? You cry. How? Preach the Gospel as the Father hath absolutely * *rais'd us up together* * Zech. 9. 11. with Christ even when we were dead in Sins, as saith the Holy Ghost, Eph. 2. 5. which raising us up sure was before we believed on him. For Christ rose from the Dead before the Time in which the *Ephesians* were converted. So that they were quickned in Him, while they remained Unbelievers in Themselves. * [Offers] therefore of * Jer. 11. 8. God's Grace which is so settled in Christ, do strike directly at these Settlements. Why then, We must not Preach the Gospel against the Settlements of the Gospel: If we do, after all our Boast of Faith, and Pressing of Faith, and || Offering of Christ, it's plain || Prov. 16. 3. we believe little enough of the Foundation, in Eph. 1. 3, 4. We must not Preach the Gospel so as Preaching suits with the Errors of the *Anti-Unionists*, for they give no Testimony that they know the Things of God Experimentally, but take them up one from Another. Neither will they bear with any Other Union in Christ, than what is the Effect of their Young Preaching! A Young Union! But where's the Ancient Union? Here is the *Branch-Union*, and we own it, because it's effected Influentially by the Spirit in Faith and Love, knitting us to Christ. But still where's the *Root-Union*? Is not that *Root of David* an Elder Union than Rev. 22. 16. our Branch, or than Their Husbandry? Oh! how little doth the Doctrine of the Offer acquaint Sinners with the *Ancient of Days*, Dan. 7. 9. or converse with the Ancient Settlements of Grace given us in Christ Jesus, before the 2 Tim. 1. 9. World began! For, to talk of a Choice of Persons in Christ, and a Gift of the Elect

to Christ, or a Gift of Grace to *us* in Him,
 * Or moving at an unequal Distance from the Centre of Relation in Election-Union.

as this Gift and Choice are * Eccentric to an Election-Union in Christ, is Talk indeed, but a Sight of Nothing of the Matter.

2. We must Preach the Gospel as the Things of it are by Christ in the Purchases of Conveyance, Col. 1. 20. 1 Cor. 8. 6. Acts 13. 39. Thus all is by *him* as he is our Redeemer.

1. We must Preach the Gospel as the Things of it are by a Redemption which the Elect of God have in Christ, that was once brought about by him || before they believed.

|| Rom. 2. 8,
10.

So we have the Redemption fixedly and invariably in Him at all Times the same, which Redemption was brought about by him transiently in the taking away the Iniquity of a Land in one Day. And the full stock lies in

Zech. 3. 9.

Christ in whom we have Redemption, as Eph. 1. 7. Col. 1. 14. There it lies whether we believe, or

2 Tim. 2. 13.

whether we believe not. For if we believe not, yet he abideth faithful, and he cannot deny Himself, or lessen Himself of this Redemption wrought. Throw down the Practice of

|| Zech. 10. 2.

|| Offers of Christ to Sinners, it's plain we should be Opening of Christ to Sinners, when we Preach the Gospel to them.

2. We must Preach the Gospel to Sinners as the Things of it are by Christ in his Procuring the Conveyance of Redemption to and in their Believing. This is the Gift of special Grace. And thus must we Preach the Gos-

Jer. 23. 6.

pel, and not abuse the Lord our Righteousness, nor our Redeemer that is Mighty, as his Character is rendred, Prov. 23. 11. by sinning against the Conveyance of the Purchase to God's Elect. For if their Redeemer be entituled Mighty to stand up in the Defence of their own Land-mark, and to plead against

gainst the Oppressor, who enters *the Fields of* Prov. 23. 10.
the Fatherless; How will he deal with other
Men, who do in a worse Sense *remove the*
old Land-mark in the Beginning of his way, Prov. 8. 22.
before his Works of old, razing out the
Doctrines of his *Everlasting Love,* and mak- Jer. 31. 3.
ing his Love to *begin* with our [Believing]?
And then not content with this, instead of
advancing the *Purchase* of the [Convey-
ance] after Sin had entred, dwindle the
Purchase of *Conveyance* into the Purchase of || Prov. 6. 23.
an || Offer of Grace? How will the Lord
deal with Men who *Corrupt* the Preaching
of the Gospel into Another Thing? Ah
it's Preaching *the Good News,* which is ap-
pointed to make *the Heirs of Salvation* Heb. 1. 14.
[Meet] for their *Inheritance that is Unde-*
filed, as Peter calls it, 1 Pet. 1. 4. How doth
he now punish Men by further Degrees of
Blindness, Hardness and Sleepiness who are
agreed together to tempt the Spirit of the Lord, Acts 5. 9.
in keeping Back part of the Price: And that is
no less than the *Purchase of Conveyance,* and
make't a meer * offer of Grace? It must be * Jer. 5. 31.
a Grievous Offence sure of Bold Men to al-
ter the Lord's own *Redemption* into an Of-
fer of his Grace! As if the Sinners we
Preach to were to take up a *New Right* from
the || Proposer, instead of taking up their || 2 Tim. 3. 16.
Old Right from the *Setler,* and their *Present*
Right from the *Purchaser* of its sure Convey-
ance. Oh! This is an impudent lessening
of *Redeeming Love,* wherever it's peristed
in! * Offers abuse the Redeemer: For they * Prov. 1. 23.
insist all upon thy *Acceptance,* Sinner, but
not at all upon His *Redemption,* as Christ
hath procur'd the *Conveyance.* For it's in
this very *Conveyance* Purchas'd that the
Acceptance must come to thee, and be
wrought by the Power of God in thee. || A || Ezek. 45. 20.
Proffer

Proffer of Christ doth not go as the Things are convey'd by Christ, and as all Obstacles are done away by Christ, but as the Things are accepted by the Sinner, and the last Rub in the way taken out of it by the Sinner's own Acceptance. A * Tender of Salvation to all or any that come under the Sound of the Gospel, advanceth the Reception of it more as it comes in by the Creature, than it advanceth the Procurement, as the Conveyance was wrought out by Jesus Christ, in Redemption for all the Elect of God. God hath appointed the Purchased Conveyance of it to Them, and not || Propounded the Offer of a common Grace unto them, as the Doctrine of the * Offer teacheth, resting in an Arm of Flesh. Oh! We should have more Acceptance of Christ by Sinners of the Elect of God than now we have, if Men Preach'd the Means of Acceptance, and did not make one Quarter of the Noise they do about the Act thereof!

3. We must Preach the Gospel as it comes to the Elect of God * thro' Christ, and not Preach the Gospel meerly Concerning Christ, as the Common way is. We may Speak many Things Of Christ, but if we do not advance the Holy Ghost's Work, which is all wrought thro' Christ, our Preaching fails in Point of Usefulness thro' shutting out God the Spirit. So Rom. 11. 36. Speaks of || All Things || thro' him in the Applicatory Pursuits of Grace by Jehovah the Spirit, as well as All Things of him, or from him, as Jehovah the Father, and all Things to him as Jehovah the Mediator: For He and the Father are One: And He that honours the Son, honoureth the Father that hath sent him. When the Spirit is given to be the Worker and Principle of our Faith on Christ, then it is that

* Psa. 119.
104.

|| Prov. 14. 22.

* Jer. 24. 2.
Jer. 17. 5.

* Rom. 6. 23.
with
Eph. 2. 7.

|| Acts 13. 38.

John 10. 30.

John. 5. 23.

in Believing we have Life * thro' his Name, * Rom. 5. 1. with
 Joh. 20. 31. When it comes to Believing by Acts 10. 43.
 a Work of the Spirit of God, it is a Believ-
 ing wherein we have Life thro' his Name.
 So that when it comes to be thro' Christ, it
 is brought about efficaciously to be unto the
 Sinner's Acceptance of Christ. The Election Rom. 11. 7.
 accept of him when the rest are blinded. * Of- * Psa. 44. 17.
 fers do never exalt the Effectual Provision
 in, by, and thro' Christ for Sinner's Accep-
 tance of the Gospel-Salvation. Neverthe-
 less, we must Preach the Gospel thus: Other-
 wise we abuse the Efficacious Gift of God to
 the Elect. Now || Offers do this very Thing, || Prov. 11. 6.
 they abuse the Efficacious Gift of God to
 the Elect. For God hath appointed the
 Effectual Gift of special Grace to the Elect
 who cannot be seduced, tho' they may be a- Mark 13. 22.
 bused, by what falls so short of the special
 Grant, and that is by the Common Offer: And
 so much the more abus'd, by how much the
 more Men sugar it, to make it go down with
 your Free * Offer. We are to Preach Grace as * Prov. 19. 25.
 given, and Christ as given, and the Spirit as gi- last Words.
 ven, and all the Benefits of Christ as given to
 the Poor Sinner, and as brought by the Holy
 Spirit into the Poor Sinner under our Preach-
 ing. This now meets with the Elect of God,
 because it comes to them thro' Christ, and
 Converts them. Whereas your * Offers do * Hos. 10. 2.
 but abuse them, by debasing God's Gift into
 your own || Proffer, and His Truth into || Prov. 25. 14.
 Your * Tender. The Elect are to receive * Isa. 29. 8.
 under our Preaching, if we are Ministers of
 Christ, a special Gift of the Father in be-
 stowing his Christ and Salvation on them;
 yea, all the Parts of the Salvation of God
 with Christ. Whereas if Ministers stand * Acts 24. 16.
 * proffering in their Errand the Grace of God
 to poor sinners, they do not Preach thro'
 Christ

- Christ*, but only in a general way *concerning* Christ. And so bring no more Salvation Ministerially to the *Elect*, than they do bring or shew to the *Non-Elect*: And what a gross Abuse of the *Elect* is this by Them who seem to profess Election! The *Non-Elect* have the *Common Salvation* already *concerning* Christ: The meaning is, they have the *Common Doctrine* of the Gospel, that *Jesus Christ* died for Sinners; that they are Sinners; and the like. Therefore the *Common Salvation concerning* Christ in the Doctrine is Their's: *i. e.* a Convenient, appointed Number of the *Non-Elect* believe with a
- || *Temporary* Faith, a *Rational* Faith, an *External* Faith [concerning] Christ; which is Faith made *Providentially* Serviceable, as a sort of *Barriere*, or *External* Defence placed round about the inward Glory of the Sanctuary, as to what is effected [thro'] Christ, in the converted Number of the *Absolute* *Elect* of God.
- What is taught *concerning* Christ in *Externals* is made of great Use towards that which is taught *thro'* Christ in *Internals*. Thus in all Ages, especially since the Times of *Constantine* the first Christian Emperour, God hath made use of Men who have had but a *Name to live*, and have been but notionally and *Externally* converted to the Faith, and to but *some* of it neither *concerning*
- Christ*, to be a sort of *Earth* to help the *Woman*, and do a Kindness to the Church, that hath been converted *thro'* him unto Himself. As for the Church, so far as made up of the true *Elect* of God (I mean such as were chosen in Christ to *Everlasting* Life, before the *Foundation* of the World, and not chosen meerly to common Faith and Privileges, as the *Son of Perdition*, Judas was) have
- Jude 3.
- Mat. 13. 21.
- Rev. 3. 1.
- Rev. 12. 16.
- Eph. 1. 4.
- Joh. 17. 12.

have comparatively in all Ages been but a *Handful*: Now such a small Number could no ways have visibly subsisted by the common Methods of *Providence*, if the Lord had not made use of Others to help them, and render the External Interest of the Gospel in the World in Things concerning Christ, some ways capable of resisting the spiteful Oppositions of *Jew* and *Pagan*. Hence the First Preaching of the Gospel was attended with *Miracles*, which were as suitable means to work a *Common Belief* of the Gospel concerning Christ, upon the [Non-Elect], as to work the same common Belief upon the *Elect of God*. And most certainly this Method was taken, next to the Good Pleasure of God, that there might be brought into the *Out-works* a great Company of outer Court-People to believe the Gospel with a General Faith concerning Christ, such a Faith as Common Education and *General Instruction* hath kept up in the World ever since. Nevertheless at that Day formerly, the Spirit of God in a *common* way did make the General Preaching of the Gospel concerning Christ, a means to work a general Faith upon *Jew* and *Pagan*. And by a common Work of the Spirit in Ages since, Men have sprung up into the same common Faith, partly by Education and *Precept of Men*, partly by *Example and Interest of the World*, &c. Isa. 29. 23. For all the *First* Prejudices to the Gospel concerning Christ in the Lump, are clean gone out of these Parts of the World: Which yet were strong Prejudices in that former Day by a *Contrary* Education, Example, Prepossession, &c. And so there was a greater Common Work of the Spirit upon Men in that Day as necessary to bring them

Gal. 5. 12.

them up to the *common* Faith in Christianity. This common and general Faith and Reception of the Gospel in the General Lump concerning Christ, was needful in all the Nations to carry on God's Work more covertly under this *Fair Shew* of the Outworks, and more *Particularly* within and [under] this General Entertainment of the Gospel by *Jew* and *Pagan*. So that hereby Conversion-Power in the Glory of the Gospel, hid it self as under a *Veil*, to another End, while the Souls of the Elect were so secretly discriminated, as that all the World should not be capable of judging about the *Mystery*, since the Elect of God as to their *Natural* Condition and External Character were close fasten'd to *all this Lump* and Cluster of Mankind, in Matters concerning Christ. And hence the First Preaching of the Gospel was answerable to the State of the *Jewish* and *Pagan* World. For Both were set against the very *Notion* of the Gospel. And as to the *Power*, none knew it till they lay under the Proper Means of the *Notion*. And the Doctrine concerning Christ was then proposed to *Nature*, *Reason*, and the Common *Ingeny* of Mankind, and all to an outer Court-Serviceableness towards the hiding of the inner Court-Glory in a far less Company than the outer Court consisted of: Now whilst the *Doctrine* of Salvation concerning Christ was first propos'd [unto] all, the *Nature* of Salvation thro' Christ was Preach'd [into] the Elect, who are the only saved Number for whom the *Kernel* was intended; tho' they were not to come by this *Kernel*, but as Others round about them accepted of the *Cluster* and the *Shell* inclosing it. Accordingly, in that Day God having a visible Professing
 People

People to be taken out of the Two Worlds, the *Jewish World* and the *Pagan * World*, || Joh. 12. 29. as World is sometimes taken; we must needs [†] Luk. 2. 1. suppose, that the Preaching of the *Apostles*, and so the *Scriptures* we have from Them about the common Salvation concerning Christ, are *Parallel* to this Design, and to this Design only. This hath prepar'd a way for the future Successes of the Gospel in more *Discriminate* Operations of the Spirit by his Power and Teachings. All which discriminate Teachings effect a *supernatural* Discerning within the Compass of the Form, when the Form is spread to its full extent.

But now since the whole World (where our Preaching at least comes) is in a manner brought to receive God's Grace, and Christ's Blood, *notionally*, in Creeds, *Catechisms* and the common *Confessions* of our Faith, we are now in [our] Preaching *more confin'd* as to Matters concerning Christ: That is to say in shewing some *Few Doctrines* [concerning] Christ that will not go down *notionally* with the Times. Now here Christ in such *Doctrinal* Points should be Preach'd to *all Men*: And we should look for *Common* Operations of the Spirit to make the *Common* Belief of the Notions concerning Christ in some, serviceable to *Others* who receive the *Power* and *Life* of them. We are for the *Loaf* to Children, not the *Parings* separately. We are for the Substance of Christ to be Preach'd to *Elect* Sinners thro' him by the Spirit of God (for this *Comforter* is the *Conveyancer*), that the *Elect* of God may not be put off with your *Infedtual* || Offers of Christ. A *Superficial* Offer of || Hos. 4. 15. Christ in the meer Case and *External* Part of the Doctrine is enough perhaps to satisfy
the

the Preacher, But doth he think it's the way to *save the Hearer*? No. It's not the way.

* Psal. 95. 10. Now d'u * offer the Gospel *Concerning* Christ, or d'u offer the Gospel *thro'* Christ? if it be but *concerning* Christ, pray, don't look your Ministerial, *Free Offer* should be a means to *save* Men. It's only enough externally to cultivate and *dress up* some of the [Non-Elect] in a more serviceable way to the Church of God, than now they stand; since the Elect may want *Assistance* from the Non-Elect in some more of their serviceable Notions of the Truth of God, that so by those Notions of Christ in some of the Non-Elect without any *Salvation-Interest* in Christ, they may be some ways *further* serviceable to the Gospel in its Out-works. Preach *concerning* Christ absolutely *among* all, to all and *before* all, that hereby the *Notion* may reach some of the *Non-Elect* if it be possible, and the [*Salvation*] go forth therewith in Operation *to* and *upon* the [*Elect*] of God. The right *Notion* indeed of the whole Gospel and the *Power* can never be separated, but in Conversion-Seasons fall in Life and Sweetness on the Elect alone, but the right *Notion* of *some Part* of the Gospel, as to say the History and Form of it, and the *Power*, are separable one from another; and so the former may be in divers of the *Non-Elect* who are utterly destitute of the latter. Ministers of Christ therefore should preach the Gospel with clearer *Distinction*, between what they say *concerning* Christ and what they say *thro'* Christ. But the Fault is, that instead of this, Men, quite beside all Rules of *Example* in Scripture, * *proffer* Christ in the *Lump* either to those who have already receiv'd him in the *Lump*, or *proffer* him for *Salvation* to Sinners, whenas he

* Isa. 9. 16.

was never so || proffer'd in the *Acts* of the || *Jer.* 23. 28:
 Apostles: But Salvation there was so *Preach'd*
through Christ to Sinners, as therein Christ
 was put, by the Holy Ghost, into the Hearts
 of the Elect, the Elect alone, [among] them
 who first partook of the Cluster, and Shell
 of Christianity in the same Sermons. Apo-
 stolical Preaching aim'd at Conversion out
 of *Jew* and *Pagan*, and that Conversion to
 be effected both notionally on some in Things
concerning Christ, and Powerfully on others
 in the same Things thro' him. But Preach-
 ing at this Day can't be *altogether* such. We
 are now to aim more at a Conversion to
Power out of a present Conversion to *Forms*
 and Parties: Conversion to Christ *Spiritual-*
ly out of the Conversions that are made to
 Christ already *notionally*. And we want ma-
 ny *such* Conversions to be yet wrought both
 in *Ministers* and in *People*. If so be then our
 Preaching now runs all upon * *Offers of* * *Prov.* 1. 24:
 Christ to Sinners, and upon General and
Common Invitation of Sinners to Christ, we
 have no true *Scope* at this Day for such a
 way of Preaching of the Gospel, as the A-
 postles had; who were called to alter the
Jewish and *Pagan* Forms into the *Christian*
 Model. Whereas these Things are done
 (blessed be God) to *our* Hands already. The
 Kingdom of Heaven hath been as a *Net that* *Mat.* 13. 47:
hath gathered of every Kind, Good and Bad.
 The Foundation in the common Draughts
 hath been laid. Our Work is to bring
 Men to receive these *Doctrines* of the Gos-
 pel which they have *not* received, and so to
 go on *unto Perfection*: And that is, 1. To *Heb.* 5. 2:
 Preach Christ with *Power*, and so the Gos-
 pel *through* him; to find out the Elect; and
 distinguish 'em from Them, who among all
 Persuasions among us, live and die in the
 K *Form*

- Form of Godliness concerning him, but either deny, or are destitute of the Power thereof.*
 2 Tim. 3. 5. 2. To Preach the most *Despised, Labouring* Doctrines of the Gospel, both concerning Christ to all, and thro' him to the Elect: } mean such Doctrines as the * *Antiquity of the [Human Nature] of Christ, which is the [Root] of David, Rev. 22. 16. and the Unconceivable Glory of it, as the Alpha and * Glory-Man, subsisting in the Son of God. Likewise, the Everlasting Love of the Father to the Elect of God in Him. Also, the Salvation of the Elect in Christ, as in a Representative Person, and the || Root of all the Election, before their Salvation by Influences and Conveyances thro' Christ, as the Living Branches in Christ discern and feel their own Union in the Tree of Life. Further, the Doctrine of the Righteousness of God [imputed], in the Obedience, Sufferings and Blood of Christ imputed, or counted and [put] to and upon Sinners as the true * Cause of their believing, thro' the Spirit of Christ, in the Act of this Imputation put within them under it, without any imputing either of Trespases or of the Deeds of the Law. And then there's the Despised Doctrine of the scripture-Forms of Preaching. Also, in Preaching if we go on unto Perfection, the Scriptures must be Opened out of Themselves, and not out of any Good * Books at random. There must be a Distinguishing between Fundamental Texts and Super-structure-Texts; that Super-structure-Texts and the || Sense of them be carefully built upon the || Fundamentals, and not the Fundamental upon the Super-structure, as the Corrupt Manner hath been. There must be also a right Knowledge and Use of the Three Distinct * Offices of the Mediator in their Season and Order. With-*
- * Root and Branch in Christ and Believers are Both of one Human Substance, so Eph. 5. 30.
 * Psa. 8. 1. with John 17. 5.
 || Eph. 2. 5.
 Prov. 3. 18.
 * 2 Pet. 1. 1.
 2 Cor. 5. 19.
 Rom. 3. 28.
 Heb. 6. 1.
 * Isa. 8. 20.
 || Eph. 5. 17.
 || 1 Cor. 3. 11.
 * Isa. 42. 1. with Psa. 110.
- OUT

out this, in no Sermon are we rightly led into the best and most *Profitable Way* of Preaching, so as to shew distinctly what pertains to Absolute || *Salvation*, and what || 1 Cor. 1. 30. to the Absolute * *Government* of Christ, to * Isa. 33. 22: serve it throughout the whole Life of Grace, to the Glory of the *Father*, and the *Lord Jesus Christ*; through Him by the *Spirit* of our God. Hence there ought to be an exact *altering* of the entire Form of our || *Com-* || Mal: 2. 8. *mon Applications*, into an Advancement of the Work of *God the Spirit*, throughout all the *Practical* Parts, or throughout all that Preaching which insists upon the Creature's *Motions, Believing, Repenting, Duties* and *Ser-* *vices* upon and *under* the Operations of *Jehovah* the Comforter, as his Operations are still deeper, *under* the Righteousness of Christ. *Lastly*, We should Preach up *Congregational Order*, and when we have done, take heed we do not practically pull it down, by steering under *Presbytery* and *Synods*. We should *Preach* these Points, and such as These. And thus we have in a Few Words the best Draught of Preaching, since *Preaching* and the *Scriptures* have been so *corrupted* and * *neglected*, while we keep to * Hos: 8 3: a clear Distinction of the Persons of the one God, *Father, Son* and *Spirit*, and their Operations *in, by* and *thro'* the [Mediator] in all his Offices: And while we keep to what else of the Gospel is [most] despised by *Worldly* * *Preachers* and *Professors*. I am || Ezek. 22:26: persuaded, if more of the Ministers of Christ were help'd to Preach these *Labouring* Points of the Gospel, (for a Few of the Ministers of Christ I hope *do* Preach them, tho' the Truths *labour* against a strong Tide of *Op-* *position*) they would in a Few Years see the Holy Ghost had *own'd* 'em, to *Conver-* *sion*

tion of Sinners and Edification and strengthening of the Churches against all the Opposition, *beyond* their Expectations. For my own Part, I declare I have graciously found it so. And I am confident so would they in these * *Growths* of the Word, far beyond what the Lord hath ever own'd them in, and far beyond what they ever met with in the Ministry, both as to the Life of Grace in their own Souls, and the true Flourish of their Ministry. Oh! What *Strength* and *Succours*, *Relief* and a sweet *Presence* of Jesus have I met with from God, *God is my Witness whom I serve with my Spirit*, thro' these Doctrines in *Temptations*, *Fiery Darts of the Wicked*, *Reproaches*, *Envyings* and *Evil Speakings*, such as Men of fine, *smooth*, yielding and *concealed* Principles never met with in their Days! Oh! I question whether the Doctrine of the *Offer* in the best of all our Men hath ever been blest'd to *strengthen* one of them at this rate! Nor as is now found in my very Service to Christ at the [Overthrowing] of these opposed *Offers*!

If we Preach now at this Day, *Despised* Doctrines of the Mystery do most good; I mean *such* Despised Mysteries of the Gospel as are despised among our *selves*; whether we Preach *concerning* Christ, or *thro'* Christ; whether to plant the *Notion* and *Doctrine*, or to promote the Life of Grace. The *Common* Doctrine of Christ in the Lump seems to be despised by none, it's some *special* Points of *the Truth as it is in Jesus*. Well then, our Work in Preaching, if we go on *to Perfection*, is not to lay out our Ministry in the Common Doctrine of the Gospel *concerning* Christ: We are not to *lay Foundations*, and Preach the Gospel in our Congregations, as if we were *beginning* to Preach the

* Acts 12.24.
with
Prov. 4. 18.

Rom. 1. 9.

Eph. 6. 16.

Eph. 4. 21.

Heb. 5. 1.

the Gospel to every Creature, and to every Nation; or after the Manner it should be first done, if we were going forth to Preach the Gospel in Turkey and India, where it is not at all receiv'd, even as the Apostles did in the Pagan and Gentile World. Neither should it suffice us to Preach [any] Doctrines concerning Christ; But to Preach them thro' his Name, and therein to Preach the Life of Christ, and Salvation by Christ thro' him, which are wrap'd up in these special Doctrines that are taught concerning him. Now these Things being to be Preach'd, and preach'd thus, can by no means be || proffer'd. The Elect have their Interest in them by another means, we see; and the Non-Elect have no Right to 'em by any means at all, except only to the Cortex, the Cluster, the Shell and Common Rind of their Life in the Orthodox Notion and Doctrine: That's all. He that receives the Salvation of God, even the Life of Christ thro' Christ into his Soul, receives quite another Thing than He that receives the meer Doctrine concerning God and Christ. And what signify * Proposals concerning Christ, * Job 16. 3. and Offers to Natural Men, in Things where they are already General Believers? Indeed it is much our Mercy, that Men and Women have [generally] receiv'd Christ as they have receiv'd him, tho' it be but in their own Natural way of Christianity after an Old Adam's Fashion, and tho' in many special Points we are as it were to begin absolutely again: However, we fare the better for a Natural Religion that obtains and takes Place in the World about Christ. We can here bring in Men's Principles and Prayers against Themselves, and Strengthen the Cause of Christ by turning of Men's own

Mark 16. 15.

|| Jer. 13. 25.

* Job 16. 3.

Rom. 1. 18.

Weapons against their own *holding of the Truth in Unrighteousness*, which hath been no little Service to the Church of God in all Ages, that we can go every where to the *Bible* to condemn the *Professours* of the *Bible*, and need not confine to *Heathenism* to condemn among our selves a Generation of *Pagans*. It's our rich Mercy thro' the Growth of a common Christianity, that we are not put to argue for Truth in the Lump, as a *Justin Martyr* was, who wrote his *Apology* for the Christians in the Second Century, about the Year 163. Nor as a *Tertullian* was put to it, against the Blasphemies and Idolatries of the *Heathen*, who wrote his *Defence* in the End of the Second Century, about the Year 200. Nor as *Origen* was fain to do, who wrote his *Disputations* against *Celsus* in the Year 230. Nor as *Arnobius* did, who vindicated Christianity at large against the *Gentiles* in the Year 300. Nor as *Lactantius* was necessitated, who did it at the same Time in a plainer Style against the *false Religion* of the *Gentiles*. Nor as *Julius Firmicus Maternus* was compell'd, who wrote against the *Prophane Religion* of *Gentilism* in the *Fourth Century* about the Year 350, in a Book he dedicated to Two Emperours, *Constantinus* and *Constans*. No. All these were fain to vindicate the *Christian Doctrine* in the *Lump*. But we have the same Advantages in defending *Particular Doctrines* of the *Gospel* against the *Corrupters* of the *Truth*, where the *General Lump* of it is receiv'd ; as *Tertullian* had and us'd against *Praxeas*, the *Patro-Passian*, a Heretick who maintain'd there was but *One Person* in God, and that the *Father* suffer'd on the *Cross*. And we have the same Advantages as *Cyprian* had in His Day about the Year 250, against

against the *Novatians* from one *Novatus*, who affirm'd that Sins committed after *adult Baptism*, or the Baptism of *Believers*, could never be repented of. And we have the same as *Athanasius* of *Alexandria* had, who had a Notable Advantage from that Part of the Gospel which his Opposites held, while he wrote against the *Arians* about the Year 340. And as *Gregory Nazianzen* had, when he drew his Arrow out of the Quiver of the Gospel which *Julian* had professed, when that acute Pen-Man wrote his *Invectives* against the same *Apostate* Emperour. And as the great *Augustine* of *Hippo* had, when he us'd his Assistances from the Gospel only, in his being so effectual a Maul to *Pelagius* and his Followers, about the Year 410. We fare the better, I say, who are the Elect of God, for a Natural and Notional Religion about Christ. It is the better for us who are the Chosen of God of all *Persuasions*. This also is for the *Elect's* Sake. For what had become of the *Israel of God* among all *Believing* Persuasions (for the Lord hath some who are peculiarly his own among all *Tolerable* Persuasions) if they had dwell'd in some Country by Themselves, and had had 2 || *Hundred Turks* or other *Pagans* to One Believer dwelling round about them, and among them, and ready every Moment to break in upon 'em, and devour them! But now *Divine Providence* contempering one Professour of Christianity with another in *Twenty*, perhaps *Forty* Times the Extent of the * *Christian World*, to what the *Elect* of God and the *Called* by Grace may be, here's a Ballance made against *Jew*, *Turk* and *Pagan* of all Sides. Why then the Matter at Present standing thus, if Men, will * propose Christ to encrease the *outer Surface* of

Mark 13. 20.
Gal. 6. 16.

|| Gen. 34. 30.
with
Chap. 35. 5.

* Isa. 60. 4, 5.

* Isa. 29. 24.
former Part,

the Gospel, it must be either in Truths of the Gospel not yet receiv'd by Professing Christians, or by going out into the *Pagan* and *Mahometan* World, without the Christian Bounds, there to || offer Christ to Sinners. Whereas here *within* the Bounds our Preaching is best of all, when it is properly Preaching of the Gospel to the Elect of God thro' Christ, to sever one Professour from another, and bring Men to cease from their own Wisdom, and from resting thereon ; as also to bring them off from their || own Righteousness, Holiness and Moral Goodness, in such a Manner, and no otherwise than to depend upon no Salvation, or Acceptance with God, but thro' the * Person and Righteousness of God in Christ. Our Preaching should be thro' Christ to exalt Christ and || debase the Creature. The Elect shall find the Life of this, there are Promises to it. And others that take up Peaceably and Quietly with the sound Notion of it shall be made serviceable to Others, and rewarded in a greater Stock of * Common Blessings wherein it will be Profitable to Themselves. The Truth is, We who Preach, want more Sensibleness of our own Insufficiency, and to be brought up more and more to a Dependence upon Christ's * All-Sufficiency. Instead of this, How many profess to depend upon Christ for Praying, who yet proudly count it rambling from the || Proffer of their Notes, and high Presumption, and the way to be out, and not * esteem'd of by the more Ingenious and Topping sort of Auditours, to depend but a Quarter so much upon Christ for [Preaching] the Gospel of God thro' him ? Alas ! Who almost of the Book-Gifted among us, or the Men of Letters as they love to call Themselves, dare speak to Men, thro'

tho' Men have but their *Breath in their Nostrils*, with the same Liberty and Boldness, as they have spoken to the Great God but just before in *Prayer*! This is every jot of it wrong. Isa. 2. 22.

Well, let not the Elect of God be *abused*. The special Salvation bestowed, being wrap'd up within the *Covers* and Outward Extent of the Common Salvation reveal'd, is *settled* upon the Elect of God in Christ: Whereas || *Offers* of Grace are not appointed of God to effect the Conversion of the Elect. He hath intended to do that by his own *Operation*. Operations are of *Principles*, * *Offers* (if you make 'em) are but of *Propositions*. For which cause, the *Elect* by meeting with no more under your Ministry (so far as God worketh by the means) than what you bring to the *Non-Elect*, are woefully wrong'd by your Ministerial, || *Free Offers*. What! Must Special Grace to Their Souls who are given to Christ stand still, and wait upon Common Grace, which all Men had before? Must the Elect sit still, whose Portion lies in *Special* Grace, while you Preach *Common* Grace to Sinners? You do no more than Preach *Common* Grace, when you * *Offer* Christ to Sinners. Proffers * *Proffers* are all made up of common Grace. For Christ hath been already apparent in a common way to all, while the *Common* Salvation hath been openly shew'd in the Sight of the *Heathen*. The Grace of God that bringeth Salvation hath appeared to all Men: 'Tis not said, hath been || *Offer'd* to all Men. And withal note, that an *Offer* or * *Proffer* of *Special* Grace is another special Absurdity. You that are Ministers of Christ are to Preach *Special* Salvation to the Elect, that they may not be abus'd in having less than God's || Job. 36. 4.
* Jam. 5. 16.
|| Prov. 19 27.
* Prov. 13. 18.
For last Words.
Jude 3.
Psa. 98. 2.
|| Job 34. 32.
* Ver. 31.

Rom. 11. 7. God's own Gift, under the Season of your Labour. The *rest* have their Share still, as to Matters concerning Christ: That is, they have the *Common Doctrine* of Christ,

1 Tim. 2. 6. *to be testified in due Time*, which is their Share, and so they can't be abus'd while they have the common Lot; at which Time, as the Gospel is Preach'd through Christ, the Elect in all Kinds receive the *Ransom through him*, in the [Special] Salvation given. Special Grace can't be offer'd, the Nature of it is to be convey'd. 'Tis not merely what is receiv'd concerning Christ, but what is so receiv'd thro' him by the

* Jer. 31. 33. Operation of * JEHOVAH the Spirit. There may be a moral Persuasion wrought in Men by Words, or by Arguments and Reasons propos'd unto them, to gain an *Orthodox* Persuasion of Truth, oppos'd to any *Heterodox* Persuasion of Mind. So

Gal. 5. 8. *This Persuasion*, saith the Apostle, *i. e.* This corrupt Faith, *cometh not of him that calleth you.* The Holy Ghost in *Effectual Calling* sanctifies the Judgment, and works up the Thoughts of the Heart into Principles of a sound Mind. Howbeit, a *moral* Persuasion of the Truth falls short of the Faith of God's Elect, which by Preaching the Gospel of Christ is convey'd thro' Christ. In a Word, The Lord never Offers Grace to those whom he never intends Grace, because he can't act fallaciously. But yet the Lord sends the Report faithfully unto them, and that for *secured* Ends of another Nature, even where he hath never appointed Men to * believe unto Salvation.

* 2 Cor. 2. 16.

C H A P. VII.

Twenty more Particular Resolutions of the Posing Question, in Order to a Removal of the Doubt, * How must we Preach the Gospel to Sinners, if we do not Offer the Gospel to them? Enough to lay open the Religious Cheat and Nakedness of your Free Offers, Grace-Offers, &c.

* Rev. 3. 18.
with
Isa. 61. 8.

1. THE First Resolution of the Question.

We must Preach the Gospel as it always stands with the Reconciliation of Sinners to God, through the Gift by Grace in the Imputation of the Righteousness of God in Christ to them. Let me begin and make out the Doctrine of Imputation from Rom. 4. 22, 23. And therefore [it] was imputed unto him for Righteousness: Now it was not written for his Sake alone that [it] was imputed to him. It? What was this it. Abraham's Act of [Faith] say some. No. I answer, the It was the || Object of that Act of Faith. For, 1. The Scriptures do every where in an Analogie, lay the Stress of the Matter upon the Object; that is to say upon Christ, upon his Righteousness and Blood to justify: And therefore that Object must be the Matter of the Imputation here meant. 2. If any will forcibly screw it in to mean Faith, because the Coherence saith, V. 18. Abraham against Hope [believed] in Hope. Also the Contexture speaks, V. 19. of his being not weak in [Faith]; and V. 20. of his Staggering not at the Promise of God through [Unbe-

Rom. 5. 15.

|| Gen. 15. 6.
with
Gal. 3. 6, and
Gal. 3. 7.
Faith there is
the Gospel, as
V. 8. and in Gal.
1. 23. and all
that's meant is
Christ, Gal. 3.
14. who is the
Promise, Acts
26. 6, 7. or the
Thing promis-
ed.

[Unbelief]: Likewise *V. 20.* of his *being Strong in [Faith]*, and *V. 21.* of his being *fully * persuaded*, all which speaks *Faith*, and that this Faith is the *It* which was imputed; I would still say, Faith was *not* the *It imputed*. One Place must be expounded by *many*, not many Places by *One*. Therefore, the *It* is to be understood that *the * Thing he had in his Eye* was imputed: As if I should say, *My Sight tells me*, the Meaning would be, *the Thing seen tells me*. So if this Faith which is the *Spiritual Eye-Sight* of the Soul be interpreted among any to be the *It* which was imputed, it must be understood according to Soundness in the Faith, that it was the *|| Thing* was imputed to *Abraham*, which his Faith, that *Spiritual Eye-Sight* of His, discerned. And that Thing must be the *Object* which *Abraham* believed into. This was *Christ* and his *Righteousness*. Besides, there is enough to allow us in the Interpreting it of the *Object*, though it had been said of the *Act* of Faith, that it was imputed. This appears by the Common Instances of a *Catachresis* in the Word, or a *Figure* of Speech which signifies the Use of a Word beyond the common Acceptation. As *Jer. 46. 10.* *The Sword shall [devour]*. Here to devour, which is the Property of a Living Creature with Teeth, is *Catachrestically* applied to the Sword. So *Rev. 1. 12.* *I turned to [see] the Voice*. It's *seeing* the [voice], which by this Figure is used for *seeing Him* that utter'd it. And *Psal. 137. 5.* *Let my Right Hand [forget] her cunning*. Here forgetting is applied to the Right Hand, as in the same Way of Speech it's put for the *Memory* failing, to direct and employ the Right Hand in the skilful *Managery* of *Instrument*.

* Heb. 11. 13.
with
Rom. 8. 38.

* 1 Cor. 13.
30.

|| 2 Cor. 5. 21.
with
Jer. 33. 16.

strumental Musick. Likewise *Hof. 4. 8.* They [eat up] the Sin of my People. Sin properly can't be eaten. But the meaning is, They live upon the Idol's || *Table*, or they || *1 Cor. 10. 21. last Words* eat the *Sacrifices* that are offer'd up to false gods. And *Prov. 30. 15.* The Horse-leach hath Two [Daughters], i. e. hath Two young Ones of her Kind. So a *Ew-Lamb* of the first year in the *Levitical Sacrifices* is called in the Hebrew Phrase a *Daughter*, *Lev. 14. 10.* And a *Kid of the Goats* is said to have a *Mother*. Thou shalt not seethe a *Kid* in his [Mother's] *Milk*. And by the same Figure the [Ants] are a [People], and the [Conies] a *Feeble* [Folk]. *Prov. 30. 25, 26.* Well then, after the same manner, if *Faith* be understood to be the *It* that is imputed for Righteousness, it is but *Catachrestically* spoken, by ascribing the Imputation to the *Act* which strictly belongeth to the *Object* of that Act. Namely, the Imputation of what the *Faith* discern'd and laid hold on of a justifying Nature in Christ. This is the *It* which in the Faith of *Abraham* was imputed to him. But then, 3. It is expressly spoken of the * *Promise* in the Verse before, *vers. 21.* He * *Gal. 3. 27.* staggered not at the *Promise* of God through *with* *Unbelief*. And what was this *Promise* a- *Rom. 4. 16.* bout? The *Seed*, or *Messiah*, *Ver. 18.* So shall thy *Seed* be. Which *Seed* is Christ, *Gal. 3. 16.* He saith not, and to *Seeds*, as of many; but as of one, And to thy *Seed* which is Christ. Christ the Head and all his Numerous Members, of the Faith of *Abraham*, more in Number than the Stars, *Gen. 15. 5.* All this was promis'd *Abraham* to come to pass in his *Seed*, or in, by and through Christ. And the meaning then of those Words, *Rom. 4. 21.* And being fully persuaded that what he had promised, he was able also to perform,

- perform; must be about the *Promis'd Righteousness of the Seed*; Christ, and resolves us what's the *it* must be meant at *Verse 22.*
- 2 Pet. 1. 11. that's imputed, namely *the Righteousness of God* which had been Promis'd in this Seed: and so plainly expounds that Radical Text in *Gen. 15. 6.* from whence the other in the
- * Psa. 32. 2. *Romans* is * first derived. *And Abraham believed God* (in his Promise at *Verse 5.*) and [it] *q. d.* The Promised Blessing in the Seed Christ, was counted to him for Righteousness. It, not the Faith, but what the Faith beheld; so it is in the Seed promised, *Gen. 3. 15.* [It] shall bruise thy Head, as Elohim threatned the Serpent in the Victory to be obtained over him by Christ, who should
- 2 Pet. 2. 24. bear our Sins in his own Body on the Tree, and make our Food from the Cross after it had
- * Heb. 13. 10. been a Feast upon a Sacrifice from the * Altar,
- Rev. 22. 2. to be the Fruit of the Tree of Life, in a better Eden than where we lost our First Righteousness; for it shall be in the Glorious Kingdom of Christ, which is said to be
- Rev. 2. 7. in the Midst of the Paradise of God: Where we shall better know him than now we do,
- Rev. 22. 13. both as he is *Alpha* in the upper, and *Omega* in the under-way. Well, this *it* that's imputed, *Rom. 4.* Is Christ. It's plainly meant of the Imputation of the *Righteousness* of this Promise, or the Righteousness of God in Christ that lodg'd in the Bowels of this Promise. There's the *it* that was imputed. And comparing the Place again with *Rom. 4. 11.* The Thing is more plain that it's spoken of a [Righteousness] imputed. And then further, whereas they lay so much Stress upon the *Act of Faith*, the Scripture foreseeing the Disorder in Men's Thoughts hath quite shut the mention of *Faith* out of *Rom. 5. 9.* And ascribed the whole Justification

cation to the *Blood*, where the Vertue of the Mystery lies. Much more then being now justified by his * [Blood], we shall be saved from * Wrath thro' him. Here the Object of Faith is expressly mention'd without the Act. The Blood that paid our Debt, while neither our Eye beheld it, nor our Hand receiv'd it. This now governs our Construction of the Matter; and well explains the *It* to be meant of the *Blood* of Christ, wherein his Consummate Righteousness which paid our Debt, lay. It's the *Blood* that hath all the Vertue upon our Faith; and our Faith no Vertue; or Influence at all upon that *Blood*. Observe how in *Rom. 5. 9.* It is justified by his *Blood*, and Faith not at all express'd. Aye, but you'll say, no doubt but it's implied; for the *Romans* were justified by Faith, Ver. 1. Well be it so. Then is not Justification by the * *Blood*, implied, where yet it is express'd justified by Faith? And is not the *Blood* again implied, where it is said, it is imputed for Righteousness? Sure one must be as much implied as the other. And we justly conclude that what is express'd of || Faith, Ver. 1. Is but to open and lead to more of the Mystery of what is express'd of the *Blood* elsewhere: And all to signify that the Holy Ghost under the Imputation of the * Righteousness of God in Christ hath wrought Faith in the *Blood* of Christ, whereby, even by which *Blood* we are justified. 4. That Text, *Isa. 54. 17.* Plainly speaks for the Imputation of the Righteousness of God. Their Righteousness is of || me saith the Lord. Of [me], and so comes upon them by Imputation. And Faith comes in the Vertue of the *Blood* thro' the Righteousness of God, as is witnessed, 2 *Pet. 1. 1.* And it is not the Righteousness

* Rev. 1. 5.
with
1 *Pet. 2. 19.*

* 1 *Joh. 1. 7.*

|| *Rom. 3. 25.*

* *Psa. 89. 16.*

|| 1 *Cor. 1. 30.*

- ness of God comes in the Vertue of that Faith. Now having explain'd it to you;
- * Isa. 3. 12. I shall next observe, that * Offers of Grace do not stand with this great Truth of the Gospel, even the Free Gift by Grace in the
- || Rom. 5. 19. || Imputation of the Righteousness of God for,
- || Luke 17. 1. 1. || Offers of the Gospel are *no Way of imputing* the Righteousness of God in Christ, which is God's Free Gift of Grace to Sinners, Rom. 3. 24. The Righteousness of God is imputed, not *offer'd*. Preach Imputation then, and not Proposals of the Righteousness of Christ. The Doctrine of Imputation is *Good News*, but the Notion of *Propounding Salvation* upon my Acceptance of the || Offer, is *ill News*. For I find no Heart to accept of Christ upon Proposal, but to keep my *Sins* rather, and walk in *Unbelief!* Whereas I feel my Heart comes in upon the Views and Vertue of * Imputation; beholding the Righteousness of God in Christ imputed to me! *There* the Spirit quickly makes me sensible, that the Power lies, and that *there* the Vertue consists which helps me.
- * Jer. 24. 2. 2. * Offers of the Gospel are *no way of advancing* the said Imputation. Now to Preach up the Fruits of Imputation, is to advance the Grace of God, and shew poor Sinners how || One Piece of Free Grace streams out of Another to them, Tit. 3. 7. that being justify'd by his Grace (see, I am to lay it upon Grace) we should be made Heirs according to the Hope of Eternal Life. || Offers do not advance the Imputation of Righteousness, so much as they advance the Creature's Acceptance. I am to Preach that where Sin abounded, Grace did much more abound, Rom. 5. 20. But Offers can't speak thus,
- * 1 Kings 12. 33. middle part.
- * Psa. 119. 18. with Vers. 114.
- || Rom. 8. 33, 34.
- || 2 Tim. 4. 2.

this, no not your * *Free Offers*. It destroys the *Nature* of them but to bring it into the *Right Language*. There's nothing abounds when I come to my || *Offer*. I loose all my enlarged *Views*, because I leave *Instruction* and the * *Way of Understanding*, while this *Offer* comes and stands so darkly before me, like a *Curtain of the Night*. And whereas *Grace* swallows me up, there's nothing abounds in an *Offer* to make the Thing offer'd mine. What signifies the || *Offer-Blow* beaten on my *Faculty*? I want the *View* of an *Advanced Righteousness* on my *Person*. What doth the *Man* mean to knock me more o' the *Head* with his * *Offers*? 'Tis the *Blood* I want streaming on my *Wounds*! He tells me I must *lay hold*, Oh! But I want to hear this *Righteousness* || *advanced*, how sweetly it taketh hold of me! My *Preacher* spurs me on, I must not make *Delay*: Oh! But he doth not lift up this *Righteousness* of *God* high enough *before* me! I want to see the *Spirit* of *God* in a *Ministry* * *exalting* it over my *Head*, that I may see I am under the *Covert* of it, before I set out one *Step* from my own *Heart* towards *Heaven*! The *Imputation* of *Righteousness* takes away all *Iniquity*, as *Hos.* 14. 2. And to preach thus to *Sinners* advanceth || *Imputation-Grace*. But now to offer *Salvation* to *Sinners* as a *Free Offer* upon their own *Acceptance*, takes away no *Iniquity*, nor advanceth the *Imputation* of the *Righteousness* of *God* that doth so. *Offers* do no way serve to *advance* the *Vertue* of *Imputed Righteousness*, as of a *comprehending Righteousness* that contains within it the * *Grant of the Spirit*, as given in *Office* to work *Regeneration* (or the *New Creature*) *Faith* (or the *virive Power* of the *New Creature*) and *Repentance* (the *Effect*

* *Prov.* 28. 13.
first words.

|| *2 Cor.* 10. 5.

* *Prov.* 9. 8.
with
Prov. 21. 16.

|| *Deut.* 31. 21.

* *Exod.* 5. 15.

|| *Psa.* 71. 16.
latter part.

* *Jer.* 23. 6.
with
Gal. 2. 21.
and
Zech. 3. 3, 4.

|| *1 Joh.* 2. 12.

Rom. 1. 17.

* The *Spirit* is given in the *Righteousness* of *Christ*, as is made out, *Rom.* 8. 1, 2. and *1 Cor.* 1. 30. with *Gal.* 3. 2.

fect of Both). This brings me now to answer you in *Another Particular*, how you must *Preach* the Gospel to Sinners, if you do not *offer* the Gospel to Sinners.

2. *The Second Resolution of the Question.*
 We must Preach the Gospel, as the Gospel is the Way or Means of God's bestowing the *Holy Spirit* on the Elect, and the Way and Means of our *Exalting* the Gift of God herein. It's God's Gift of the Spirit must be exalted : But an *Offer* exalts not the Gift of God's Spirit. The Gift bestowed. You and I must Preach the Gospel in *shewing Glad Tidings* to the People, that it's God's Gift of the Spirit for *internal Pre-Operation* on the Faculty, that secures a Sinner's *Acceptance* of Christ in the Preaching of the Gospel ; whereas an *Internal Offer* is a meer *Absurdity*. * *Offers* are *without Men*, not *within Men*. We must Preach this Blessed Gift of the Spirit, and not abuse it by turning it into an *Offer* of Grace. What God hath *granted*, we should not go about to *propose*. God *pours out* his Spirit, *Zech. 12. 10.* What have we to do then to * *Tender* the Holy Ghost? Wherever the *Righteousness* of God is *imputed* the [Spirit] of God is bestowed. And in this way Saving Grace is given to all the Elect of God. It is *Special Grace* for God to give a Man his *Holy Spirit*, but it's no *Special Grace* for a *Thousand Ministers* to *Offer* Grace to that Man. The Spirit is to be exalted in the *Bestowment* of Himself upon us. But how is this rich Grace of God exalted, if you descend from a Gift to a * *Proffer* of the Holy Ghost? How shall we *Preach* you say? I say Preach down *Offers*, and exalt the *Good News* that God hath made the Gospel a way of bestowing his *Free Spirit* on us

¶ Heb. 9. 7.
 Last Words.

Luke 1. 19.

* Psa. 119.
 118.

¶ AAs 11. 18.

¶ Eccl. 7. 29.

¶ Jam. 3. 2.

* Job 6. 24.

¶ Psa. 57. 52.

If God helps you by his Spirit to Preach up his Spirit under the Righteousness of his Son, you will. And you'll tell Sinners that all through your Offers, the Lord hath not given you an Heart to perceive; and Eyes to see, and Ears to hear unto this Day. Are [me] better with our Offers? No, in no wise. Tell the Elect of God, that in their very Participation of the Holy Spirit put within them [through and under] the Righteousness of his Son put upon them, all is Free Gift, and not one || Dram of it a Free Offer. 'Tis no Proposal, but an Absolute Power (tell 'em) with and under God's * Means appointed. Tell the Elect, that by this Gift of Power they are experimentally Differenced from all others in the World, upon whom this Gift is not bestowed. This is to exalt the Gift of God, and not to abuse it as the || Offer doth. For to presume to speak thereof as the Scripture doth not speak, is a plain Abuse of the Gift of God. We must Preach the Gospel so as to honour the * Spirit in Preaching. We must be fill'd in exalting the Spirit, and not speak one Word for Offers and Proffers throughout our Ministry. We ought not to Preach at all in this Form, since I have been help'd to set before you the Scripture-Forms that alone are capable of the Power. Offers do not honour the Spirit, but dishonour him. The Apostle's Argument to the Foolish Galatians is, How received ye the Spirit, by the Works of the Law, or by the Hearing of Faith? So I argue, How is the Holy Ghost sent down from Heaven with the Gospel? Is he given into the Heart of a Sinner by Gospel-Efficacy or by * Gospel Offers? By Gospel-Truth, or by Gospel-Tenders of Truth? That Place Tit. 3. 5, 6. tells us, the Holy Ghost is shed

Deut. 29 4.

Rom. 3. 9.

|| Drachm.

* Acts 10. 44.

|| Prov. 20. 23.

* Rom. 8. 9.

and
1 Cor. 6. 11.

with

1 Cor. 2. 10,
12.

Gal. 3. 2.

Verf. 2.

1 Pet. 1. 12.

* Prov. 17 20.

- on us abundantly through Jesus Christ our Saviour. Then exalt the Shedding him on us, and not exalt the || Proposing and Tendering him unto us. Mind what the Holy Ghost saith *Acts 4:33*. And with great Power gave the Apostles Witness of the Resurrection of the Lord Jesus, and great Grace was upon them all. Here was a Pre-Operation of the Holy Ghost upon the Apostle's Ministry, and so that Ministry became a Witness with greater Power, and wrought mightily with Grace upon all them that heard the Witness: For they were all of one Heart and one Mind, *Verf. 32*. The Spirit came not on them
- † Jer. 29. 9. with *Jonah 3. 2.* By || Offers of Grace, but by the Witness which the Apostles gave of the Resurrection of the Lord Jesus. Don't you see here how to Preach the Gospel? Go under the * Power of the Spirit, and with great Power give Witness to some Eminent Truth of the Gospel struck at, as the Apostles did there to the Resurrection of the Lord Jesus that was struck at in that Day, and I am persuaded you'll do good. God will own you Forty Times more than while you stand Fiddling with your * Offers. Don't you see how the Spirit is given? Exalt Grace then in the pouring out of the Spirit upon Sinners. Exalt Grace in the putting of the Spirit within Sinners, and don't lose Time in proposing of Christ, or || proposing of the Spirit to sinners. We ought to Preach the Spirit as positively an Undertaker in the Work of Grace and Salvation of the Elect, as we Preach the Father or the Son. And yet what a poor Ineffectual Helper doth most Men's Preaching make the * Spirit of God to be?

3. *The Third Resolution of the Question.*
 We must Preach the Gospel as it is most fitted unto *Effectual Grace*. And where is He that will || *Presume* to talk of an *Effectual Offer*? God saith, *Thou shalt not Steal*. || Rom. 12. 20.
 And again, *will a Man Rob God*? Yet He who dares give the Attributes of the *Gospel of God* (which Gospel hath such a Revelation of *Power* in it, 1 *Thes.* 1. 5. with Rom. 1. 16.) to his *own Offers* (for they have no Revelation of *Power* at all in them) *Steals* from God to dress up his *own Idol*, and *Rob*s God of the *Glory due to his Name*, Psa. 29. 2. by ill placing it; and notwithstanding the poor Creature's *Boldness* in his Sinning, I know not how he will answer it at the *Judgment Seat of Christ*. For when *Light is come into the World*, and Men fight it, and will walk in *Darkness*, and go on, not only as they have been wont through *Oversight* and *Mistake*, but with a flaming *Zeal* towards that which God's Word teacheth to have a Holy || *Indignation* against, it's plain that *Good Men's Idol* is set up in the room of *God's Glory*. And I Fear such an *Idol* is made by some of the *Offers*, since the Time that Men have taken Notice of what was *last* (though briefly) *written against it*, according to the *Mind of Christ*. The Gospel, because it is the Gospel of *Power*, is fitted to the *Creating* of a Capacity of *Effectual Grace*, before the Holy Ghost hath fixed it to *Effectual Choice* in a *Practical Acceptance*. The Gospel of *Christ* is particularly fitted to the *Acceptance* of the *Elect* in the *Salvation-Parts* thereof, and fitted thereunto *without any * Offer* of *Christ*, as to what is done * 2 *Pet.* 1. 16. upon *Sinners*, that comes down from God upon them. As the *Sprinkling of clean Water*

- ter on them, in justifying them from all the Misdeeds done by them, *Ezek. 35. 25.* and
- Acts 13. 38.* [Preaching] the Forgiveness of Sins thro' this Man, as the [Means] of Effectual Grace, as to what is also done within Sinners, in
- Psa. 51. 10.* the renewing of a right Spirit within them, even that same Effectual Faith which [receiveth]
- 2 Thef. 2. 13.* this Forgiveness of Sins through Him. And is not this Good News? And doth it not do more Good than that Ineffectual Phrase,
- || Isa. 35. 8.* Come, Sinners, here I || offer you Christ, accept him? The Gospel must be Preach'd as a Proof of Christ speaking in you, not as a Proposal of Christ speaking in you. For an
- 2 Cor. 13. 3.* Internal * Proposal either in Speaker or Hearer is an Impossibility. We must Preach the Gospel whercof we are made Ministers, according to the Gift of (Grace) the Grace of God gives
- * Prov. 15. 5.* unto us, by the Effectual working of his Power. And this Effectual Grace must be Preach'd by exalting the Operations of God the Spirit. We must Preach these Operations, and throw away out of our Mouths our Evangelical Offers, and our Effectual || Offers. We ought to Preach the Spirit's Efficacy, and not the Dream of an Offer-Efficacy, as absolutely as we Preach the Father's Election, and the Son's Redemption. For want of this the
- || Prov. 7. 5. 2.* whole Work of Preaching hath been * Spoiled. Effectual Grace lies in Passive Phrases. And we must so Preach the Gospel as it is most suited to the Work of God in Passive Phrases. And is this Good News? Then
- * 1 Cor. 2. 5.* Preach thus, and away with your * Offers. In this Branch of the Discourse may be further advanced the Operations of Free Grace in the room and Place of || Grace-Offer. For
- * Isa. 32. 6.* Grace-Conveyances may be prov'd effectual and operative, or prevalently working by the
- || Psa. 119. 128.* Gospel in the Hand, or Office, of * JEHOUVAH
- * Isa. 58. 11.*

VAIN the Spirit on all the Elect of God. Thus, Operations of Grace are *Wise*; but a Grace-Offer is *Foolish*. For an * Offer of * Isa. 28. 15. Grace proposes immediately a Practical Acceptance upon a meer *Supposition*, and not upon an *Advancement* of the Spirit's Work in creating a *Capacity* for the Sinner's Choice, and for Acceptance of Christ in Effectual Grace. If the Preacher believ'd this as he ought, he should turn every || Offer into a Thank- || Prov. 29. 1. ful Admiration of the *Operations* of the Grace of God! But instead of the Effectual and *prov'd* Gospel of Christ, he brings *Saul's* i Sam. 17. 39. unprov'd Armour to put upon God's *Da-* vids; That when they come to have * more * Acts 12. 24. Light in the Gospel, they are fain to con- with Prov. 4. 18. fess these Things are nothing to 'em: For they went to *put on* many Things before they had *prov'd* 'em. If a Sinner *chooses* Christ, he must have some *Experience* of the * Effectual Working of him first in his own * Eph. 4. 16. Soul. I know this about *Passiveness* and Ef- with Gal. 2. 8. fectual Grace will argue || Offers and Prof- || Lam. 2. 14. fers down, as Men now-a-days pretend to offer Christ and Tender him in Eternal Salvation to the Souls of Men. I may herein (*if the Lord will*) next present *such* Arguments against these Devices of our Purblind Reason towards Men under Sermons, as may be blessed of the Lord to advance the *Effectual* Operations of his own Grace upon the Elect of God. But now * Offers * Isa. 59. 13. can't stand before Effectual Grace. They consist not with a close [Advancement] of *Passive Work* [upon] and [within] the Sinner; but consist partly with an *Active Plea* of what the *Preacher* doth [here I offer you Christ], and partly with an *A-* || Jam. 5. 19. ctive Motion of the Creature insisted on by 20. its self to be done towards Christ by the

- Sinner; and press'd on him, *accept him.*
- * Heb. 1. 3. Whereas it is in the Light of * *purging* and
with
Isa. 4. 4. Effectual Grace *experienced*, that a Sinner
doth accept of Christ unto Salvation, and
renounceth all that is his *own*; neither in
that *Experience* of Christ [can] *be do other-*
* Prov. 25. 12. *wise.* But * *Offers* consist not with this *Passive*
Work advanc'd in Speaking the Word
of God to Sinners. It is not suited in an
|| Mic. 3. 5. || *Offer* of Christ to Advance, Commend,
Praise, Extol and Set forth the Work of
God upon the Soul. It pleased the Holy
Ghost by *Luke* (in his History of the *Acts*
of the Apostles) when he relates the Con-
version of *Lydia*, Acts 16. 14. to extol the
* Eph. 1. 17. * *Passive* Work, or what was done *upon* her
with
Luke 24. 45. by the Lord. It is *whose Heart* the Lord
opened: And it pleased him to say no more
of what *Paul* did towards it, but only that
the Things, whereby the Lord did this Work
upon her Soul, were *spoken by him.* She at-
tended unto the Things which were *spoken of*
Paul. It may be, *Paul* was telling her how
Effectual the Word had been upon his *own*
Soul. Whatever it be, the Holy Ghost doth
|| Psa. 141. 5. not say he was || *offering* Christ unto her.
But now on the other Hand, when Men
talk of *offering Christ*, propounding *Salvation*,
* Amos 2. 4. * *Tendering Grace to Sinners*, and the like;
it sounds as if Preacher and Hearers were
to think that now the Man did something
|| Jer. 16. 12. *indeed*, when he comes to || *offer* Christ to
Sinners! Something that was *more than*
[Preaching] Christ, and more than *Speak-*
ing of Christ! Tho' *the Lord knows*, and oh!
Job. 22. 22. That I could say, *Israel shall know*, that the
Preacher doth a great deal less! I go on.
1. We must Preach the *New Birth*, the
Tit. 3. 5. *washing of Regeneration*, and the *renewing*

the Holy Ghost. This is far beyond the Tender, and far better than the Doctrine of the || Offer. We are to Preach this new Birth, as Men are *born from above*, and therein *born of the Spirit*, Joh. 3. 5. and *born of God*, 1 Joh. 5. 1. we must preach what is productive, not what is Fruitless. An * Offer produces nothing in Effectual Grace, but an Operation of the Spirit produceth the new Birth. Preach up Operations then, and Preach down || Offers. How can the new Birth be [offer'd] Men; And yet in the new Birth it's Christ that's form'd in them? How then do Men offer Christ most inconsistently with the Glory of the Spirit's Work! We should Preach the Gospel as consistently with the Praise of the Spirit's Work in * Regeneration-Grace, as we ought to Preach it consistently with the Praise of the Father's Act in Election Grace: And yet I am sure very few do. We are to Preach the New Man, Eph. 4. 24. the Hidden Man of the Heart, 1 Pet. 3. 4. the inward Man, 2 Cor. 4. 16. the inward Parts and the hidden, Psal. 51. 6. All which tells us, it must be Operations, not || Offers of Grace, that are to be us'd of God, and exalted of Man. We must Preach the * Circumcision of the Heart, Rom. 2. 29. the New Nature, Joh. 3. 6. the New Heart, Ezek. 36. 26. a clean Heart, Psal. 51. 10. All which Passive Phrases in a great Door and Effectual opened of the Lord, tho' there be many Adversaries, are fitted to set forth Operations of Grace, but no || Offers of God's Grace. His Grace is wrought effectually, not tendered effectually. It's effectually convey'd, not effectually propos'd. It's our Work in the Ministry of Christ to preach the Efficacy of Divine Grace in begetting the Soul in an

|| Luke 1. 52.

John 3. 3.

* Jer. 7. 24.

|| Phil. 1. 10.

Gal. 4. 19.

* 1 Pet. 1. 23.

with

John 1. 13.

|| Jer. 18. 12.

* Deut. 30. 6.

1 Cor. 16. 9.

|| Jer. 23. 13.

an Evangelical Sense, and begetting a People to God above the Work of Nature. So 1 Cor. 4. 15. last Words. *In Christ Jesus I have begotten you through the Gospel.* 'Tis not here I have * offered you Christ, take him. The Holy Ghost doth not say thus, nor doth he tell you he means thus. But he speaks and means *Efficacy*, and that no less a Thing than *Regeneration*, which cannot be || offered to a Sinner, but is a Blessing fitted only to the *Passive*, to be wrought *in him* by that Preaching which by the Spirit exalts the Spirit's Work. *In Christ Jesus have I begotten you*, says Paul. Here was the Apostle's closing Act under the *Efficacy* of God the Holy Ghost. The Apostle as God's Instrument in the Work, and as he was used of the Lord Jesus, came in upon their Hearts, and so through the Gospel he witness'd, he spake, he Preach'd (which are the Holy Ghost's Ordinary and usual Words to set forth the Ministry of the Gospel by) and thro' the Gospel in Christ Jesus begat them, and not by and thro' * Offers of Grace, being so right in his Ministry, and then help'd to make home-Work of it. Proposals stand off ineffectually, and keep their Distance, till a *Creature-Acceptance* determines them. But an *Operation* of the Spirit is effectual. It comes Home. An || Offer always keeps aloof from the Man, never closes him nor changes him, but clucks, here * I offer you Grace, I offer you Christ, I propose him to your Acceptance, which never effects any Thing, never comes home upon him. || Offers are not through the Gospel, and so can never be Effectual, as Operations are. Every Offer-Act is an Ineffectual Act, because a distant Act that stands off, never closes the Faculty, but takes up its Station and fixes upon

* 1 Cor. 12.
32.

|| Mic. 2. 11.
with
Eph. 5. 18.

* Job 16. 3.

| Exod. 23. 7.
first part.

* Jer. 24. 2.

|| 2 Tim. 2. 19.
5. & part.

Mid-way-Block: And so Old Adam and the
 * Offer never join, but agree to keep asunder * Jam. 5. 16.
 in the *midst* between Preacher and Hearer.
 Preaching the Gospel is effectually honour'd
 by the Holy Ghost to * beget Souls anew * Jam. 1. 18.
 to God in Christ. And it's impossible to be
 done by *Offers* of Grace, because they are
Distant Acts. A Home-Offer is an Absurdi-
 ty. The *Everlasting Father* makes use of
 Ministers as his Instruments to beget Souls
 Spiritually by [Preaching] the Gospel, which
 is an Ordinance of the Lord Jesus, and so
 he honours it efficaciously, by *working might-* Col. 1. 29.
ly in them that *minister* in the Word, or
 that *serve* our Lord Jesus Christ and the
 Gospel in *opening* it: Thereby to *teach every*
Man in all Wisdom of the Mystery of Reve- Col. 1. 28.
 lation, that Men may be presented of a *Per-*
fect Stature in Christ Jesus, and not such
Drafts, as most Preaching is but fitted to
 present the Saints, in an *Under-Growth*. But
 now the Lord will not diminish the *Glory*
 of his Grace at that rate, to come and do
 the same upon Souls by * *Offers* of Grace. * 1 Th. 2. 9.
 It never was done by the *Offer-Part* of a
 Sermon since the Gospel was Preach'd. *Faith*
 sees it by the Word, and there may be
 enough to *shew* it in this Treatise. For as
 to what *saving Good Men* have been own'd
 is, to do upon Sinners in *Conversion Work*,
 it hath been always wrought as they have
 been enabled from above to *Preach* Christ,
 and not as they have * *offer'd* Christ to * Mat. 13. 41.
 Souls. And yet I know, Men are ready to
abuse the Gospel, in *confounding* distinct
 Things. Some are prone hereunto the ra-
 ther, because it hath been all along their
Old Way, and so without *Mighty Grace* to
 humble and *lessen* them in their own Eyes
 (for that is the Nature of God's Grace to-
 wards

wards all his *Ministers*, whatever their Preaching had been) they *will* stand up for their * *own*, and then think they stand up for the *Gospel*, and study and lay about them how to make it out in *Sermons* to the People to be for the *Gospel*. Others take it up from an ill Pattern in an *Author of Credit*, which presently thro' a Defect of their own Understandings seems among Themselves into an *Argument*, and *suffices* them where the Scripture *leaves* them. Others again see no *Harm* in it. And some may fall into the || *Offer-Language* incogitantly, because they scarce give themselves Time to weigh and examine, and think from a due Notation of the Word, *what* an * *Offer*, or a Proposal of Grace is. Be sure, they do not allow a due Time *impartially* to examine what they Preach, while they lavish into their *Effectual* || *Offers*.

|| *Offers* can't stand before the Test of Effectual Grace in the *Passive* Phrases, and the *New Creation*. For *Offers* are more fitted to Man as a *Reasonable Worker* than as a *Spiritual Workmanship*. How can the Spirit's Workmanship in the Soul that is *created* be effected by || *Proposals*? We are said to be the Workmanship of God, *Eph. 2. 10*. In the Original it is the *Poem*; now that's a Curious Peice of Workmanship contriv'd in the Thoughts of *Manifold Wisdom*? For how is a Poem made? Is it by proposing to *Pen, Ink and Paper*, or is it done by an *Operation* of the Understanding? Then be sure we are the Workmanship of God not by || *Offers* to be the Workmanship, but by *Operation into* the very Workmanship, or Poem it self. For tho' in *Natural Religion* Men's Hearts and Thoughts are not *Pen, Ink and Paper*, but *Rational Powers* and Dictates:

* Heb. 3. 12.

|| Eccles. 5. 1.
last Words.* Isa. 30. 28.
last Words.|| 2Sam. 14. 13.
middle Part.

|| Isa. 4. 4.

Eph. 3. 10.

|| Prov. 1. 30.

Dictates: Yet in *Spirituals* and * Supernatu- * Jam. 1. 18:
 rals they are so, before Supernatural Grace
 receiv'd. Without the Spirit's *Workman-*
ship antecedently all Men are but Blotted
 Nature, and can a *Blot* accept of a Propo-
 sal to be *the Epistle of Christ*? What is there 2 Cor. 3. 2, 3.
 in *Nature* should bring Men to Gospel-
 Compliance with *Gospel-Offer*s? Offers can't
 do any of the *Spirit's* Work. They can't
 guide and lead the Soul to *Christ*, or * lead * Plal 139. 24:
the Soul in him. And if there be more than
Nature in Gospel-Believing, then there is
 the *Spirit* of *Christ* therein. Why do we
 then stand || *Offering*, when we should be || Prov. 15 10:
 wonderfully *exalting* the Free Gift of the
Spirit and his *Operations*? If the *Spirit* be
 * *efficaciously* given to Sinners before we * Acts 15. 7.
 offer *Christ* to them, then offering of *Christ*
 is in vain, for *Christ* is *the First Gift*. And
 we should still *exalt* the Gift. If *Christ*
 were to be given in the || Offer, so would || Plal. 95. 10.
 the *Spirit* of *Christ* too; And how comes
 the *Glorious Gift* to be turn'd into a *Nick-*
name, if Men think to [cover] it that by
 * *Offer* is meant Gift? Doth the Offer * Math. 18. 7:
 change the *Nature* of a Sinner, and create
 the *Workmanship* of God? The Gift doth.
 The Gift of *Christ*, the Gift of the *Spirit*,
 this changeth the *Nature* of a Sinner, and
 creates the || *Workmanship* of God. Now || 1 Joh. 4. 15.
 let me Query upon the *Offer*, is the Propo-
 sal of *Christ* made to a Sinner *after* the Ho-
 ly Ghost is given him [without] the Propo-
 sal, and antecedently? Then 'tis *Effectual*
Grace it seems *without* Proposal that the
Spirit brake in, and if there be *Effectual*
Grace before the Offer, then what need
 any || Offer or Proposal to be made? The || Job. 6. 24:
 Gospel Preached in the same *Efficacy* of God
 having the Holy Ghost descending on it
 will

- will *alone* do the Work of *Conversion*. You may *trust* it, and never try your *Offers* more. It will do without *Proposals*, and carry all before it in the Strength of the *Holy One of Israel*. The *Gift* of the Holy Ghost with the Gospel is *Effectual*, but the *Proposal* stands alone, and is *ineffectual*. How weak then is it to glory in *Proposals*, to plead for *Proposals*, and make the *fair Show* in this poor Piece of Proud and ineffectual *Flesh*!
- Isa. 41. 14. How are || *Offers* fitted to a *Translation* out of *Darkness* into the Kingdom of God's Dear Son? Col. 1. 13. And out of *Darkness* into *Marvellous Light*? 1 Pet. 2. 9. How do *Offers* suit with a Work that's above all Created Power? For so is *Faith* declar'd to be. Eph. 1. 19, 20. The * *Offer-Doctrine* is in a *Style* and *Way* of *Preaching* more fitted to Things done by us in *Weakness* and *Common Profession*, than to Things done upon us by the *Infinite Grace* and *Power* of *Jehovah*. It is not fitted at all to
- * Jer. 2. 19. *Passives*, nor the || *Efficacy* of the Holy Ghost therein. It agrees better to the *Agency* of the *old Man*, than to the *Formation* of the *New Creature*. More to *Self-Justification*, than to *Justification* by *Grace*. More to a *Disposal* of our own *Goods* upon *Proposal* made, than to the *Adoption* of *Sons* by *Grace*. More to an ordering of our own *Faculties*, than to the *Shedding* of the Holy Ghost upon us. More to an *Act* of
- || Hos. 8. 14. *Morality*, than to a *Sanctification* of the *Spirit*. More to the *Signing* of some *Personal Treaty*, than to the *Writing* it self which is called the *Epistle* of *Christ*. Or than it's fitted to the *Supernatural Style* of the Holy Ghost, in *putting* *Christ's Laws* within our *Hearts*, as Jer. 31. 33. And giving them as
- Gal. 4. 5. *Heart*
- Gal. 6: 12.
- || Psal. 119. 104.
- 2 Thef. 2. 13.
- 2 Cor. 3. 3.

Heart to know the Lord, as in the same Prophet, Jer. 24. 7. In a Word, Man's || Offers * Prov. 25. 7. 1. are not fitted to exalt God's Operations.

This Creation and Workmanship hath a Personal Worker to be exalted, not an || Of- || Rom. 1. 25. fer of Grace to be set up and defended. For 1. The Heart of a Sinner is drawn to Christ in Effectual Grace by a Person, Col. 1. 22. And you that were sometimes alienated, and Enemies in your Mind by wicked Works, yet now hath he reconciled. Now hath [He] reconciled. It is not, now hath [that] reconciled; as to say * Tendering the Salvation * Job 15. 3. hath done it. For some love to magnify the Offer, More than we dare magnify Preaching. But now hath [He] reconciled. Christ hath, not an Offer. Paul exalts Christ, doth not defend the || Offer. 'Tis He hath || Gal. 4. 9. reconciled you, and not Faith; 'Tis He by the Spirit hath wrought Faith, and not hath wrought it by the * Offer. The Father too * John 3. 6. is to be exalted in Effectual Believing, not the || Offer of Grace, John 6. 44. No Man || Job 4. 3. can come unto me says Christ, except the Father which hath sent me draw him. Christ inculcates the same, Verse 65. And he said, Therefore said I unto you, that no Man can come unto me, except it were given unto him of my Father. And so is Christ exalted, but Not the || Offer, Song. 1. 4. Draw me, we * Math 13. 6. will run after thee. Here Christ is exalted for Faith, not Offers of Grace to work it. And the Apostles said to Christ, Luke 17. 5. Lord, increase our Faith. We should set out the Lord, and not stand pleading for || Of- || Phil. 3. 3. fers, if we Preach Effectual Grace. 2. The Issue of choosing Christ is by means of Application of Christ to the Soul, and Operation of the Spirit of Christ in Salvation, and is not by || Offers and Tenders of the same || 1 Sam. 12. 21. Salvation.

Salvation. See *Eph. 2. 1. And you^o hath he quickned.* Christ is the Quickner by the Holy Ghost. As God is our *Father*, and quickens us by *Christ*, so Christ quickens us from the Father by the *Spirit*. God's Gift of the *Spirit* converts to Christ savingly, *1 John 4. 13. Rom. 8. 14. John 14. 17.*

Well, we must Preach *Effectual Grace*. We must Preach to Sinners a new *Creation*. That
 * *Rom. 11. 6.* it is not by the * *Work* of the Offer, but without the Offer, by the Grace of the *Operation* to a New Creature. We must not Preach Men's being *new born* according to the [Offer], but according to the [Will] of God, *John 1. 13.* The Spirit Commands this, waits for this, as he is the Gift of the
 || *Acts 10. 44.* Father to || enter the Sinner's *Nature*; whilst the Voice drops into Sinner's Ears. When a Sinner under any Preacher of the
 * *Isa. 30. 21.* Gospel hath been made to * *hear the Voice of the Son of God and live*, as is effectually promised, *Job, 5. 25.* It hath been as God hath used Minister's *Close Acts*, not their *Distant Acts*. It hath been by God the Spirit's striking in, as Ministers of Christ have been directed to speak *home*; and not as they
 || *Prov. 14. 22.* have made || *Offers* and *Overtures*, and stood *aloof* with *Proposals*, as if Ministers did not believe the *Efficacy* of their own Message to Sinners by that Sampler of it in *Effectual Grace*, by *Pre-Operation* of the
 * *2 Cor. 4. 13.* Spirit upon their * *own Hearts*: *Regeneration*, out of which true *Conversion* riseth as an Act from a Principle of acting, is brought about in the Soul by Grace working *thro' the Gospel*. And so Free Grace is *Effectual Grace*, and never sinks on the Foundation into a *Free Offer*, or an *Effectual* * *Tender*. This would be the Way to
 * *Heb. 9. 14.* *debase* the true Glory of the Spirit's *Efficacy*

in his Passive Work on Sinners. How then will it serve to || *Propose* to them a Change? || Job 15. 3.
 We must so Preach in the *Passive* Style, as comes up unto a being *planted together in the Likeness of his Death*, Rom. 6. 5. And to a being *turned*, upon an Act of God's turning me, Jer. 31. 18. In our being brought to Preach thus, we may first hope God will *own* us, before we can groundedly hope Sinners will *hear* us. Remember, it's a *new Creature*: Then we ought to Preach Christ *influencing*, not Christ *Proffering*, nor Christ * *proffered*, nor our Selves *proposing*. * Psa. 97. 10.
 Did God when he would make the World *propose* to the World, or did he *Create* the World? Was the World consulted for *Co-operation*, or was it formed by *pure Creation*? Why then are || *Proposals* made to || Judg. 2. 19.
 make a new Creature? Or *Offers* made to last Words.
 produce a new Creation? *Faith* is a new Creature, *Repentance* is a new Creature, *Regeneration* is a New Creature. These are all distinguished in the Soul, but they can't be Separated. *Regeneration* is the new Creature stirring, *Repentance* is the new Creature sensible of the Evil of Sin, Darkness, Unbelief, &c. And melted under Grace. *Faith* is the new Creature opening its Eye. Now in the first Creation God said, *Let there be* Gen. 1. 3.
Light and there was Light. This was a Command, and Creation of Light follow'd it. So in the *new* Creation God answers to his former Work in the old Creation, by *Passives* in Operation upon the Human Faculty, 2 Cor. 4. 6. Christ breaks in upon the Soul, and thro' the Eye Created shines a the true Nature of Light, whilst the Gospel is *freely* and absolutely Preach'd to all the *Elect* of God. The Love of God is shed abroad, Rom. 5. 5. Do we think a

soft Tongue breaketh the Bone, as Prov. 25. 15. And yet that the Love of God shed abroad in the Heart breaketh not the Heart? Oh! It's

Ezek. 36. 26. *Love takes away the Stony Heart out of our Flesh, and gives us Hearts of Flesh! Ah! The Lord humble us Preachers more, that we may ly in the Dust, and never open our*

|| Job 1. 8. *Mouths again to tell Sinners how we || offer them Christ, since there is such a large Theme of Effectual Grace to Preach Life both into Saints and Sinners, of the Elect of God, by exalting it! Saving Conversion-Work is wrought by exalting Christ in the*

* John 8. 15. *Face of Sinners, not by * Offers and Tenders of Christ to Sinners. It's upon Absolute Grace of Renovation to all the Elect of God. For these Sinners are the Elect of God. Neither hath his Grace singled out any one Object in the whole World, except These.*

|| John 6. 37. *The Spirit of God, suppose as to a Couple of Men, the One chosen in Christ, the other pass'd by, doth never cross the || Father's Choice herein, to [sanctify] the Non-Elect and to [pass by] the Chosen Vessel. Nor hath the Third Person's Power ever gone beside the Father's Purpose, or the Sons Particular Purchase. Now Preaching up the Operation*

of the Spirit is fitted to exalt the Sovereignty of Grace, in singling out all our New Births according to the Settlements of Grace by the Will of God and our Father. But Offers of Grace can never be Effectual because they are not fitted to express or convey what Operations of the Spirit are fitted every way to. We should therefore

Gal. 3. 4. *under our own Personal Tasts of Effectual*

|| Jer. 16. 19. *Grace throw by our || Offers, and never*

* 2 Cor. 1. 12. *Talk more of our * Proposals, but tell the People continually in every Sermon by the very Passive Frame and Style of our Expressions*

fions, that Man's Heart is under God's Operations, and that the best of us all in Preaching the Gospel are but Pens in his Hand, and not Lord-Dictatours to make and utter our || *Proposals*. We ought to || Gal. 6. 20
 tell the People with all becoming Confidence, when we speak in Christ's Name unto 'em, that our Preaching the Gospel to 'em, is God the Spirit's bringing it home to our selves, and that as we have receiv'd this *Earnest of* 2 Cor. 1. 22
the Spirit in our own Hearts, so we graciously hope that He also doth bring home the same Word upon your Hearts, Sinners, too. He has taken Room enough in the Method of his Grace to do it! We wait therefore in the Ministry, and trust the Lord with it to a * *Begetting Power* in [your] Souls, * Jam. 1. 18
 and an abiding Word upon you! Such a Hint may be more *Effectual* in knitting the Heart to Christ, when JEHOVAH the || Jer. 32. 27
Spirit hath taught us to Open a Thing out of God's Word in a clear and lively Manner, than a whole *Sermon* so forelaid and contriv'd, as to make the most specious Way to our || *Offers*. It's a Ministry always ex- || Jer. 9. 8
 alting the *Passive Work* that's most likely by the LORD the Spirit to be set home, and so to find the way to poor Sinners, and enter in through the Direction of the LORD CHRIST. Oh! It's brave to Preach the FATHER's Grace in the [Operations] of his Good SPIRIT! [These] give a *Seal* of the Truths in our selves, while we feel them to make every Subject of the Grace of the Gospel *Effectual*. And this *Effectual Preaching* is *searching Preaching*, 'tis not * *Daubing*. * Ezek. 13. 17
 Oh! I have known *Dame-Nature* run for it, whilst a poor Sinner hath stood broken and melted under it! The Ministers of Christ
 M z ought

ought to Preach what they *effectually* Believe ; if they don't, they are not Faithful, nor fit to Preach Christ. I am sure if I do not *Feel* what I Preach, it is made the *Burden* of my Soul, that I do but stand

¶ Rom. 7. 18. before the People as if I were || Offering the Gospel, and not *Preaching* the Gospel. Well, Preaching of the Gospel is to work with God to a *Change* by the Gospel: Paul was *Effectually* led by Christ to beget many: And of these *Corinthians* he writeth

¶ Cor. 4. 15. sweetly, *in Christ Jesus I have begotten you through the Gospel.* Oh! he exalts the Gospel, but not the *Offers* of the Gospel: He lifts up *Christ*, and shews us that all his *Ministerial Vertue* lay in Him. His Talk is

¶ Mark 9. 42. not of * *Offers* here or elsewhere, nor of *Tenders* and *Proposals*, as is the Degenerate and Corrupt Language of these *Last Days* and *Perillous* Times: Even while we are

2 Tim. 3. 1. come to the || *Cleansing of the Sanctuary.*

¶ Dan. 8. 14. It was under that *Apostle's* Preaching of *Free* and *Absolute* Grace (for in that Day wherever *Paul* came the *Conduits* ran with

* Zsch. 9. 17. * *New Wine*) that the *Holy Ghost* gave to some a *Draught*, and to every One of the

¶ Rom. 15. 18. *Elect* he gave a || *Tast* round. Ah! there it was, under *such* Preaching, as now we want in most *Churches* of the *Saints*, that the

¶ Isa. 42. 16. *Holy Ghost* opened || *blind Eyes*, and shew'd to *Sinners* through a clear *Eye* of Faith bestow'd, whilst *looking unto Jesus* in the

Heb. 12. 2: *Glass* of the Gospel, that through the very *Efficacy* of the Work in the *New Birth* and its *Consequences*, it was all a *Free Gift* indeed! An *Offer* produceth nothing, but an *Operation* of the Spirit produces the whole *Workmanship* of God. We must Preach the Gospel so as it is a *Means* in the Spirit's *Hand* to create and effect the Spirit's *Work-*

Rom. 5. 16. *man*

manship. We must Preach what the * Spirit * John 16. 14.
 Works this Workmanship *from* in the Dis-
 charge of his Office. He Works it jointly
 from Christ's Living *Intercession* and the Fa-
 ther's *Grant*. They are *Operations* of the
 Spirit, and not * Offers of the Gospel, * Ezek. 13. 7.
 which answer in *Regeneration* to the *My-*
stical Quickning before spoken of Eph. 2. 5.
 and how do they answer? By an *implanting*
 of Sinners into the *likeness* of Christ's *Resur-*
rection by the Co-quickning Pattern, Rom.
 6. 5. Operations of the Spirit do produce
 the whole Workmanship of God in the
 Soul, 2 Cor. 4. 6. Is this *Good News*?
 Then Preach it. The Inwrought Part of
 Religion, to wit, Christ *formed in the Soul*, Gal. 4. 19.
 and Salvation by Grace written on the
 Heart, are wrought by God the Spirit in
 the Souls of all the Elect of God. But
 || Offers of the Gospel are no Preaching of || Jer. 2. 11.
 it, much less of the *Inwrought* Part thereof; last Words.
 No, not so much as to an *Acceptance* of
 a Good Part of the Notion, in the *Doctrine*
 it self, as the Holy Ghost is the *common Au-*
thor of Working that Doctrinal Acceptance
 in *Temporaries*: Much less do * Offers Preach * Rom. 8. 13
 the inwrought Part of the Gospel in the
 Acceptance of the *Salvation-Part*, as the
 Holy Ghost further is the very *Principle* of
 that Acceptance in the Elect of God. || Of- || Jonah 1. 13.
 fers lye all in *Essays*, they produce nothing.
 They attempt a Thing which they never
 accomplish. An Offer assays and assays it,
 but being Weak and || unprov'd, it's above || 1 Sam. 17.
 its own *Sphere* to effect. And is this *Good* 39.
News? No, you'll say. Then where are
 your *Evangelical* Offers? Oh! Never Preach
 them more. We should exalt the Spirit in
 Preaching the Gospel, and not our * Offers * Isa. 57. 12.
 which are but *improlifick* Essays. The Spi-

rit is above them, and checks the Essay when he wills, as *Acts* 16. 7. After they were come to Mysia they assayed to go into Bithynia: But the Spirit suffer'd them not. The Israelites could [accomplish] by Faith of the Operation of God, and go through the Red Sea, which the Egyptians [assaying] to do were drowned, *Heb.* 11. 29. But now hath God assayed, and not wrought it? Is not the Spirit in an Operation Efficacious? *Deut.* 4. 34. Hath God assayed to go and take him a Nation from the midst of another Nation, by Temptations, by Signs and by Wonders, and by War, and by a Mighty Hand, and

* *Acts.* 4. 30. and by a * stretched-out-Arm, and by great Terrors, according to all that the Lord your God did for you in Egypt before your Eyes? No, He never [assayed] for Another Nation what he undertook for Israel. And what he hath undertaken he hath done, whether by his Grace or Providence. *Obj.* *Isa.* 5. 4. What could have been done more to my Vineyard, that I have not done in it? *Ans.* 1. Nothing could have been done more by Another to the * Lord's Vineyard, that God had not done in it. 2. Nothing could be done further by the Lord himself in such a General and Common Way of Favour, that the Lord had not done therein, by the || General Dispensation of Means according to Natural Favour done and shewn it. For that Dispensation of God's towards the Jews was a General and Common Dispensation of Favour agreeable to * Nature, not a Gospel-Dispensation which is above Nature, and works a Powerful Change upon it, according to the Nature of Effectual Grace. So that according to that Common Dispensation he cou'd not go further.

Col. 2. 12.

* *Acts.* 4. 30.

* *Mat.* 21. 33.

* *2 Chro.* 36.
15, 16.

* *Mat.* 13. 37.

Col. 4. 16.

2. We must Preach the Word of Christ as it's most suited to God's Husbandry. For so it is again express'd in the Passive Style,

1 Cor. 3. 9. *Ye are God's Husbandry.* This is altogether against the Doctrine of || Offers, in the [way] of a People's becoming so by the Gospel. We must Preach the Gospel as it's suited to an *engrafted Word*, as the Apostle speaks, *Jam. 1. 21. Receive with Meekness the engrafted Word which is able to save your Souls.* With Meekness the engrafted Word. As if he had said, don't fly out at the Gospel, when it's deliver'd in such [Passives] as will make Old *Adam* [suffer] for it. As suppose, in sawing off an old Member of the *Body of Death*, cleaving into the Stock, piercing a *Heart of Flesh*, and all to let in the *Graff* deep into the Quick. This is exactly suited, we see, to an *Evangelizing* in the Passive Style. It's to Preach still according to Passives, and effectual Grace. It's plain by this Text in *James*, that the *Word of the Gospel* being an *engrafted Word*, can be no offer'd Word, no proposed Word of Grace. The *Word of Faith* being engrafted, is united to the Heart, and rooted there as the effect of God's Operations in his *Husbandry*, and not so united from any || Offers of his Grace. For all *Propoundings of the Offer* and all Language in the * *Offer-Form*, do fall wo- fully short of *Passives*. And indeed let it be consider'd according to the *Energie* of the Similitude in Husbandry, how are *Trees* and *Orchards* planted and grafted? How are *Fields* and *Vineyards* sown and *Husband- ed*? Is it done in the way some Men pretend to *Preach the Gospel*? Is a Piece of Husbandry upon an *Estate* effected by the Owner or Husbandman's *offering* to *Graff* *Trees* and *Plant Vines*? Is it by || *Propo- sing* of *Graffs* to the Stock? Is it by *Orders* of his Seed to the *Plough'd Lands*?

|| Jer. 13. 7.

Rom. 7. 24.

Ezek. 36. 26.

Acts 15. 7.

Rom. 10. 8.

|| Job. 15. 31.

* Jer. 7. 2.

|| Prov. 19. 8.

Sure *Sowing* is quite another Act than what
 * Jam. 1. 16. can be represented by an * *Offer*, or *Ten-*
dering of the Seed. *Isaiah* saith of the
 Plow-man, *Isa.* 28. 24, 25, 26. *When he*
 hath made plain the Face of his Ground, doth
 he not cast abroad the Fitches, and scatter the
 Cummin, and cast in the Principal Wheat,
 and the Appointed Barley, and the Rye in their
 Place? For his God doth instruct him to || *Dis-*
 cretion. How much do these Acts of the
 Husbandman transcend the Acts of many
 Preachers of the Word, who Preach it in
 their own Natural Wisdom? For their
 Natural Wisdom is that which hath pitch'd
 upon this Way of * *Offering Christ* to Sin-
 ners, as the best way they can think of to
 Preach the Gospel to Sinners. But lo!
 Here it is said of the Plow-man (which
 carries along with it in the Eye of the Ho-
 ly Ghost by the Pen-man, a Spiritual Ana-
 logy, or a *Re-speaking* of something further
 in it than meer || Ploughing, and that is
 Preaching of the Gospel) that his God doth in-
 struct him to *Discretion*. And being so in-
 structed he doth not bring his Seed forth
 to the Ground, and there stand over the
 Plough'd Lands, * making *Overtures* and
 Motions, and Offer what he hath brought,
 nor propose any Quantity of the Seed, nor
 Tender the Fitches, the Cummin and the
 Principal Wheat. No, he doth not do this,
 his God doth instruct him to *Discretion*. And
 in that *Discretion* of his God, What doth
 he do, if he doth not || Offer his Seed to the
 Ground, nor Propose and Tender it? Why,
 he doth cast it abroad, he doth scatter it, he
 doth cast it in to the Mouldy Earth. Now
 let any Man search the Scriptures, and see if
 these Three Phrases in God's Word, casting
 abroad, scattering, and casting in, do not far
 out

|| Eccles. 8. 5.
last Words.

* Gal. 6. 8.

|| Job. 3. 12.

* Gen. 27. 16.
last Words.

|| Isa. 48. 17.

out-signify those other Three *Plough-Phrases*, got up so frequently in the Mouths of some Spiritual Seeds-Men, viz. their *offering, proposing and Tendering* of the Seed of the Gospel (for the *Doctrines* and *Salvation* they Preach are the Seed of the Gospel) while they profess to Preach the Gospel. Aye, aye, we see that *Preaching* the Gospel is quite another Thing than * *Offers* of Grace. * Gal. 5. 24.

It's *casting Abroad* the Precious Seed of the Word, it's *Scattering* it all about within our Auditories, as we can come near 'em by Handful-reach. Let it fall how the Lord pleases, either upon *the Stone of the Heart*, Ezek. 36. 26. or upon the Mouldy Earth, so long as it is within the Bounds of our Convinced Auditories, the Plough'd Lands. He that Preacheth the Word faithfully lets the Word go, he doth not stop his Hand, and say, it may be the Seed will fall upon the *Stones*, and then my Labour is lost. But he throws it in upon the Plough'd Lands, that's enough. It will fall well in the main Part of it, tho' it proves to be absolutely lost on some. *According to your Faith*, oh ye Seeds Men, *be it* Mat. 9. 29. *unto you*. We must not keep back our Hands in sowing the Free Grace of God among the People, who sit under our Preaching constantly, and have by the Lord's Blessing on the Other Parts of our Ministry, been plough'd up quite of the *other Side* of their *Natural Religion, Natural Duties* and *Natural Righteousness* and *Natural Grace*, into a Sensible Conviction of their Sin and natural Misery. For Christ's * *Sowers* being now * Mat. 13. 38. (got so far) on Plough'd Lands, it's Time to *sow the Field* with *Mercy, Righteousness,* Hos. 10. 12. *Faith*, all of the Gospel-Kind. And *that* whilst we see *Heavy Things* sink too much into 'em, and make *deeper Impressions* on 'em

2 Cor. 3. 18. *last Words.* 'em than is meet; while no Impressions can be made upon the common World, never plough'd up by the Doctrine of the Lord the Spirit. It's the Spirit put into Men by searching Doctrine in the Ministry rips 'em up, Saint and Sinner; and that Holy Spirit of God will thoroughly search their Nature, and turn all in the main (like a Plough that enters the Lands) upside down; and then [other] Doctrine, as the Rain, drops, and more * Gracious Words in Gospel-Speech distil upon the Heart as Dew; and Increase of the Word maketh it soft with Showers. And when this is done, here we are to cast in the Seed into the Mellow Earth, just after the Plough, among these Poor lost Sinners: And not mispend Our and Their precious Time in || Offering of Christ to them. Well, in the whole, we see by the Light of the Scriptures, that God's Husbandry lies in an Actual Planting, Sowing, and Ingrafting, not in offering to do these Things. The Lord Himself bestows his Grace, but doth not * offer his Grace to the Elect of God. And it's Grace bestow'd ('tis not Men's Preaching short of this, mixing and blending it with Fair shews in the Flesh about the Offer) which makes the Elect to be God's Field, Orchard, &c. in converting of Sinners and planting them in his Husbandry. We should Preach therefore nothing but what is God's Means in making them so. And these Means are not || Offers, but Effectual Grace, which he has brought Home to his Elect, and made of choice Use unto their Souls. The pure Gospel is of an Operative Nature in the Hearts of the Elect, because herein the Lord the Spirit, as 2 Cor. 3. 18. waits that he maybe Gracious, as under the Old Testament the Lord Christ waited till the Fulness of Time, that

Deut. 32. 2.
 * Luke 4. 22.
 Psa. 65. 10.
 || Deut. 19. 20.
 * Eccl. 10. 10.
 Gal. 6. 12.
 || Prov. 6. 23.
 Isa. 30. 18.
 Gal. 4. 4.

that he might be Gracious. Oh! How richly hath Grace been sealed up with an Effectual Operation of the * Power and Love of God * Psa. 110. 3^e on the Hearts of Elect Sinners, in the Day that the Lord hath made the Elect of God his Husbandry! Now then, if this be accomplish'd in Free Grace-Preaching, which is the only working Preaching (the other is but an idle Preaching into a Form: This is the only working Preaching) of the Elect of God into God's Husbandry: We may be satisfy'd that Preaching of the Gospel, and speaking these Mysteries of Christ to Souls effectually, by which this Husbandry is wrought, is done by no || Offer of the Grace || Job 33. 27. of God, No Tender of Salvation to Men; But is the Thing it self, Free Grace, scatter'd upon 'em in the Preaching of the Gospel, and is Salvation it self cast in upon them thereby. And again, as the Husbandman's Seed, when his God doth teach him Discretion how to use that Seed, is scatter'd and cast into the Ground, so should we who are the Ministers of Christ, scatter abroad the Gospel liberally thro' the whole Plough'd Auditory (a People whose Fallow Ground was not broken up by * Offers of the Plough, * 1 Cor. 10. but by Actual Ploughing, as the Spirit gat 33. in, and by the Word brake up all their Thoughts. When Men were wholly at Ease, it's He that hath broken them asunder. And Job 16. 12. then should we as his Ministers sow the Tender Lands) and cast in the Principal Isa. 28. 25. Wheat, by sowing Christ in their Hearts, where the Spirit is waiting to receive the Seed of the Gospel as it's cast in, but not to Mind the Seed which is held fast in your Hands by Parley-Offer, whilst you refuse so * boldly to let it go, and cast it into the * Eph. 6. 19. Moulds beneath you. An Offer produces not a Grass,

a Graff, nor is *Instrumental* towards the Production of the Seed in God's Husbandry: But an *Operation* of the Spirit produces God's *Husbandry*.

3. We must Preach the Gospel still in *Passives* and *Effectual* Grace, as it is most suited to God's *Building*. So the Words are in 1 Cor. 3. 9. *ye are God's Building*. To this Purpose the Holy Ghost delights much to use the Word *Instruction*, which signifies a *building upon*. 'Tis instructing Sinners, building up their Principles, as Grace, Life and Power upon *Christ*, which the Holy Ghost hath first laid into their Hearts by the Preaching of the Gospel. An *Operation* of the Spirit produces God's *Building*. But

¶ Prov. 19.25. ¶ *Offers* of Grace, Proposals and Tenders of Salvation are no Instructing, or Building the saved Number on the true Mysteries of Grace and Salvation. Right Preaching is a Building of the New Born upon God's Work. For, why do I *Preach* Grace, if God doth not *work* by Grace? Better put on Sackcloth, and lye in the Dust, and cry,

Psa. 25. 5. Lord *shew me thy Truth*, and let me not go o' my *own Errand*. Howbeit, if I see my *Way* before me, as Christ's Ministers whom

* 2 Tim. 3.17. he sendeth with the * *Sufficient Furniture* both of *Spiritual* and *Common* Gifts, do, I see then my Preaching is a Building upon His Grace, a Raising up something that must appear upon His Foundation. And this is the Nature of *Instructing*, it is building *upon*, building upon Grace bestow'd, building upon the Things of God and of Christ, which

John 16.14. the *Spirit* * shewes the Soul, agreeable to what I Preach, as a Beginning in Knowledge, and that by my very Preaching unto this Soul, *before me*. This now is *instructing*

¶ 1 Cor. 14.3. him. 'Tis an ¶ *Edifying* him upon what he hath

hath seen of Christ from the Lord's own Work upon him. Now this View of my Ministry raises my own Soul quite out of the Sight of Human Reason; that thereby infetching the Materials of my Ministry far above *Carnal Reason*, even out of *Jesus Christ*, I can *instruct* thro' Grace, while I see what I do, by aiming in the Holy Ghost's Light and Strength to break in upon Poor Souls with *the Glorious Gospel*. What if it be but a Spot of Ground believes, or but a Corner of the Building rises that Day, even a Handful of the Auditors, here and there one whom *Christ hath Chosen*, touch'd home, I have nevertheless wrought with God that Day, by working upon God's Foundation, both as the Spirit was given to be in *Me*, and also as he was given to be in *that Corner* of the Building among ** the Remnant*, at laying in the Materials of the Building in the Time of God's Power. Furthermore, I have *Good Hope thro' Grace* among such a Congregation of mix'd Souls, *Uncalled* as well as call'd, that I Preach the Gospel to the Elect of God *to purpose*. I may expect that the Lord *takes up* my Words, and begins with my Message upon their Hearts, *this or that Day*. But now || *Offers of Christ* are no *Instructing* upon Christ, as a Soul's *Bottom* given it secretly in Free Grace already. They come short of This. They are no *Instructing* or building Act on the *Basis* of Grace which God hath laid before, because *Instructing* in the Truth of the Gospel is building upon the *Foundation*, and is an adding of || *Experience* to Soul-Tribulation. It's an Increase of something that is exactly of the same Piece of *Grace*, as it's convey'd of the Lord thro' *my Hands*, towards raising of the Structure upon the *Foundation*

1 Tim. 1. 12.

John 15. 16.

1 Sam. 14. 45.

* Rom. 9. 27.

with

Rev. 11. 13.

|| Prov. 28. 23.

|| Rom. 5. 3, 4.

- * *Iſa.* 30. 5. dation laid. Whereas * *Offers* of Grace *add* none of the Grace to the Building upon the Foundation laid. Therefore to *offer* Grace is not to *instruct* in Grace. It's not to *build* Grace, nor to build upon Grace, so as to bring it up to this Pitch of *Efficacy* here in *1 Cor.* 3. 9. ye are God's *Building*. Ye are made up all of Free Grace from the First Stone laid, from the first true Stroke of Work done. Thus he exalts *Grace*, not
- || *Rom.* 1. 25. || *Offers* of Grace both in the *Way* and *Success* of Preaching. And we should do it in the same *Way*, while we are looking for the same *Success*. We ought not to give any
- * *1 Theſ.* 5. 32. * *Appearance of Evil*, as if we carried it unto a People whom we were not Desirous of Instructing, nor of building them upon God's Foundation laid in their Souls, under all the foregoing Matter of the Sermon. As to what Men call *Offers of Christ* to Sinners, it's neither laying the Foundation in the Soul's
- || *Cor.* 3. 12. View, nor building upon it *Gold, Silver and Precious Stones*. It is neither Instructing them to *propose* to them, nor is it raising them upon the Corner-Stone, to *tender* Christ to them. This || *Tendering* of Christ is treating poor Sinners that hear us, as if they had a *Will* of their own. And is a sort of Preaching too nigh of kin to the *Arminians*, who freely tell us, Man hath a *Will* of
- || *Jam.* 5. 19, 20. Compliance with the * *Tenders* of Salvation: Otherwise, that we render him a meer *Stock*, and deform his *Noble Reason*. Indeed I can Rationally propose the *Natural* Piece of a [Duty] to a Natural Man, a Duty of several Ranks and Sorts; whilst at the same Time the Man hath so much *Reason* and Free Power of Action, as that a *Proposal* of this Duty to him, may in a *Common* way work upon his Thoughts, and persuade his Mind
- * *Ezek* 45. 20.

to it. But if I do my *own* Duty, I must not go and || propose the *Mysteries* of the Gos- || Prov. 20. 23.
 pel to him, and make him a *Tender* of [Sal-
 vation], as if it was a meer *Creature-Busi-
 ness* that lay only between Him and Me !
 For in Proposals there are some equal Terms
 in a manner of Both Sides. As He that
 proposes can't impose Himself, &c. But
 now in *Effectual Grace* God can and doth im-
 pose Himself by the Gospel on his * *own* : * 2 Tim. 2. 19.
 And yet in that *imposing Act*, because of the
 change of their Nature, they are made a
willing People. He puts his own Gospel on Psa. 110. 3.
 them, as afterwards Christ's || Yoke, but he || Mat. 11. 30.
 puts not on them *Another* Gospel, nor con-
 founds the Gospel with the Yoke : But keeps
 them Both distinct. For he puts his Gos-
 pel on them, before they take any *Evange-
 lical Impression*, or || serve in any *Evangeli- || Rom. 7. 6.
 cal Duty*. The *Image* is before the Yoke, and
 a *Christ form'd in them* before they do the Gal. 4. 19.
Will of God. Now an *Offer* suits not with
 God's *Sovereignty* upon Sinners in raising
 the *Building* of his Grace. For in *Effectual* * Ezek. 36. 27.
Grace this is the Tenor of God's Resolve, I with
will and *They shall*. Therefore our Preach- Jer. 31. 33.
 ing unto Sinners must not be a Preaching
 up of *Proposals*, as to urge the [Proposals]
 of Grace, but the *Operations* and [Power]
 of Grace. A * *Proposal* is what stands to * Gal. 5. 27.
 the *Courtesie* of Men to entertain: At least,
 is what approaches in all Outward View
 towards it, tho' Men wipe it off with their
Obligatory || Offer. But now the Preaching of || Eph. 5. 12.
 the Gospel is to set home *Ministerially* what 14.
 stands with the Good Pleasure of God to re-
 veal to and in us *Efficiently*, touching his own
 Love unto the Elect in *Christ*, that hereby
 we may go and Preach, as if we believed
 it in Good Earnest. Well, ye are God's Build-
 ing,

- ing, says *Paul*. Ye are made up of *Free Grace*, and are not made what you are made, by *Free * Offers*. For is any Building raised up by *proposing* to *Free Stone*, *Brick* and *Timber* to *accept of the Offer* to come together into a *Fabrick*? This is *Passive Work*, not done *Proposal-wise*. How can || *Natural Men* accept of being a *Spiritual House*, before a *change* be made? Can it be? Any more than *Brick*, *Stone* and *Timber*, *Mortar*, *Glass*, *Leads*, &c. can be persuaded to present the *Form* of a *House*, upon *Proposals* made to the said *Materials*, to come together into an *Architectonical Structure*? Now, as a *Building* is raised by *laying in* the *Proper Materials*, as *fitted and fram'd together*; *Workman-like*, and by erecting *One Thing* upon *Another*: So in *Preaching*, which hath been *effectual* to the *Conversion* of *Sinners*, and raising them into *God's Building*, there hath been a *laying in* proper *Materials*, and an *Instructing* or *building up* the *Elect* upon *God's || Free Grace*, as *Effectual Preaching* still hath fitted them (under the *Grand Operation* of the *Holy Ghost* in the *Soul*) and fram'd them together, to their *Use* in the said *Building*, *without * Offers*. *Offers* to *Sinners* to turn and build them, never [accomplish] the *Desire* of the || *Offerer*. But it's *Preaching* breaks in upon a *Sinner*, turns him and builds him up. And so much for this *Chapter* in the ** Fundamentals of Effectual Grace*.
- * 1 Tim. 4. 15.
- || 1 Cor. 2. 14.
- Eph. 2. 21.
- || Eph. 1. 3, 4.
- * Job 2. 3.
- || Prov. 13. 4.
- * Isa. 32. 17.

C H A P. VIII.

A Continuation to resolve the Posing Question, How must we Preach the Gospel to Sinners, if we do not || Offer || Eccl. 8. 2: the Gospel to them?

HAVING beaten down the Dream of an Effectual Offer, by setting against it the Effectual Operation of God, in producing the New Creature, in effecting God's Husbandry, and in raising God's Building, I now come to

4. The Fourth Resolution of the Question. Do you ask, How must we Preach, if we do not * offer Christ to Sinners? I answer, we * 1 Cor: 7: must Preach the Gospel so Evangelically, as 35: it's no ways fitted to glory in the Creature, 2 Cor. 4. 5. For we Preach not our selves, but Christ Jesus the Lord, and our selves your Servants for Jesus sake. If you Preach not your selves, then down with your || Offers: These || Rom. 6. 13: are your own Creature-Glorying. When middle part. you should be Evangelizing, how God is rich Eph. 2. 4. in Mercy, and how full in Grace thro' the Lord our Righteousness, you fall to a Propo- Jer. 23: 6: sing of some Creature-Act. And so Christ only comes in upon the Courtesie of your Offers. Here Christ must stoop. Thus * Of- * Luke 1. 52: fers are fitted to glory in the Creature. For when you should be Preaching up all that threatens God, in contriving, preparing, sending and accepting Christ, also in bestowing and conveying his Son into our Hearts by the Holy Ghost, Men depart from the Truth, giv- 1 Tim. 4. 1: ing heed to a seducing Spirit that carries them away to Offer-Glorying. And when Offers

N come

- come to Town, what do *They* do? Alas! They evidently *lessen God* and *greaten Man* in the People's Eyes that are open. I never saw an * *Offer* mention'd in any *Book*, but therein is a plain *lessening* of God, below what is in *other Pages*. And I believe an *Experimental*, enlightned *Christian* led into the *Mystery* of God, and having a living *Communion* with' God in his Soul, never hears the || *Offer* drop in a *Sermon*, but it's in a certain *Frame* and Spirit of the *Minister* while he lessens all he hath said. *Tenders* of Salvation, *i. e.* Offers of Grace are not purely fitted to exalt God in his *Persons*, *Grace* and *Operations*. And is this *Good News*? Then never Preach thus, to follow the *Multitude* into their *Offer-Language*. Offers are more fitted to bring Glory to the *Creature*, and so to make the *Creature* boast of the *Creature* (contrary to *Psal.* 32. 11. which commands the *New Creature* to be || *glad in the Lord*) than they are fitted to *Jehovah the Spirit*, and to give *Thanks to God the Lord for Faith*, as the *Scriptures* teach us to glory. 2 *Thess.* 1. 3. *We are bound to thank God always for you, Brethren,* as it is meet, because that your *Faith* * *groweth exceedingly*. So *Col.* 1. 3, 4. *We give Thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your Faith in Christ Jesus.* And *Rom.* 1. 8. *I thank my God thro' Jesus Christ for you all that your Faith is spoken of || throughout the whole World.* How was this *Faith* wrought? By *Power*. Then what was exalted? *Power*, not *Offers*. Thanks were rendred for *Operations* of the Spirit, whereby the *Faith* that was Spoken of, came. Then Preach thus, and down with your * *Offers*. But now there would be more *Thanks* due to *Offers*.
- * Rom. 14. 21.
- || Mat. 1. 6, 7.
- Exod. 23. 2.
- || Phil. 4. 4.
- * Mat. 13. 23.
- || Rom. 16. 19.
- * 2 Cor. 6. 2.

Offers, than to the Spirit in his Operations, supposing a Person could be converted truly to Christ under such || Offer-means. For || Mal. 2. 8. Offers lie more in a *Natural Reason* to thank the Man for his Offer, than they do in *Revelation* to thank the Grace of God for his Gift. But says Paul, 1 Cor. 1. 4. *I thank my God always on your Behalf, for the Grace of God which is given you by Jesus Christ.* Besides, if the * Offer takes with the Outer * Joha 3. 6. Court to let in some *Notion* of Christ by a Rational Eye (there being something in Christ fitted to the Reasonable Nature) yet that Soul still || rebels; But if Christ is let || Tit. 1. 10, in to the Soul by a *Renewed Eye*, the Soul ^{11.} receives him, as he is fitted to *God's Glory* and our Wants above Reason. In Luke 2. 25. there is a *Glorying* in the *Holy Ghost*, and not in || Offers of Grace. Simeon there was || Phil. 3. 3. waiting for the *Consolation* of Israel, and the *Holy Ghost* was upon him. There is no ascribing to his *Accepting* of the Offer, as the Reason of his waiting for the *Consolation* of Israel, but an ascribing it wholly to this Reason, that the *Holy Ghost* was upon him. When Men Preach * Offers, their Praise is * Psa. 58. 10. not of *God*, but their Praise is of a *Creature's* Act, in accepting the || Offers made || Habak. 1. 16. them. But says Christ of God, and says a Faithful Minister of Christ, Psa. 22. 25. *My Praise shall be of thee in the Great Congregation.* And Psa. 73. 25. *Whom have I in Heaven but Thee? And there is none upon Earth that I desire beside thee.* Now suppose a Man could be converted in * *Revealed Religion*; * Isa. 56. 1. with that means which borrowed more of Reason than it did of *Revelation*; would not Isa. 40. 5. that way of Conversion, if there were such a Way, bring more *Glory* to the *Creature*; is it brought more *Glory* to the *Reason* of the

the Creature, than it could bring to JEHOVAH the Spirit, *by* and according to the Supernatural Measures of Revelation? True Faith gives all the Glory to God in

† 1 John 5. 1. * *Passive* Work, never minds glorying in *Offers*. These are in no wise fitted to exalt Christ in the secret Workings of his Power. They insist but upon the Opening Part of the Man's *Labour*, but not upon the Glory and *hiding* of God's Power, which works from an irresistible Agent, and none can *turn it back*, and yet works in such Secrecie as none can *behold* it. The way to convert the Elect is not to *Offer* the Doctrine, but to exalt the *Power* in the Doctrine. What a || Power, *Matth. 9. 9.* went forth upon the Heart of *Matthew*, when Christ said unto him, *Follow me, and he arose and followed him!* It's the Folly of Ministers to insist upon a Form of *Command* in their Preaching, which Command was peculiar in the *Supernatural Energy* of it to the [Son of God], and to his *Apostles* who had receiv'd a special Commission from Himself; and in the mean while

* 2 Pet. 1. 16. shun to declare his * *Power*. Whereas it's our Duty to Preach the *Power* and declare the *Way*. We must who are the [Servants] and leave the *Command* in our [Master's] Hand to speak it *within* them, while we are exalting the Power of his Arm, and to *put in* the Command by his own Spirit in the || *Working* it. It's always our Duty to exalt and Preach up the *Power*, because that carries the Command from our Powerful Lord therein, but it's not our Duty to Preach up the meer * *Form* of the Command, for that never carries the Power in it. If I were to Preach *Believing*, my Duty now, where Men have a *General Faith* already

already (which they had not in the *Apo-*
stle's Days) is not to insist upon that
 [Form] of Words, *believe on the Lord Je-* Acts 16. 32.
sus Christ; but to [open] the pure Gos-
 pel in which the *Power* of God falls, to
 work the Faith that's Saving. Oh! There
 would be far more Conversion this Way
 than is, if God the Spirit led Men more
 into the *Mystery* of his own Operations.
 For *the Lord the Spirit* must have the Glo- 2 Cor. 3. 18.
 ry of the Power in an Applicatory Way last Words.
 ascribed to Himself. You think to bring
 Sinners to *Faith of the Operation of God* by
 saying *believe*. But I say, *no*, you will not
 do it. For you are neither *Christ*, nor his
Apostles. Whereas with Them when they
 said *believe*, the Power to effect it went
 along with the *open Signs*, which it doth Mark 16. 17.
 not do now. Oh! The * *Power of Christ!* * 1 Kings 19.
 the Power of the *Caller* which we should 20.
 exalt! And that instead of the Form of the
 Call, *Christ* called *James* the Son of *Ze-*
bedee and *John* his Brother, as we read *Mat.*
4. 21. and *Verse 22.* *immediately they left the*
Ship and their Father, and followed Him. The
Arm of the Lord is revealed, where a Sinner Isa. 53. 1.
 is wrought on to the *Saving of the Soul*. This Heb. 10. 39.
 should be *insisted* on, not the *Offer* of *Christ*.
 Nevertheless, when the *Offer-Speech* is charg-
 ed, a Man thinks to come off with his *As-*
sent, or by *declaring* his Assent to the *Or-*
thodox Notion, and by saying, *I believe it*
must be the Power of God upon the Heart:
 Whereas *the Tree is know by his Fruits*, and Luke 6. 44.
 the insisting so much upon the *Offer* open-
 ly declares there hath been little Reliance
 on the *Power*. For else, all that the Man
 had said of the *Offer*, should have been
 turn'd into an exalting of the * *Power*, in * Luke 24. 49.
 the *Promise of the Father*.

5. *The Fifth Resolution of the Question.*
 Do you ask, How must we Preach, if we do not || Offer Christ? I answer, we must Preach the Gospel so as it's fitted, under the exalted Operations of the Spirit, to beat down the Practical *Arminianism* of all our Natures. We are ready to think *Arminianism* lies only in the *Book*, or the *Belgick Churches*; and that if we Profess or Protest against the open * *Acta Synodalia Remonstrantium*, against the Canons of the Synod of *Dort*, all is well. But it's Another Mistake. *Arminianism* is the Universal *Nature* of Mankind. It is by Nature every Body's Principle. And there is no more Religion in it than Reasonable *Nature* under *Corruption*. It is our own Case by Nature. And I find it as Natural in *Me* to be an *Arminian*, as it is to breathe. I will own it, that every Man before the Power of Grace changes him, hath *Free Will*, or rather *Slavish Will* to be an *Arminian* by Nature. We were all born so, and without the Power of Grace we die so. Now we that are Ministers under that Power, must Preach the Gospel so as to beat down *Arminianism*. But || Offers of Grace are fitted to uphold *Arminianism*. Aye, Forty Times more than they are suited to the *Free Gift* of Effectual Grace, to and upon the Elect of God alone. This appears 1. By *Van Harmine*, or *Arminius* himself, who makes Preaching to be Proposing of the Law and Gospel (as I find *apud opera*, p. 230. §. 11.). *Arminius* (too much of Kin to *Pelagius*) makes Use of the * Offer to uphold the Doctrine of *General Redemption*, urging that, *Nisi impetrata sit omnibus, nullo jure quispiam poterit culpam propter repudiatam Oblationem redemptionis.*

|| Job. 1. 8.

* A Book that contains a large Body of *Arminianism*.

|| Jer. 24. 2.

Rom. 5. 15.

* Psa. 119. 128.

Armin.

(Armin. opera. p. 580. Col. 2.) Which signifies, "None can by any Reason be blam'd for rejecting the Offer of Redemption, unless Redemption be obtain'd for all. I may likewise add the plain Evidence of *Castellio* or *Castalio*, who was his Senior, though he lived about the Times of *Arminius*, and is Harping upon the same String. "God promiseth Good Things and Offereth the same, says he, (writing upon *Predestination* at the end of his *Dialogues*, p. 297.) And then instead of God's writing the Law in the Heart in the Passive Language, he says no more than "God proposeth his Law to Man (in his third Dialogue about the Will of Man) p. 180. Again, that * Offers of Grace are fitted * Mic. 2. 11. far more to uphold *Arminianism*, than they are suited to the *free Gift*, appears 2. By the *Professed [Followers]* of *Arminius*. For, when *Dr. Ames* had call'd Preaching the Gospel to Sinners, a *Grant of Means*, not an Offer of Grace in the Means, his *Arminian* Opposite, *Grevinchovius*, takes him up for it, as I find under the *Arminian's* own Hand, and tells him that in the Instance he brought, he did not allow an Offer of Grace. For he upbraids him in these Words, *At tu Exemplum profers, quod ne Gratie quidem Oblationem ponit.* *Grevinchov. contr. Amesium.* p. 155. "But you bring an Instance, says he, which doth not at all lay down an Offer of Grace. Here is a downright *Arminian* who findeth Fault, because we admit not Offers of Grace. Whereas had Offers exalted the Operations of the Holy Ghost, the *Arminian* had never pleaded for them. Who then could have thought that after this Spirit had been discover'd in the *Arminians* almost a

Hundred Years ago, yet now under the Gospel after so long a Time, it should have come to the Turn of the Non-Conformist to find Fault that we strike at Offers of

1 Cor. 12. 31. Grace, while yet we shew unto them a more Excellent Way? And yet so it is. I will produce one Instance more of this last Follower of *Arminius*. "The Price of Redemption is offered to be accepted by the Reprobate, says he, if they will accept it." *Grevinch. contra Ames, p. 87.* You see now what an Offer of Grace is most suited to. It's more to the Spirit of the *Arminians* than to the Spirit of the Gospel. And pray what says the *Arminian Vindictor, Corvinus*, in his Censure of *Du Moulin*? "It's enough, says he, That that Price be offer'd to some of the Reprobate, to prove that it was paid for all." *Corvin. censur. Anatom. Molinæi. p. 474.* And saith their Triumphant *Episcopus*, a Notable Professor of the *Arminian* Chair once at *Leyden*, "God had offer'd Grace to the Jews a long Time by his Son Jesus, and afterwards by the Apostles." *Episcop. Vol. 1. Col. 1.* Oh! 'tis the Offer-Divinity gives these Men their Strong Advantages in the Matter, on which they build so many of their Arguments. And still d'u say, How must we Preach? When as the *Arminians* stand Gaping before you, and are ready to eat every Word upon that Side you say. Pray tell me, how *Bertius* the Subtile *Arminian* in his writings against the Orthodox Collocutors at the *Hague*, labours to beat down the true *Effectual* Grace: Doth he not do it by upholding an *Effectual* Offer? And yet some

2 Cor. 4. 2. Men Dream from Them of *Effectual* * Offers. "If to Convert a Man there needs an Irresistible Power, then from thence

" it

“ it followes (*says he*) that they who are
 “ not Converted, are called in vain unto
 “ Salvation. Since then no Reason could
 “ be given why God should call them, and
 “ Offer Salvation to them. Nor could God
 “ otherwise Offer them Grace and Salvati-
 “ tion, *says he*, to the End they might be
 “ altogether Inexcusable (so that the Offer is
 altogether ineffectual as to the Production
 of Grace). *Bert. Script. advers. Coll. Hag.*
 p. 220. Thus I prove it evidently out of
 Profess'd *Arminian* Authors, that Offers
 agree more with the *Arminian* Doctrine
 than they agree with *Paul's* Doctrine; yea,
 than they match with the *Holy Ghost's*
 Doctrine of Effectual Grace. The Effectual
 Offer is an *Arminian* Dream. *Absurdum*
est (*saith Curcellanus* the Polite *Arminian*)
tribuere Deo ut Gratia quam offert effectu care-
at: Sic enim Simularet benevolentiam erga eos
quos odisset. *Curcell. opera.* p. 395. Col. 2.
 “ It's absurd, *says he*, to ascribe it to God
 “ that the Grace he Offers wants Efficacy.
 His Reason followes. “ Otherwise, *says he*,
 “ God would feign a Good Will towards
 “ them he hates. Oh! if we lay down
 the Gospel in a Gospel-way of Truth, we
 are deliver'd from all the *Abominations* of
 the *Arminians*; neither is there Room for
 their *Subtilties* to bring Men into such La-
 byrinths, as the Things have been stated
 against * Offers of Grace in this Treatise * *Isa. 30. 1, 2.*
 of the Gospel-Truths. I must here pro-
 fess my Sorrow and Burden for [some] of
 our Present and Dear *Non-Conformists*, who
 have lost so much Ground to serve the Go-
 spel in their *Learning*, as well as in their *Zeal*
 for Orthodoxy, that they seem at this
 Day in their Plea for || Offers to be * *Rom. 10. 2.*
 meer Strangers to every Thing in the *Ar-*
minian

Arminian Controversie, but the bare Name of it. Otherwise they would see that some of the most Subtile of the *Arminians* have cover'd what our's do render *Bare-fac'd* without the Covering; I mean *Reasons* to Veil over *Effectual* || *Offers* of Grace. Lastly, I might add *Vorstius* himself; for albeit *Vorstianism* is a Collection of Errors about the *Nature* and *Attributes* of God, yet in one Book of His, I mean that against *Piscator*, there *Vorstius* contents himself to be *Arminian*: neither were the old *Arminians* wont to find Fault with *Vorstius*. In that same Piece of his Labour he expressly writes thus, *Præcedit salutis oblatio ipsam hominum fidem.* p. 482, 483. That is, "The Offer of Salvation to Men goes before their Believing. Then upon *John* 12. 47. 48. His Gloss (in a *Prosopopeia*) of Christ there speaking, is this, "I do in the Word Offer for the Salvation of the Gospel to all, and will take Care that it be Offer'd. p. 484. And on *John* 6. 40. he saith that "The Offer of Salvation is extended unto all. p. 486. Whence we see it's no Wonder, if other Men now-a-days to uphold their Offers go to Work in the *Arminian* and *Vorstian* Ways upon such Texts, as *Rev.* 22. 17. *Isa.* 55. 1. *2 Cor.* 5. 20. *Isa.* 27. 5. *Acts* 13. 46. *Rom.* 3. 25. And such like. So that as these Texts are brought off from the *Arminians* by the other Side in the Debates, they may be all brought off from the Doctrine of the || *Offer*, in the same Way: And some of them with more Advantage, by discovering that to be said in the Bible upon 'em which is not said in the Debates. If any Object, the *Reformer's* Practise in the Use of this Language was the same. I answer, that *Reformers* by [nature] are

|| *2 Sam.* 13. 3.
 last Words.

|| *Rom.* 1. 18.

* in no wise better than Others, nor go further, * Rom. 3. 9.
 but as they are taught of God the Spirit.
 For as to Education, Study and Custom, they
 may help Men sometimes to vary the first
 Forms of Nature, but presently notwith-
 standing These, without Fresh Supplies of
 Grace, Reformers have been prone to sink
 below the Reformation, as well as Others,
 and build again what they have destroyed. And Gal. 2. 18.
 that with Wood, Hay and Stubble in too ma- 1 Cor. 3. 12.
 ny Places of their Voluminous Writings.
 There is Abundance of Reformation to be
 still found in the Bible, which is copied out
 fully into no other Book, or Books in the
 World!

By all it further appears, that || Offers || Rom. 12. 9.
 and Proffers suit Arminianism, in that they
 do ply secretly at Universal Redemption, be-
 cause they are said to be General to all
 Sinners present, without troubling the
 Head of the Minister, or the Ears of the
 Congregation, to make any Distinction: And
 this is just as the Arminians do. And it may
 be, 'tis for Fear the People should have
 hard Thoughts of our Doctrine. Thus are
 Men asham'd of the Gospel of Christ. And Mark. 8. 38.
 why? Because they don't feel it the Power of
 God unto Salvation in their own Souls. Paul had Rom. 1. 16.
 been asham'd of it among the Jews, as Mi-
 nisters now-a-days are asham'd of it, that
 it should come thus and thus from Their
 Mouths to be told among the * Arminians, * Jer. 38. 19.
 lest the Arminians being hardned should
 speak against them. They'll therefore
 frame a plausible Way of Preaching, and
 easie to nature that agrees with the Armi-
 nians. However if you take 'em up in a
 || Corner, and talk with them where the || John 19. 38.
 Arminians can't hear, they'll deny Uni- middle Part.
 versal Redemption: But bring 'em forth
 upon

upon the *House-Tops* among the mixed Auditorys, and see if they do not Preach after that *fashion* which cherisheth a secret Belief of and regard to the Universal Doctrine of a General Redemption. And what mean their *General Offers* if there be no *General Foundation* neither in Universal Grace, nor in General Redemption to support them?

¶ Jer. 2. 12, 13.

* *Offers* are fitted up to divers Pieces of old *Adam* in the *Arminian* Way, far beyond what any can pretend they are suited to in any one Piece of New *Adam*; tho' Men are loth this should be || *known*, because it disturbs them in the *easie* Way. Howbeit

¶ Prov. 28. 13.

1. *Offers* are fitted to *Creature-Power*, to Self Strength, as it is partly, if not purely, or rather impurely, our *own*. *Offers* do not so clearly argue the *Necessity* of a New Birth, that except a Man be born from above he cannot see the Kingdom of God, as they do argue a *Necessity* of closing with Christ and accepting him, whether a man be born, or be not born from above. What then is the

Joh. 3. 3.

¶ 1 Pet. 1. 24, 25.

* *Offer* fitted to but *Arminianism* fitted at the best? *Offers* to men in the *Flesh* to accept of Christ unto Salvation, do more argue that they who are in the *Flesh* can please God, than they do argue that They who are in the *Flesh* cannot please God. Is not this of the *Offer*, *Arminianism* then?

Rom. 8. 8.

Ah! When Men remain under such large Pieces of the Veil of *Arminianism* on their *Natures*, they can't [see] *Arminianism* in their *Principles* nor *Propositions*! How can Men receive the || *Offers Spiritually* that are made them, while these Sinners who have the Benefits of Christ tendered to them, are such as not only are *without* the Spirit, but are such as cannot receive the Spirit?

|| Joh. 8. 15.

Joh. 14. 17. No, no, if you'll put Sinners to

to do without the Spirit what is now *above* them, put them to *fulfil the whole Law*. For they were once able in *Adam* to keep the whole Law. And God may justly require of the *Children*, what they were oblig'd to in their *Parents*. But never let Preachers put such as *cannot receive the Spirit*, to believe || *Spiritually*; for they could never, as in the *other Instance*, heretofore *do it*, neither They nor their Grand-Father *Adam* before them. Let them put an Infidel or a *Jew* to believe on Christ * *naturally*, and they are right. Men have *Power* to do so, and it is a *damning Sin* not to believe so. Since Men have not only a natural Power in the Faculty for a natural Faith, but they have all the common Assistance of Arguments. But to believe with the *Holy Ghost* new begetting the Faculty Natural Men have *no Power*, they *can* have no Power, they *shall* have no Power. The Lack of * *Natural Faith* will damn Men under the Means of the Gospel, and yet the * *having* a Natural Faith will not save Men. Now in short, either Men do *not* believe this, or, to the greatest Absurdity contrary to their own Belief; they fall in closer with *Arminianism*, than they fall in with the true *Chain* of the Gospel. Still I am not ashamed of the Gospel. I can Preach this thro' Grace among *Proud Sinners*, and triumph over their Insults of Electing Love in the same Grace deny'd them. For the Promise runs to me here, *Thine Heart shall meditate Terror*, and *shall not be afraid*. Thou shalt be neither afraid that the Terror shall be thy *Portion*, says God, nor afraid lest the World Cry out *sic upon thy Belief*? Where is the *Creature Power* that makes any Approaches to your *Offers*? Where are your *soft Offers*,

Jam. 2. 10³

|| Joh. 6. 44

* Acts 8. 5²
with
Vers. 13.
and
Vers. 21.

* Joh. 8. 24

Heb. 10. 39

Isa. 33. 19

your

- * Luk. 21. 8. your *charming* * Offers, your *Free* Offers; your *Gospel*-Offers, your *Effectual* Offers, your *Obligatory* Offers, how many *sorts* have ye? Can a Sinner make his Approaches and come out as far as *Half-way-Block* to meet any of these? A *Saint* tells you that has been under a Work of Grace, *I am shut up, and I cannot come forth.* Aye? How doth *your* Preaching relieve him now when you stand fadling and *offering*, and Christ himself don't help you to *preach* Effectual Grace? Behold, *he breaketh down, and it cannot be built again, he shutteth up a Man, and there can be no Opening.* No opening indeed by Creature-Power, no opening by Serious *Proposals* to the Will! Go to a Man under the *Sense of the Wrath of God*, and see if this will do. *Whose* Understanding hath been ever open'd by * *Offers of Grace*? *Whose* Conscience wash'd? *Whose* Will was ever by this *rusty Key*, without fitting to the *Ward*, unlock'd? God will be honour'd, the Reserve of Power is still in his own Hands. *I am he that Openeth and none can shut*, says Jesus Christ. You must Preach *Christ* alone for *Strength* to the will, not *Christ* for *Offers* towards motion in the Will. *For when he hideth his Face, who then can behold him?* You offer *Christ*, but the Sinner sees him not thro' the *Curtain* of your Offer. Where is the *Creature-Power* which these *Byass'd Offers* lean towards?
- * Isa. 43. 26. *Whose* Understanding hath been ever open'd by * *Offers of Grace*? *Whose* Conscience wash'd? *Whose* Will was ever by this *rusty Key*, without fitting to the *Ward*, unlock'd? God will be honour'd, the Reserve of Power is still in his own Hands. *I am he that Openeth and none can shut*, says Jesus Christ. You must Preach *Christ* alone for *Strength* to the will, not *Christ* for *Offers* towards motion in the Will. *For when he hideth his Face, who then can behold him?* You offer *Christ*, but the Sinner sees him not thro' the *Curtain* of your Offer. Where is the *Creature-Power* which these *Byass'd Offers* lean towards?
- 1 Cor. 12. 3. No man can say that *Jesus is the Lord* that sees it, if saying it will cost him dear, except the *Holy Ghost* strengthen him. He can't say it and stand to it if the *Times* will not bear it, but he'll eat his *Words*, and shake and tremble, like an *Aspin-Leaf*, in *Time of Persecution*, if he be call'd to an account for it before *Scarlet*, except the *Holy*

Holy Ghost work in him mightily. What is it now takes your Hearts, *Offers*, or *Effectual Grace*? Keep your *Offers* to your selves; Lord, give me *Effectual Grace*! It is God that worketh in us to will and to do of Phil. 2. 13. his Good Pleasure. And no man can come unto Job. 6. 44. me, except the Father which hath sent me draw him. Men have no Strength for their way to God by Christ; and when God gives them one Heart and one Way, it is by such Jer. 32. 39. Preaching as suits with the Unity of the Eph. 4. 3. Spirit in the Bond of Peace, and not by such Preaching as *Offers* of Grace, and the Haughty Style of *Arminians*. *Offers* are suited to the Assertion of a Creature-Power in all that's offered, and depend on the Will of the Receiver, or lean towards that Dependance in the Will of the Flesh. You may talk what you will of God's working by *Effectual Grace* under the Offer, Nevertheless, when you take up your *Offer-Bowl*, you do assuredly in an Instant pop the *Byass* towards the Side of Creature-Dependance, and so in the very Act of delivering it out of your Hands, you presently run upon * *Arminian* Ground, while you take Ground * Isa. 44. 20. by *Offers* of Grace, and turn upon Creature-Power directly. Nevertheless, God's Dispensation of his Grace carries in it no depending Reception of the Creature's. He doth not convey his Grace which then would be no more Grace if it was so convey'd by Rom. 11. 6. any depending Acts.

2. *Offers* are fitted to a Creature-Prevention of God in the Motion-Part of Grace. For as if the Motion-Part of Grace in closing with Christ were all to do thro' a Discourse of Doctrine taught, till a Use of Exhortation, for there the Offer begins to shew it self: Which plainly supposes that God by his
Grace

Grace hath not prevented the Use of Exhortation, in the Power of his Spirit and Presence thro' the *Fore-Part* of the Discourse; but the Offer which comes in at the *latter End*, is as if the Motion-part of Grace in the Heart were there to begin, and the Work of joining the Heart to Christ not yet done. But now by Grace in the *Fore-part* God prevents Offers which would prevent Him in the *Hind-part*. Now preach as Sermons are fitted to exalt God's ** Preventing Grace*. For we see he is || *the God of Peace* by Preventing Grace, before he is the Spirit of Sanctification by Promoting Grace. *He is found of them that sought him not, he is made manifest unto them that asked not after him.* This is purely preventing Grace. But Offers of Grace are not suited to this, as they are to *Arminianism*. Oh! Preach them down, and when an Offer lies moist upon the Tip of your Tongues ready to drop off, let it sink in again, and in the room of it say, *When we were yet without Strength, in due Time Christ died for the Ungodly!* It's Nature's Pride by Offers to think to step in and prevent the Blessings of Goodness that are freely bestow'd already. It may be That hath been convey'd unto and Seal'd upon the Heart of a Sinner, in a Discourse, three Quarters of an Hour before the Preacher came to his ** Offers*, which by and by is so knock'd o'the Head with the Offer-Phrases, that the poor Sinner is presently thrust down from his Faith to his First || *Doubts*, whether he hath any Thing to do with Christ or no. Before he found Strength to accept of Christ, but now these Offers come in, he finds he is all Weakness in an instant! Grace is [of] God, and [to] God, Rom. 11. 36. But || Offers are neither

* The Creature can't come in so much as in the last Part. See 1 Pet. 5. 19. 2 Thes. 1. 11. Phil. 1. 6. 1 Cor. 1. 8. How then can the Creature come in to Preventing Grace which is first of all?
|| 1 Thes. 5. 23.

Rom. 10. 20.

Rom. 5. 6.

Psa. 21. 2.

* Rom. 14. 15.

|| Verse 20.

|| Isa. 40. 6.

neither of him, nor thro' him, nor to him. They are not of him, for they are not appointed. They are not thro' him, for they are not influenc'd nor bless'd. They are not to him, for they run away to Creature-Acceptance, instead of exalting the Divine Conveyance.

3. * Offers of Christ to unregenerate Sinners are fitted to Creature-Co-Operation, and Creature-Concurrence; and so to Arminianism. * Mal. 2. 8.

They tend to form up the Preacher's Counsel, Exhortations and Persuasions into a || Co-Cause, as Arminians call it, with the || Spirit of God. Thus the Creation-Work || Prov. 8. 13:

upon the Soul which hath no Concurrence, is tacitly deny'd; and all that's spoken is fitted to Arminianism to a Hair's-breadth.

Where is the Single Operation of Effectual Grace; as manag'd by God the Spirit; insisted on among Men that offer Christ? I don't find it. Are Offers more fitted to exalt

God that worketh in us to will and to do of Phil. 2. 13:
his good Pleasure, than they are fitted to ex-

alt the Concurrence of the Creature with God's Grace to accept these Offers? The

Scripture tells me, Be thou exalted Lord in Psal. 21. 13:
thy own Strength. Here is no Co-Operation of

Strength; it is all God's own that he must be exalted in. But now are Offers purely

cut out to exalt God in his own Strength? No, but partly to exalt God proposing his

Grace, and partly to exalt the Obligation of the Creature, if not the Power, or some

Fragments and broken Pieces of Power in the Will, to accept. Ah! Here is the pride

of all Flesh that must be [stain'd] when he Isa. 23. 9:

comes to rain down Righteousness in the [Blood] Hos. 10. 12:

of Christ, so as that the Lord alone shall be Isa. 2. 17:

exalted! Man's Righteousness he has made such a Fluster about, is stain'd, when God



rains

rains down his own Righteousness. And Man's *Wisdom* is *stain'd*, as soon as he comes but to see it in the Light of God's Spirit thro' his Son. But now where is God exalted by your Offers in his *own* Strength, *Christ*, wherein and whereby he has been
 2 Sam. 23. 5. pleas'd to *oblige himself* in an *Everlasting Covenant* to work Grace in the Sinner without any Creature-Concurrence? Ah! Bless-
 ¶ 1 Pet. 1. 24. ed be God, this cuts down your ¶ Offers!

4. Offers are more fitted to *Creature-Causality* than to the Creator's own *Effectual Grace*, as the Sole and Only Cause and Means of Turning the Will to Christ. Offers are more visibly suited to contradict that of the Holy Ghost by the Apostles, *Eph. 2. 8. Ye are saved by Grace, and that not of your selves, it is the Gift of God.* I stand amaz'd to see how some Godly Men in the Face of that Text dare bring in
 2 Cor. 4. 7. their Offers! *Who maketh thee to differ, and what hast thou that thou didst not receive?*
 * Mark 7. 22. * Offers are more suited to the Doctrine of *Grevinchovius*, who said, *I have made myself*
 ¶ 2 Cor. 10. 5. *to differ*, in accepting the ¶ Proposal, than they suit with *Discriminating Grace* that causeth all the Difference by *Operation* with-
 * Phil. 2. 13. out any * Offers at all. Alas! What do These cause? What? Shame in wise and
 Eph. 5. 17. *Understanding* People who are made to know *what the Will of the Lord is*, to hear Men talk they don't know *what*.

6. *The Sixth Resolution of the Question.* Do you ask, *How must we Preach the Gospel to*
 ¶ Isa. 58 1, 2. *Sinners, if we do not ¶ offer the Gospel to 'em?*
 I answer, We ought to Preach the Gospel *accountably*, so as to be in some good Measure able in the Light of the Lord to determine and clear the Matter; *when Christ and Salvation are effectually given, and where,*
 and

and in whose Hands the Gift of Salvation lies. But now * *Tenders* are very *Unaccountable*, when they come to be examin'd in the Light of the Gospel, as to these Respects.

1. The Gospel is to be Preach'd accountably, so as to be able to give an Account when Christ and Salvation are effectually given. *Christ* is given * *before* the Spirit is given, and the *Spirit* is given || *before* his Work is given. Here's some *Consistence* fairly accounted for. But They who defend * *Offers* can't tell me consistently, Whether the *Tender* be made *before* the Holy Ghost is given, or *after* he is given. Therefore they can't clearly and fairly make out their || *Proposals* at all. They can't make it out accountably, whether the Offer be *before* the Holy Ghost is given, for then they'll never reconcile it with *preventing* Grace, if they pretend it to be *first*: Neither can they accountably resolve me, Whether the * Offer be *after* the Holy Ghost is given. For if it be, then the *main* Thing of all that is put *within* me is put there by Grace *without* any || *Tender* at all; and if the main Work be done without *Offers*, then sure all the rest that's *Subordinate* may be done in Preaching the Gospel the same way. Again, if the * Offer of Grace to a Sinner be *before* the Holy Ghost is given him, then God the *Spirit* hath not his due and *equal* Glory in preventing Grace, as God the *Father* and God the *Son* in Christ have: And if *after*, then it is || propos'd in vain, because the Thing is already *bestowed* and *received*: Christ is given and by the Spirit is form'd in the Heart, and the Heart and Will are wound up to Christ before the Offer comes. A Practical Acceptance grows

* Isa. 41. 21.

* Isa. 49. 9.
|| John 16. 13.

* Ezek. 13. 7.

|| Luke 11. 30.

* Mat. 22. 46.

|| Prov. 8. 32.

* Mat. 2. 2.

|| 1 Cor. 1. 20.

- * Prov. 22. 17, 18. out of the *fit Soil*: * Proposals are unmeet;
 2. The Gospel ought to be Preach'd accountably, so as to be able fairly to give
 • || Job 32. 11, 12. some Account, Whether the || *Offer* be God's Act, or the *Minister's*. But They who defend *Offers* of Christ can't fairly so account for them, and resolve me, Whether they be God's Act, or the Minister's. 1. They can't be put to God's Account, because God
 * Jer. 23. 21. no where *saith* he * *Offers Christ*, nor *saith* he *offers Salvation*. And so the Dispensation of Grace can be none of God's Offer. Besides, to *proffer* a Thing is in the Nature of it *doubtful*, and no means to open the
 * Acts 13. 34. with Isa. 55. 2. Heart of God in the * *Certainty of God's Covenant* towards his Own in Christ. It can't therefore be ascrib'd to God to *proffer*, but to *give*, because of the Certainty of his Covenant. God's *sending* and *giving* Christ to his Own are *Certain* and *Unchangeable* Acts of Love in God's Covenant; God doth so act towards them in the Salvation of the
 * Mat. 13. 11. Gospel, as they * *know* the Mysteries of the Kingdom of God. Therefore the Offer can be none of God's Act. He acts altogether above it. Again, it is not God's Act, for
 || Mark 7. 18. next Words: God's Act is *within* the Heart, but the || Offer is an Act *without* the Heart, and *before* the Man, and only in his *Presence* at some Distance off. In God's Work the Object and Heart meet in one Point within, and there's the First Practical *Close* with Christ.
 || John 7. 17. 2. || *Offers* of Grace and Salvation can't be put to the *Minister's* Account, because he brings but the *Doctrine*; not the *Salvation* with him. Grace and Salvation fall from Heaven by a *higher Operation* than Ministerial Labours. Ministers indeed are *Labourers*
 * Cor. 3. 9.] *ers together with God* at the Time when God works Grace, because God works Grace while he

He helps his Ministers to work the *Doctrine* off their own Hearts and Mouths. But the *Salvation* is a secret Power comes from *Heaven* working its self into the *Doctrine*, and is quite distinct from the *Trumpet*, or open *Sound of Words* which falls from the *Ministerial Agent*. || 1 Cor. 14 8.

3. The Gospel ought to be Preach'd accountably, or Preach'd so as we may be able to give some consistent Account of the *Quality* and *Properties* of our Preaching. But now if our Preaching runs into the * *Offer-Speech*, the *Quality* and *Property* of these Offers is very unaccountable. For, 1. An *Evangelical Offer* is unaccountable. *Evangelical* is that which belongs to *Good News*. But *Device* carries a Sinner no farther than he is got already; where's the *Good News* of this? An *Offer* talks much, but *shews* me nothing, it comes with no *Evidence*: And where's the *Good News* of this? An Offer can be made of no *Absolute Grace* that turns the Heart and *secures* Acceptance: Then where's the *Good News*? It's a very Unaccountable Thing to talk of an * *Evangelical Offer*. 2. A *Free Offer* is unaccountable. How can that be *Free* that's *Lame*, halts by the way, and never comes home? How can that be *Free*, as *Grace* is *Free*, that can do nothing where the *Will* is bound? A *Free Offer* hath no other *Freedom* in it than a *Resolute Preacher's Natural Free Will* to stand by it. And when he is most serious, it is but his *Good Word* and *fair Speech* to deceive the *Hearts of the Simple*, and make them believe it's *Free Grace*, and *Free Gift*. There can be no *Free Offer* in the *Sense of Free Grace* without very clear *Revelation* in the *Word*, as all the *Truths of Christ* have. 3. An * *Effectual Offer* (for the same Reasons) must be very unaccountable. * Job 36. 4. || Ezecl. 35. 13. * Job 21. 3. || Jer. 44. 16. Rom. 16. 18. * Rom. 16. 18. last Words.

John 8. 32.
with
Verse 36.

* Rom. 7. 21.
with
Prov. 5. 22.

|| Jer. 51. 63.

* Heb. 9. 14.

1 Cor. 4. 10.
Verse 2.

|| Rom. 7. 6.

table. The *Truth* of God is effectual, and makes *Free indeed*, but the *Free Offer* that flows never so freely out of Men's Mouths, makes no Sinner *Free* thereby, and so hath no Gospel-Efficacy. 4. An *Obligatory Offer* is very unaccountable. Obligatory is what *obliges*, ties and binds a Man. But no Offer can oblige a Sinner, except what is contrary to the *loosning* of a Sinner, that he may take hold of Christ. Now a Sinner is ty'd and bound with the Cords of * *Sin*, and an Obligatory Offer, the Nature of which still is to pretend to *tye* him, can do him no Good. Why? The Sinner is under Bonds already, and d'u think to bring him off with *new Obligations*? Besides, if all Men are bound to close with the *Salvation* of the Gospel, as well as the Report and Witness of the Gospel, or the Doctrine of the Gospel where the Gospel comes, then your || *Obligatory Offer* is another *Arminian Device* that plainly points out to a *Universal Redemption*; unless Men will hold, that Sinners may be *sav'd* who were never *redem'd*.

5. A *Ministerial* * *Offer* is very unaccountable. Ministerial is that which lies at the Will and Pleasure of the *Master* in his Minister or *Servant*. Every Minister of Christ is a *Steward* of the *Mysteries of God*, Moreover it is required in *Stewards* that a Man be found *faithful*. He must act by his *Commission* and no further. But when Ministers come to their || *Offers*, they take them up to serve unwarrantably and altogether o'their own Heads. Their Commission runs No further than to *preach, teach, shew Glad Tidings*: What have they then to do to *out-run* their Commission; and offer what they have no Right or *Authority* to dispose of? They have no *Sufficiency* of their own to

think

think a good Thought as of themselves, tho' 2 Cor. 3. 5, it runs within their Commission: What Sufficiency then for that which was never put within their Warrant? An Offer or a Professer argues some Right of Disposal in one's Self, or some Authority to dispose of the offered Goods from another. But Ministers || Luke 20. 2, can't dispose of Christ, nor of the Spirit, nor of Salvation, nor of any one saving Benefit of the Gospel. The Servant can't dispose of his Lord's Goods. Where then is your Ministerial Offer? A Minister's Work lies * Luke 16. 2, quite another way than to offer his Master's Grace; he is only to wait upon his Master, while his Master himself, Jesus Christ who is God's * Householder, is dispensing of God's * Mat. 20. 1, Grace to the Household. Jesus Christ is the Father's Servant to communicate the Benefit, Isa. 42. 1, not to propound the Offer. And he never sends Servants to execute his own High Office. God's Gift of Salvation thro' Christ by the Spirit is so high a Piece of || Grace, as || Eph. 2. 7, it doth not stand together with so arrogant a piece of the Creature, as to put in and tell Sinners, Come, here I || offer you Christ. || Prov. 1. 30, This doth not advance Christ, but Self-Offerers. Nor doth it advance God, but Man. [I] offer you Christ! Is your I so big? Then get thee down to thy Place, and lie in the Dust, thou great I! And then 6. An * Offer of Grace to a Sinner, and not an Of- * Prov. 25. 16, fer of Grace to a Saint (my Meaning is, an Offer of Christ to the Unconverted, and yet no Offer of Christ for encrease of Grace to the Converted) is unaccountable. And yet all Men's Talk is || offering of Christ to Sin- || Jam. 2. 4, ners, never any Thing is insisted on about their [offering] him to Saints. Now if I * Preach Christ thereby to fulfil my Ministry, Col. 4. 10, I must preach him as he is all in all to build



up *Saints*, as well as all in all to bring in *Sinners*. I am to Preach to *Saints* and *Sinners* in one *invariable* Piece of Free Grace, I don't know *Two* Pieces of Grace that differ; as to say one is *Free*, and the other is

* Jam. 3. 17. *not Free*. Why don't you * offer Christ to *Saints* as you do to *Sinners*? And why do you offer Christ for *Life* and *Justification* to [*Sinners*], when you do not || offer Christ for *Nourishment* of *Life* and *Evidences* of *Justification* to [*Saints*]? This is very Unaccountable.

|| Mal. 2. 9.

7. *The Seventh Resolution of the Question.*

We must so Preach the Gospel as to take a special Care that we clear the *Spirit's*

* John 15. 5. *Work* in all the *Creature's* * *Acts*, and last Words.

in the most *Applicative* and *Practical* Truths we Preach. Men have a *General Notion* in the Church of God, that *Regeneration* is to be ascrib'd to the *Spirit*, but they don't feel as *New born Souls* under the *Sensible Stirrings* of *Corruption*, that the *Holy Ghost* must come into all new *Creature-Acts*. There the *Spirit's Work* wants to be most clear'd

|| Prov. 21. 6. in *Sermons* in the room of all their *Intruding* || *Offers*. For it's there commonly when

we come to *Use* and *Application* that we break the *Second Commandment*, and bow

Exod. 20. 5. *down* to *other Gods* before him. *Offers* nod

towards the *Creature*, as a *Superstitious Ceremony-Monger* bows towards his *Altar*.

|| Mic. 7. 3. || *Offers* entangle and unravel the *Spirit's Work*, in those *Parts* of a *Discourse* especially which they call *Application*. Now

you should Preach the Gospel as the *Spirit*

* Zeph. 3. 17. * *Delights* to do all the *Work* within us Himself, even in bringing us to our *Duty*.

Away then with your *Offers* in putting the

|| Psal. 40. 10. *Man* to repent, and || conceal the *Loving Kindness* of the *Lord*, how the *Holy Ghost*

delights

delights to Work this Repentance from an * Acts 5. 31.
 * Exalted Jesus, and to make it sweet by Operations of Gospel-Repentance, and not bitter as your Offers do. So again, Offers put a Slight and Neglect upon all this Delightful Work of the Spirit, that you can never imagine by the || Offer-Preaching that the Spirit took any Delight to create Faith in you, or took any Delight to work Repentance in you: But only would delight in You after you are Holy, provided you be but Holy you don't know which Way. Thus do too many of our Brethren by their * Offers * Prov. 10. 17. Eclipse and injure the Spirit's Work.

8. The Eighth Resolution of the Question.

We ought to Preach the Gospel in the Way of an * Institution of Christ. The Command || Prov. 6. 23. runs to Preaching the Word, 2 Tim. 4. 2. Preach the Word, &c. But there is no Command for Offers. || Offers are no Institution || Deut. 4. 2. of Christ, but debase an Institution of Christ into an Invention of the Creature. Preaching is an appointed * Proclamation, not an * Isa. 61. 2. Uncommanded Proposal. Now Proclamations come forth in the Name of the Sovereign with || Authority, but Proposals creep forth || Eccles. 8. 4. without any due Advancement of the Son of God in the Royalty of his Grace and Sceptre. Is that Preacher like to do a great deal of Service for Christ, who in the Matter of Salvation, professeth to come forth to Sinners in the Name of the Lord (what to do?) To * propose to 'em the Acceptance * Mat. 23. 23. of Christ for Eternal Life? No, As we come in Christ's Name, so in Preaching the Gospel we are to exalt the Power of Christ to conquer Sinners, and not beat the Parley in an || Offer to Compound with || Job. 119. 4. Sinners. What Commandment have I received from the Lord to propose Christ to a dead

dead Sinner? I have an Express Word to
Preach him, as a proper means of Conver-
 sion. But to || Propose Christ to a Sinner
 is too *low* a Means to Quicken him. 'Tis
 a meer *Human* Means, and so a Means of
 the wrong *Kind*, being no where instituted
 of God to that End. The * Ordinance is to
Preach Christ to a Dead Sinner, and if he
 be an *Elect* Object he shall be quickned by
 the || *Ordinance*. Whereas tho' he be an
 Elect Object, and you go and *propose* Christ
 to him never so much, it shall never con-
 vert him, because Offers and || *Proposals* are
 but *Man's Device*. And if Men are Reso-
 lute, and still bent upon their *own* Way,
 the Elect shall be preserv'd, and not mis-
 carry: For God will call his Elect from
 Man's Device to his *own* * *Ordinance*. I must
 not *Offer* Christ to the Elect of God, but
 must *Preach* him, because God hath made
 it the *Means* of Conveying Life into the
 Dead Souls among them. These Sinners
 by means of *the Christ of God* Preach'd into
 their Souls do *hear and live*.

9. *The Ninth Resolution of the Question.*
 We ought to Preach the Gospel as it lies
 under a special [Promise] of Success. Suc-
 cess of the Gospel is one Thing, a * *Pro-*
mise of Success is another. Now 1. As to
 Success, we should not Preach so as to
Blast our own Labours and then Complain
 our Labours are not prosper'd. || *Offers* blast
 our Labours, we see it by Experience, and
 make a very *discontented* Ministry, and full
 of *Complaints* in the Church. And that both
 as to Preachers and Hearers. As to *Preach-*
ers, their Complaints arise from this way
 in a Departure from the || *Effectual* Grace
 of the Gospel, though they see it not.
 For while Men should be *keeping close to*

|| Jer. 32. 23.

* Num. 9. 8.

|| Psa. 19. 8.

|| Jer. 1. 7.
last Words
and
Vers. 17.

* Acts 10. 33.

John 5. 25.

* Isa. 53. 11.
wich
1 John 2. 25.|| Jer. 2. 12,
13.

|| John 15. 3.

the Gospel, and Blessing of God for the Grace of the Gospel, they are generally complaining (such I mean as have some Experience) Conversion-Work Stops. But alas! It is our Dead, Formal, Heavy Preaching into a way of *Offering* Christ has stop'd it. Men are Angry at those Pieces of the * Gospel which have been most felt upon the Soul; they strike at the Gospel even there where Christ gets most, and Souls get most: And then because the Lord doth not prosper Them in their Opposite, Dead, Heavy and Mixture-way of Preaching by *Offers* of Christ and Gift too, by Offers of Salvation to some where there are no Bestowments of Salvation on them, they are Discontented and Complain of the want of Success. Ministers look mainly at some Things that take off the Edge of the Gospel, and seem to Lodge and Stick in their Indiscriminate * Proffers, and look for a great deal of Success under a very little of God's Spirit. They run beside the Bounds of Special Grace in Preaching, or think to Offer Special Grace to Sinners which is a Special Contradiction; and then are Discontented the Success answers not, and that the People are ready to leave them and go off to a Neighbouring Minister! Whereas They * bring these Things upon Themselves by Studying to uphold a Way of Preaching which God hath never Promised to Bless. I have heard some Ministers complain of their Fruitless Labours: And they will always have Reason for it so long as they exalt *Offers* of Grace, and refuse to throw them by, and to exalt the * Spirit's Work. The Spirit of God teacheth Ministers of Christ to fall upon the Inner Parts of the Gospel for Conversion-Work: To Preach

|| Rom. 12. 9.

* 1 John 3. 2.
with
Tit. 1. 2.

|| Rom. 6. 13.

* Prov. 8. 13.

* 2 Chro. 24.
20.

|| Hof. 10. 13.

* Hof. 14. 4,
5, 6.

up the Glory of it, to magnify the Great Power of God in all their Sermons; which Power Works freely by Gift, and can by no Means be Offer'd. You must shew how the Gospel is || hid to some, if you magnify the Spirit's Work, while it is freely given to Others to know the Mysteries of the Kingdom of God, and to believe on Christ's Name. Gifts of Grace are only to some, Offers of Grace are Promiscuous, but Bestowments of Grace are discriminate. Then as to Hearers, their Complaints have been that they can't profit under an * Offer-Ministry. It must be the Gospel exalted in the Spirit's Hand, not || Offers and Proposals in the Ministry, or they tell [me] from their own Experience, and of their own Accord, their Souls are losers. And why must not I hear these Crys which God hath put into the Mouths of poor Souls, who have a Choice Work upon 'em, and whose Souls are as dear to Christ, as our's are that be Ministers, and so are by God the Spirit made able to judge of, or try and * taste their own Food, and also can to the comfort of a Humble Minister of Christ declare what doth, and what doth not edify them under the same Man. Neither is this any more than a Piece of their being brought out of Darkness into Marvellous Light. For Ministers and People ought to be very || free together in Soul-matters. 'Tis not enough that they hear us once or twice a Week, but as they have Opportunity they should often * converse with us about their Souls, blessing of God for what they get, and bewailing of what they lose. And if [we] by any Deviations from the Pattern are the Cause of their losing and not thriving in their Souls, we ought

|| 2 Cor. 4. 3.

Mat. 13. 11.

* Jer. 23. 28.

|| Job 4. 3.

* Job 34. 3.

† Pet. 2. 9.

|| Jer. 3. 14.

* Mat. 13. 36.

not to take it amiss that we || hear of it. || Acts 18. 26.
 Neither should we call it *cavilling*, nor flye
 from 'em, nor deal with them in proud Prov. 21. 24.
Wrath. But 2. As to the *Promise* of Suc-
 cess, our Preaching should not be in a way
 where the * *Promise* has nothing to do. * Rom. 4. 20.
 For as to this way of *Promiseless* || *Offers* its 21.
 what all Men by Nature will put off, and || Hof. 10. 6.
 what they shall be all left to put off, and last part.
 to get no saving Good by. But now all
 Things that the * *Promises* of God are made * 2 Cor. 1. 20.
 to run upon, are of a quite contrary Strain
 than what the Elect of God shall be left to
 an Inclination of their Own to put off, Psa.
 110. 3. *Thy People shall be willing in the Day*
of thy Power. Wherefore the Gospel doth
 not come to them in * *Proffers*, but in a * Hof. 2. 19.
 Declaration of *the Power of God*. Why are 20.
 not Ministers of Christ more Faithful then,
 to keep to God's || *Promises* of Grace? What || Isa. 41. 10.
 need they to go and try their Unscriptu- with
 ral *Experiments* upon what is liable to be Isa. 1. 28.
 * *sighted*, and disregarded by Creature- * Jer. 23. 22.
Put-offs? Why are Men found so to || sink || Judg. 16. 20.
 in their Preaching of the Grace of God, as
 if his Grace might be a *Naturaliz'd* Grace
 that Sinners might accept from some *innate*
Ability, if they [would] accept thereof?
 Whereas this very supposed [might] ar-
 gues 'em to be Men great in Power, as to
 Things pertaining to God: Nevertheless, if Heb. 2. 17.
 they do accept, [God] brings them to ac-
 cept his Grace: And whomsoever God brings
 to accept thereof, it is in God's || *Own Way*, || Psa. 119 37.
 and not in such *Nature-Paths* as the very
New Creature, which professeth to go upon
 God's Errands, cuts out for him. The Pro-
 mises that run to * *Preaching* are as *absolute* * Isa. 55. 10.
 as the First Promise was absolute, Gen. 11.
 3. 15. because they are made upon the same with
 Founda- Deut. 32. 22.

- || Hof. 14. 7. *Foundation*, and are in the Hands of || *Christ* to pursue the same *Interests*. And so they point as much to the *Spirit* and his *Work*, as that first Promise did look to *Christ* and his *Seed*. Hence || *Offers* being [without] a Promise are the Dry and *Barren* Motions of the Pulpit! And since they run from the * *Promised* way of Blessing, limited to the *Gospel-way of Preaching*, it's just with the Lord it should be so.
- * Acts 26. 16, 17, 18. with Mat. 28. 20. So Joh. 5. 25. and Isa. 59. 21.
10. *The Tenth Resolution of the Question.* We should Preach the Gospel so as the Gospel will boldly *justify its self*. For the Gospel in all the Parts of it being of one Piece of Grace is *fitted* so to do. But *Offers* are *αυτοκαταδικετα*, * *Self-condemned*, being fain to palliate and *excuse* Themselves with what is not their *own*; as appears by some of the Men who use them. || *Offers* borrow from the Truth and from the Name of Grace, *Grace-Offers*, to colour over their Uncomely Looks with *Excuses* in Robbery, as a specious Varnish, not to be thought Faulty or Erroneous. Their Palliating Language is, that " They don't * mean as the * *Arminians* mean, nor as the *Neonomians* profess; But some are too strait lac'd, and ready to stretch their *honest Meaning* beyond the Staple, &c. Also they add, That doubtless there may be a very good Meaning and an Innocent Sense put upon || *Offers* of Grace. And the like is commonly utter'd by 'em in their *Offer-Pleas*. As a *Harlot* would fain be thought an *Honest Woman*, and seeks to conceal her Shame in being a *Strumpet*, so 'tis here. But I hope in the Face of all these Arguments laid together, that the Mask is clean taken off. For I know their Cry; They vehemently urge it that they are * *Gifts*, that they
- * Tit. 3. 11.
- || 2 Cor. 12. 19.
- * 1 Sam. 15. 15.
- || Job 34. 32.
- * Pro. 25. 14.

they are *Preaching Christ*, that they are the *Invitations* and *Exhortations* of God's Word, that they are well founded on 2 Cor. 5. 20. Rev. 22:17. Isa. 55. 1. Joh. 7. 37. &c. and as the *Thief* says, he's an *Honest Man*, [who] has any Thing to lay to his *Charge*? So these || *Of-* || 2 Sam. 14. 2.
fers would fain be heard to *Speak* for Them-
 selves, as if they were very honest, inno-
 cent, Harmless Things, yea, the very *Gos-*
pel it self, &c. But all is *false*. Let * *Offers* * 1 King. 14. 6.
 be plain, let 'em pull the *Mask* off, and tell
 us from *Episcopius* and *Corvinus* what they
 [are], and not thro' the *Orthodox* minded
Nonconformist what they are [not].

11. *The Eleventh Resolution of the Question.*
 We should *Preach* the *Gospel* as *Certain* in
 its *Individuations*, or *Particular Interests* for
Me, for *Thee*. But *Offers* are all || *Indeter-* || Judg. 17. 9.
minate to any *Body*, and so indeed are fix'd
 upon no *Body*, which must argue their *Un-*
certainty to [Me]. And then it's plain
 they are so, because of their *Constant* * *In-* * Rom. 8. 3.
efficacy in me. For whatsoever of the *Things*
 of *God* are constantly ineffectual *within* me,
 they must be constantly uncertain in any
Application to me. Nevertheless *the Gift* Rom. 5. 15.
by Grace argues a *Certainty* to [me] dis-
 criminated from *Ten Thousand*. The *Reason*
 is, there is an *Effectual Will* in the *Donour*
 which makes his *Grant* *Effectual* in the *O-*
peration to and upon [me]. The *Gift*
 works a *Certainty*, but the || *Offer* leaves an || Prov. 1. 23.
Uncertainty. The *Donation* of *Christ* is from
 the *Father* to a certain *Individual*, but the
Offer of *Christ* is neither from the *Love* of
 the *Father*, nor from the *Life* of the *Son*,
 nor from *the Law* of *the Spirit* of *Life* in Rom. 8. 2.
Christ Jesus. *Offer Preaching* runs all its *De-*
pendencies upon a *Frustraneous Expectation*
 of the *Benefit*. For * *Proffers*, if made on- * Jer. 4. 30.
 ly

ly by Creatures to Creatures, are liable to be *frustrated*, and if made in Things that are above *Human Things* they [will] be so:

¶ John 8. 15.

And it's certain upon the whole, God || offers not, who doth nothing *in vain*; no; not when he sends the Gospel to Them whom he knows will not *accept* either of the *Salvation*, or special *Doctrine* of it: Because the *End* of sending it I have shewn is

* The Advantage of Preaching the Gospel, though to the *Non-Elect*.

not * Their *Acceptance*, but God's *Glory*, by the Gospel as a *Means* to judge the World of Sinners where the Gospel comes; and that upon a *higher Foot* than the *Light of Nature*, and the *Law of Works*. For God is more *glorify'd* when he comes to judge

¶ 2 The. 1. 8.

Men by *Christ's* || Gospel for their *ill Will* to the Gospel, for their *Enmity* to what is above *Nature*, and for the *Preference* of their own *Wisdom*, and the *Wisdom of the Schools*, before a few plain simple Words of the Bible, than if he judg'd them as *mèer Heathens* for Sins against the *Light of Nature*.

To instance but in *one Thing* for all, which God will certainly contend for; and judge in *Righteousness*; and that is for *Corrupting* the *Doctrine* of God and Christ

* Ezek. 34. 18.

by the * *School-Divinity*. What *Notions* of *Eternity* and of God's *Acts* towards the

Col. 2. 8.

Creature are divers *Ministers*, tinctur'd with some *vain Philosophy* of *Cartes*, and *School-Divinity* of the contrary Parties of *Aquinas* and *Scotus*, at this Day ready to take up? Yea, it descends from one to Another upon Men who scarce ever heard of *Their Names*. Are not some of the *Notions* such, as tend to make God's *Being* in Himself, and his *Acts* about Thoughts, Purposes, and his *Decrees* of the Creature, *Co-eternal*? Not one Word of which *Notion* can be ever prov'd in the Bible. Who is it
almost

almost one from Another without examining it, that doth not make the Beginning of God's Way most corruptly to mean, an Act of God within Himself, as *Eternal* and *Necessary* as his own Being? As if God's own Infinite *Self-sufficiency* and *All-sufficiency* within Himself could not have been enough for God in the Glory of *enjoying Himself*, and *conversing with Himself* in all his Persons, *Father, Son and Spirit*, according to God's own *Self-sufficiency*, Millions and Millions of Ages (as we may conceive according to *Creature-Capacity*) before ever he will'd, purpos'd or Decreed any Thing of the Works of his Hands: Especially since all that is made in *Heaven and Earth* of the *Six Days Work* is not yet of *Six Thousand Years* standing. Whereas the Schools have made Men expound those Phrases of Scripture [*before the Foundation of the World, and before the World began, and from Everlasting*], to be as *Eternal* as God's own Being. Here is now the Mischief-making Wisdom of Man that hath not learn'd of the Lord the Spirit to take God at his Word. 2 Cor. 3. 18. But to know God thus contrary to the last Words. Scheme of Popish Schoolmen, they think is to make God *Changeable*. Whereas it no more argues a Change in God to begin to [*purpose*] in himself, to begin to [*settle*] Christ and Creatures, than it argues a Change in God to begin to [*create*] by Himself what he had afore purpos'd, yea, afore prepared unto Glory: Since in Creation nothing could be made where God's Immutability in Creation as well as in Purpose (of Creation) within Himself did not reach.

12. The Twelfth Resolution of the Question.

We should Preach the Gospel as it's discov-
er'd to be an admirable Contrivance of Way

and Means to effect Salvation. In that Contrivance there is an *Aptness* for Conversion, a most sweet *Harmony* between the Remedy of corrupt Nature and the Disease thereof: The Remedy in *Christ* and the Disease in *Sinners*. Also there is an Admirable Harmony between the *Principle* of Conversion in the Holy Ghost at the Bottom of his own Work, and the *Act* of Conversion in the Heart of a Sinner. But || *Offers* have no Aptitude, no Fitness in the Means they propose for Conversion. They are *Unapt Means* (to speak of them according to what *Men* say of them that count them Means) For, 1. Man is a *Stubborn* Creature. To whom he said, *This is the rest, and this is the Refreshing: Yet they would not hear.* 2. He hath a strong Tide of Corrupt Nature, strong Corruptions to be subdu'd. An *Opposition* Man to be Crucify'd with Him, and the *Body* of Sin to be destroy'd. Corruption had not only an *In-being*, but a strong and *Active Motion* to carry Sinners off from God and against God. This Tide and Mass of the Waters of Wickedness will be too hard for all your * *Offers*, and therefore in the room of *Offers* we should Preach *Operation* of the Spirit in the *Sinner's Relation* to God in *Christ*. For whatever *False Prophets*, *Errours*, are gone forth into the World, it is as you are of God, little Children, that you have overcome them. Oh! But now what *Meetness* is there between an *Uncircumcised Heart* and the *Proposal* of Spiritual Things such as *Salvation, Eternal Life, &c.*? And what *Meetness* is there between an *Uncircumcised Heart*, and any *agreeable Affection* such an *Uncircumcised Heart*, so as Spiritually to *accept* and close with These, and holily to *delight* in These? Oh! There

|| Isa 57. 12.

Isa. 28. 12.

Rom. 6. 6.

* 2 Pet. 2. 19.
last Words.

1 John 4. 7.

Verf. 4.

no Meetness between a *Proposal* of Spiritu-
 al Things in the *Mystery* and Life, and an
 Uncircumcised Heart. But there is a Meet-
 ness between an *Operation* of God and the
 Uncircumcised Heart of Man. The Natu-
 ral Mind can go no further than the *Hi-*
story of the Fact, and the *Letter* of the
 Precept, and just to the Outer Face and
 Form of the Doctrine; and to that nei-
 ther without an Operation in the *common*
 Work of the Spirit. *The Way of Man is* Jer. 10. 23:
not in Himself, it is not in Man that walketh
to direct his Steps. The Sinner under a
common Work may reach the *Notion*, but
 then it is not by the *Offer* but the *com-*
mon Operation. However, so long as the
 Sinner is *Uncircumcis'd in Heart*, he cannot Jer. 9. 26:
 attain the *Spirituality* of the Truth, veil'd
 under that *Notion*. He may understand a
Proposal of the Form, but he can never know
 the *Way of Acceptance* to receive the My-
 stery and true Glory of the Word; till
sanctify'd by the Holy Ghost. Man's Goings Rom: 15. 16:
 unto Christ are not of *Himself*, Proverbs
 20. 24: nor is he able to *delight* in the
 Beauty of Holiness, or believe the *Mystery*
 of *Sanctification in Christ Jesus.* What can 1 Cor. 1. 2:
 you propose then to the *Uncircumcision of the* Col. 2. 13:
Flesh? Can you offer a *Circumcision in the* Rom: 2. 29:
Spirit under any Conceptions of *Meetness*
 in the *Way of effecting a Change?* There's
 no *Meetness* for *Proposals* here, but a very
 great *Meetness* to go and Preach the *Con-*
veyances of Christ into Sinner's poor Souls.
 3. Man is a *Captive* in Unbelief, a Slave to
 Himself, to Sin and Satan. He hath a Chain
 of *Bondage*, yea; many Bonds, * *Gates and* * Psa. 107:16.
Bars to be broken in Pieces; which the
 Grace of God in *Conveyances* of Grace || of- || Psa. 116 16.
 fests. But what will your *Offers* do? Can with
 you Psa. 107. 14.

you bring the Man off? No, but go Preach the *Effectual Ransom*, and tell him 'tis for Him, and see if the *Holy Ghost* will flie in your Face, as a *Man* will, and tell you, *you lie*. We must Preach so as to * *set in Help*, when we see the Case of Sinners and not stand and *propose Help*. The Soul is perishing, and you profess in the Pulpit to stand by and see it. And what, when you see all this, How d'u carry it? Imper- tinently? D'u insist upon *Offers*, and con- ceal all the *Efficacy of God*? D'u hide the Strength of an Almighty Arm, the [Co- venant] and [Oath] of God that cannot lie, and the *Two immutable Things* by which it is impossible for God to lie? And instead of this d'u Preach God's Willingness if the Sinner be willing? I tell you, God is *willing* while the Sinner is *unwilling*. Ah! Away with such an || *offer of Grace* as never did, nor ever can do Good to Souls, because it brings a Dishonour to J E H O V A H! Ah! Trou- bled Souls, I pity you! My Bowels yearn for you! I could sometimes wish that you and your *hard-hearted* Preachers were * *se- parated*! But are any Preachers willing to mend the Sound of the Pulpit, that Trou- bled Souls upon the Spot may find Relief? Then I say to you, Preach *Election* and *Not Election*, and don't call it || *Trifling*. This will be a way to bring Sinners into right Trouble by a *Work*, and to bring them out of that Trouble by a *higher Work* clearly by Preaching the || *Efficacy of Grace* in the * *Spirit's Hand*, or Office, to back what's begun by the *Father*, and what's carry'd on by the *Son*. Preach thus, and there's an || *apt Means* for God's Glory both in Sin- ner's *Trouble* and in their *Peace*, and the Salvation of the Elect to combine w

* John 8. 36.
with
John 12. 32.

Tit. 1. 2.
Heb. 6. 18.

|| Gal. 5. 2.
with
Jer. 23. 32.

* Ezek. 12. 20,
21, 22, 23.

|| Mal. 1. 7.

|| Gal. 2. 8.
* 1 Cor. 2. 10.

|| Acts 13. 17.

the * *Glory of God*, and close without a * 2 Cor. 1. 20.
 Separation. Preach that the mighty *Spirit*
 of God stops in the || *Blood* of Christ upon || Rom. 5. 11.
 their Wounds: And when you see their
 Life running out, don't think to clap your
Thumb upon the Wound, and cry to Perish-
 ing Sinners, *here I * offer you Christ!* What * Job 26. 3.
 Relief is this? It's to no purpose. The
 Lord open your Eyes. This is not done
 by || *Offers*; but by a meet *emptying* the || Psa. 56. 10.
 Soul of all that *conceit* it had been fill'd
 with in *Common Religion* touching its * *own* * Isa. 28. 15.
Righteousness and Duties, and the Notions latter part.
 of Christ and of Acceptance of Christ which
 the Soul had taken up under *Offers*. Here-
 by a Soul is sweetly reliev'd from its *Bur-*
den and Bondage that stak'd it down un-
 der || *Proffers*, against coming to Christ that || Prov 9. 13.
 yet have talk'd highly of it. For other
 Burdens and Weariness are consistent with
 coming unto Christ, *Mat. 11. 28.* But Soul-
 burdens and Soul-weariness and Bondage
 are *inconsistent* with any coming unto Christ
 of that * *Spiritual* Nature which some * John 6. 44.
 teachers do interpret it of, before the
 cure. And this is my || *own Experience*, and || Psa. 88. 8.
 must be every *other Man's*, who hath been last Words.
 under true *Soul-Bondage*, weary of the Load,
 and yet could not get up so much as to
 crawl under it. Oh! How sweetly then
 did the Lord put in his Hand of *Power*,
 fill'd with *Fragrant Love!* And the First
 thing I found towards [Motion] was
Soul-Ease upon the Spot, and Love con- * Job 34. 29.
 test that brought me in to *Christ's* by Al-
 mighty Grace, as not to feel my Burden:
 it plainly as ever a Man felt a Cure in
 his *Body*, so I felt *Health and Cure* in my Jer. 20. 6.
 soul, in the Day when the Lord reveal'd
 an *abundance of Peace and Truth*, in Order to

- my Coming unto Jesus. I went not for his
- * Jer. 8. 22. * *Balm*, but his *Balm* came in to me! I was found of Him, even whilst I was one who sought him not, Isa. 65. 1. His coming made
- || 2 Tim. 2. 19. middle part. || His Believing made me to believe, his Willingness made me willing. I was carried out of my Heart-Prison upon
- Deut. 33. 27. Everlasting Arms of Love, and upon Wings of Healing, to that Blessed Redeemer of mine, from whence the Healing came. Nevertheless, we who have believed, have
- Eccl. 12. 2. Clouds return after the Rain, and Burdens renew again. Gospel-Preachers have their Self-Loads, as Paul, Rom. 7. 14, 15. But I
- || 1 Sam. 12. 21. know || Offers of Grace do never take off one Burden. So Believers do groan being burdened in this Tabernacle of Flesh, 2 Cor. 5. 4. but Offers never ease or alter one Groan. How then will they do to relieve
- * John 3. 14. such as have not passed from Death unto Life. I know therefore thro' Grace how to Preach to Sinners; I Preach to Them, as Christ Preach'd to Me, and as he still continues to Preach the Gospel to my Soul. For my Part, I wonder not that Men are so much at a Loss to Preach! They Preach and Preach, but I fear they don't hear Sermons enough Preach'd. My Meaning is, they don't hear * Christ Preach to their Souls the only Preacher in the World to instruct us how to Preach to Others. Alas! What can an Old Adam say in the Pulpit? He stints his [offer'd] Christ presently! He sets his Bounds, Limits, and his *ne plus ultra* round about the the Mercy-seat presently, if he thinks Sinners come too near and too soon! He puts on their Shackles where yet without 'em they must have stood in the Miry Clay. He clogs them with Terms, awes them with Conditions, holds 'em in from
- * 1 Cor. 11. 23.
- Pla. 40. 2.
- Ch

Christ by the *Law*, and when he thinks after this Fashion he has made *Work* of it, he salves it up with a smooth Pretence, no fitter a Means to convert a Sinner, than to raise the Dead, "Come Soul, come to Christ, I have been Preaching of Christ, here I offer thee Christ, I'll tell thee he is a *Free Offer*, Come, come, and close with him. Oh! How is this a fit means to convert an [Ungodly] Man, when it is a Means that *damps a [Godly] Man's Heart, that he feels the very strengthening Comforts of God by this Means running off his Heart! It may work *Affection* indeed in some *Ignorant* Hearers, who never had their Understandings open'd about *Sin* or **Christ*, nor their Hearts burden'd with the Weight of Sin; but it bath produc'd, and will certainly produce Burden in Godly Hearts; And it's attended with no *Seal*, or Impressions of the Holy Ghost. For God is always so tender of the **Spirit's* Glory on the other Side, that it never did, nor ever shall be bless'd so Cross-ways to the Gospel, to do Good in the true knitting of the Heart to *Jesus*. Oh! But let *Christ* be exalted as the *Gift of God* to Sinners according to the *Word*, and he'll make his *own Way* (under that *Preaching*) through the Head, Heart and Bowels of Old *Adam*; yea, through all the Devil's Stumbling Blocks which Satan hath put in the Way by Old *Adam* in **Good Men*. Aye, and *Christ* will set up his Throne in our Hearts sweetly, in spite of all the *Corruption* of our Natures. Oh! The inner Part, the *Glory-Part* of the Gospel that's convey'd! This is it. This is the Gospel that runs like the Lightnings, searcheth the deep Things

|| Jer. 23. 26.

* Ezek. 13. 22.

|| John 16. 9.
* Verse 10.

|| Cor. 9. 2.

* Rom. 5. 5.
with
Acts 11. 15.

John 4. 10.
|| John 6. 37.

* Acts 21. 24.

|| Ezek. 36. 26.
27.

1 Cor. 2. 10.

of God, finds out the *Union*, and apprehends of Christ Jesus the Given Ones in it. This is the Gospel that by a new Gift convey'd sets foot upon *Election Grace* immediately, and finds out who and who have their

Luke 10. 20. *Names written in Heaven.* God sends his Spirit secretly in the Election and *Redemption-Unions*, and begins the *Regeneration-Union* of meer Free Grace by the Spirit sent into their Hearts *because they are Sons*. There the Spirit *works* and *waits* to take up the Free Salvation settled on the Elect in the

Gal. 4. 6. *Person of Christ*; he * *waits* on purpose to receive it as that Salvation *drops* from the Mouths of Gospel-Preachers, whose Hearts the *Holy Ghost* hath fill'd therewith from

* Isa. 30. 18. *Christ*. And then upon further *Operation*,

|| John 16. 14. he || points the Soul unto it, by elevating the Faculty, and making room in the Soul for this *Glorious Gospel* to enter in. Accordingly, *Acts* 13. 45. *And whosoever among you fears God, to you is the Word of this Salvation sent.* It's a sending of [Salvation] to Them that *fear God*: Which same Salvation in the Fear of God is wrought in the Soul by God the *Holy Ghost*; and ariseth out of no such low Things as * *Offering* or *Proffering* of Christ: But from a free, *through* and home bestowing of the Spirit in Light, Joy and Consolation, according to the *Fitness* of the Spirit's own first Work, begun and Preparatorily manag'd, before *clear Discoveries* follow. The Fear is a

* Jer. 16. 19. || *Bondage-Work* in the Soul which the Holy Ghost may be the *Author* of under a *Legal Work*. So that sending of *Salvation* to them that fear God, is not a promiscuous *Offer*; but a Discriminate Bestowment of Jesus Christ in Salvation upon the *Elect* of God alone.

13. The Thirteenth Resolution of the Question, How must we Preach the Gospel if we do not || Offer the Gospel? we ought to || Eccles. 7. 10. last Words. * Preach the Gospel so as it riseth higher than any Natural, Unconverted, Notional Man in the World can either * receive it * 1 Cor. 2. 14. by a Practical closing with it, or carry it in the || Pulpit towards such a Reception of || Rom. 9. 16. it in the Pews before a Change. * Offers * Psa. 141. 5. rise no higher than the Light of Nature, or old Adam's Notion of Preaching revealed Truths. They are very agreeable to the Light of an Unconverted Man; they grow in our Apprehensions and Belief, out of the very Forms of Education, and can stand with the Scheme of Christian Religion naturaliz'd. And this appears too obviously as to || Preachers. They discover that in || Acts 18. 29. these Offers they rise little higher than what the Light of Nature may attain. For 1. They can't own all the Success of their Ministry to be of meer Grace and Righteousness; but lay a Stress upon Human * Eph. 5. 14. * Proposals which are neither the Grace of God, nor the Righteousness of Christ. 2. They can't Commit the Success of their Ministry to Grace and Righteousness, in the Hands of Father, Son and Spirit, thro' || 1 Tim. 2. 5. the Man Jesus. 3. They can't wait for the Success of their Ministry from the meer Grace and Righteousness of Another, but do Please and Buoy up themselves with their Offers, their Pains in the Ministry, their frequent Proposals and their || Free || Eph. 4. 14. Tenders, their Studying hard and their Preaching much. And on these Sandy Bottoms they generally build their Expectations. I know all these Things by * Experience: For * Jer. 6. 27. it was long e're I was brought off, so far as through Grace I am brought off from
Crea-